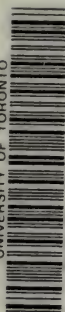
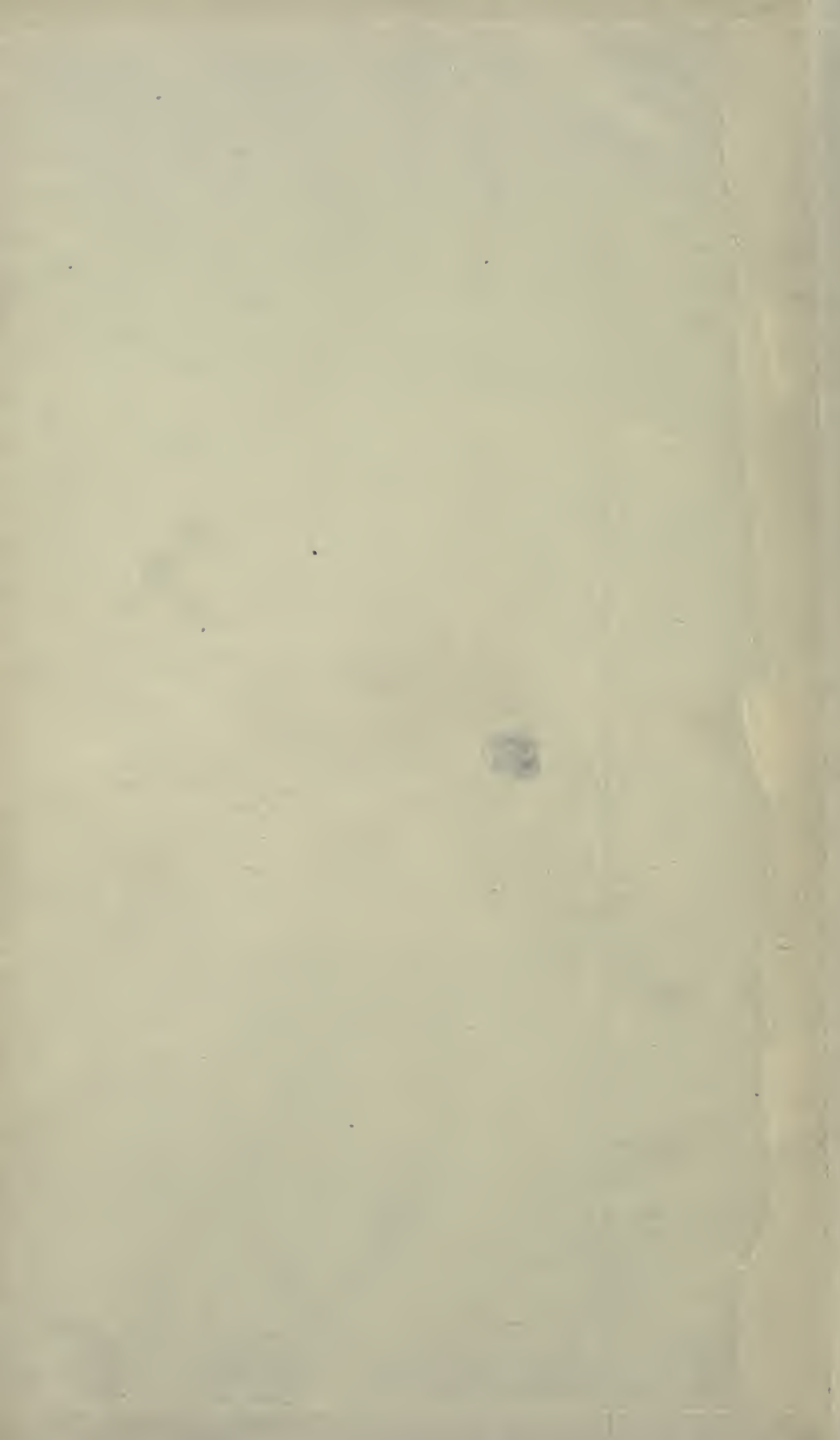


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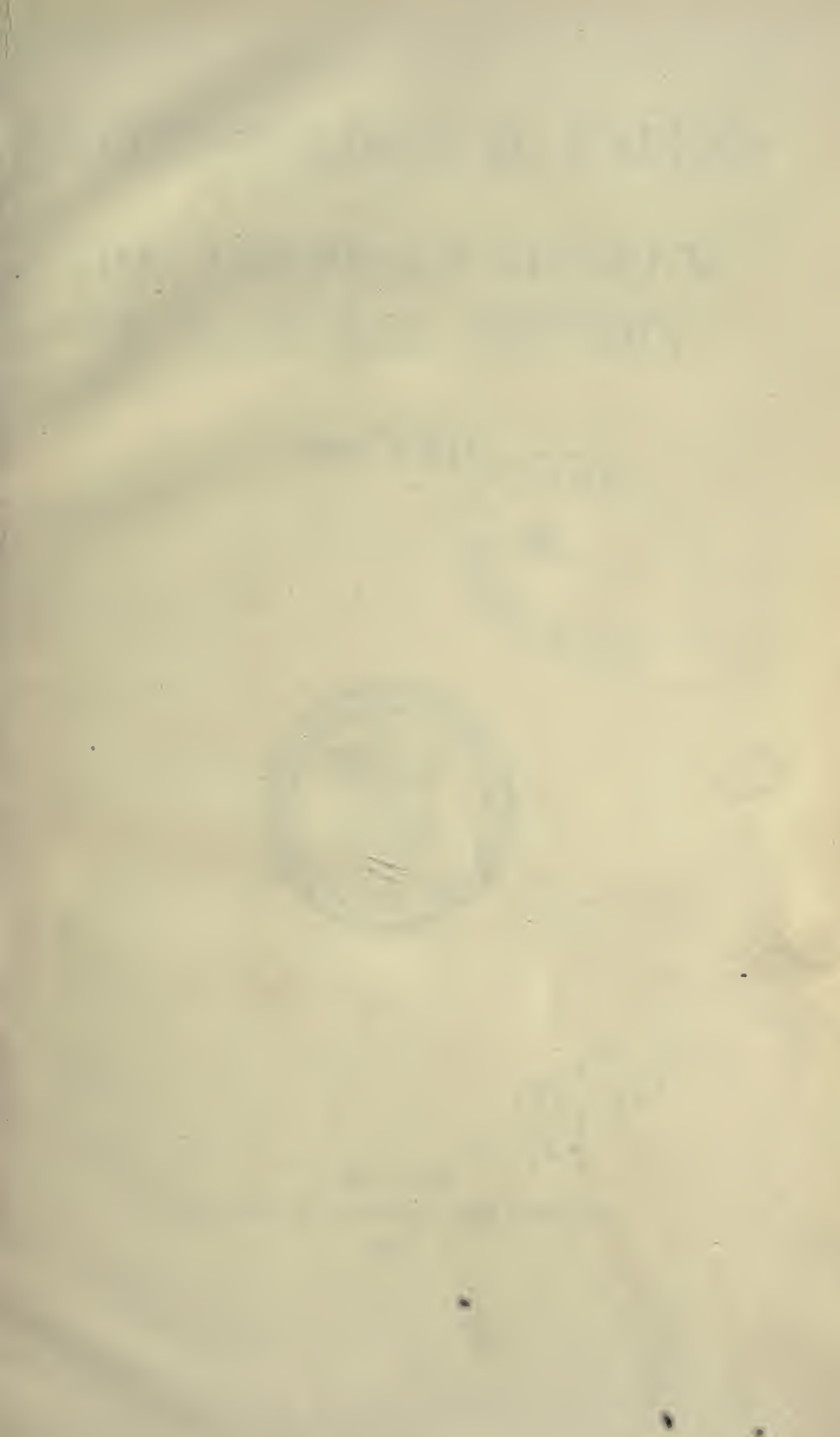
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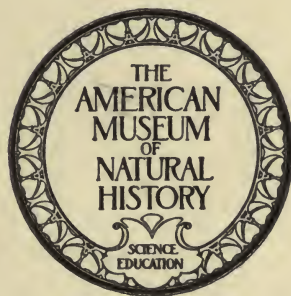
ANTHROPOLOGICAL PAPERS
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VOL. XXIV, PART I

MYTHS AND TALES FROM THE SAN CARLOS APACHE

BY

PLINY EARLE GODDARD



NEW YORK
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1918

MYTHS AND TALES FROM THE SAN CARLOS APACHE.

BY PLINY EARLE GODDARD.

INTRODUCTION.

These narratives are the translations of texts recorded during several visits to the San Carlos Apache. The first of these was made for the University of California in 1905 with only moderate success because of the difficulty in finding proper interpreters. The larger amount of material was secured early in 1910 for the American Museum of Natural History and supplementary texts were recorded during the summer of 1914 for the same institution. In the main, then, this publication, together with Volume VIII of this series, forms a part of the work inaugurated in the Southwest in 1909 under the yearly grants made by Archer M. Huntington.

The two chief informants were Antonio, a very well informed man of advanced age who dictated freely; and Albert Evans, a man of middle age speaking sufficient English to translate his own texts.

The myths of the Apache are of two sorts: First, there are several important narratives, the most typical of which explains the origin of the earth, and of its topography, the birth of the Culture Hero and his activities in freeing the world of monsters. To the second class belong the myths explaining the origin of definite ceremonies. These myths in their more complete versions are known only to those who celebrate the ceremonies in question and are perhaps integral parts of the rituals. The myth of the woman who became a deer is typical of this class.

The tales divide into those which are wholly native and those that, in part at least, are of European origin. The Apache themselves recognize some of these tales as "Mexican" but claim other such stories as Apache. Without a knowledge of European folklore a complete segregation of the European elements is impossible. The footnotes point out the more obvious foreign tales or incidents.

When the literature of all the Southern Athapaskan tribes has been published in considerable quantity, a characterization of it as a whole and a comparison with that of the Pueblo peoples and the neighboring tribes will be of interest.

Resulting as a by-product from linguistic work these myths and tales are not to be considered as exhaustive of those known to the Apache. Long tales, European in origin, have been heard at the camp fires which are not included in this series. It is probable that important native myths have also been missed.

PLINY EARLE GODDARD.

August, 1918.

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CREATION MYTH (First Version) ¹

There were no people but there were some persons existing who were without parents. These were *Bec dilxil xastin*, Black Metal Old Man, *Na'uletcu dilxil*, Black Big Spider, *Nlŋcŋ dilxil*, Black Whirlwind, and *Godiye*, Mirage.² These were the four who did this. There was neither earth nor sky. *Bec dilxil* had no house. Spider had no house but his dwelling place was where his web hung crosswise. Although there was neither earth nor sky Whirlwind had his home in the space between the earth and sky. Mirage had nothing on which to dwell but he trembled about where there was no earth and no sky.

These came together and talked about what there might be on which they could dwell. They said they would live on the sky and that they would also make the earth. They determined that there should be something. These four persons were discussing with each other how it should be done. Black Whirlwind did this way; he rubbed his hand over his breast and removed some of the cuticle. Taking this between his thumb and forefinger he asked how the earth should be. He pressed the cuticle between his thumb and finger repeatedly.³ He then walked to that which he had made and the earth nearly moved into its place. White Whirlwind came up to it and stood there. The earth moved a little way. Yellow Whirlwind came up to it and took his station. The earth moved nearly to its place. Blue Whirlwind went to it and stood by it. Then the earth that was to be settled to its place.⁴

¹ Told by Antonio, a man who was born about 1850 in the region known as Wheatfields, north of Globe, Arizona. He is considered the chief of his band, a position of some honor but without formal duties. Possessed of considerable priestly lore he was a very capable and willing narrator.

² These four primordial beings seem to be selected because they are deemed capable of remaining in space unsupported by earth or sky. This is logical enough for Whirlwind and Mirage. For Spider, one's eyesight must be too poor to see the supporting threads, to conceive of the web being self-supporting. Black Metal Old Man is difficult. Thunderbolts are believed to be flaked stone points, flint or black obsidian. The word *bec* originally meant that and is so translated by Matthews in *Navaho Legends* and elsewhere. The Apache only know metal as its significance. I am inclined to think that lightning flashes are meant but not directly named through fear. It is possible the Sun's disk is referred to for the general importance of the Sun in Apache belief would give him first place. The adjective *dilxil* is simply the most sacred color and could be used even of snow. The use of *xastin* implies respect as well as age and is often used much as *mister* in English.

³ This method is employed to produce people by *Estsánnatlehi* in the Navajo story. Matthews, 148.

⁴ The Apache circuit is sunwise, beginning with the east. The colors are as here given: black, east; white, south; yellow, west; blue, north. The Navajo have the sky supported on five pillars. Franciscan Fathers, 354.

They now discussed what should support the earth. They concluded to make four supports for it of *bec dilxil*. They added a black whirlwind to these to help hold it up. They all agreed it was satisfactory.

When they had finished the earth they began making something to live on it. They made coyotes and the birds which have wings but are like human beings. There were all kinds of birds living on the earth. Thus people of this sort existed. Because these people were not good water covered the whole earth.

Then Ests'unnadlehi¹ went into a vessel of turquoise. She put in some seeds and the two grinding stones, and stopped the opening in the vessel with clay. She floated around in this on top of the water. When she struck the side of the vessel with the muller it rang "bibit." As long as there was much water it made a sound like "bit" when it was struck. When the water was gone she hit it again and heard a sound like "dan." Thinking then that the water was gone down she broke out the stopper and came out.² There was nothing but a level plain of sand where she came out. There was nothing there, not even bushes. She sat down by herself and began to consider what would be. She went up on the mountains where the sun's rays struck as the sun came up and took a position on her knees with her head turned away. Four times the sun refused to shine. Having tried in vain she came there the next day and did the same thing with the same lack of results. This was repeated on the third and fourth days. When she had done it four times on the fourth day the sun penetrated her and she was glad.³

Ests'unnadlehi became pregnant and gave birth to a girl. When this girl had grown to some size her mother told her to seek a connection with someone. She directed her to go to the bluff where water was dripping. The girl went there and took a position on her knees. The water fell between her legs, but did not enter her. She went there and did the same way three times in vain. Then her mother put her in position and the water entered her.

She became pregnant and gave birth to a boy. She was called Naljidilxih, the boy was to be Naiyenezgani, and her mother was Ests'unnadlehi. There were these three.

¹ The Navajo have an account of her origin. Matthews, 104. The Jicarilla Apache consider Yolgalisdzan, the grandmother of Naiyenezgani, to be the earth. Goddard, (a), 206.

² The Navajo account of a deluge is connected with the emergence in this world through a reed of those who were fleeing from the rising waters. This story may have been influenced by the Biblical account. Boats were not known to the Apache. The Pima have an earthen vessel employed during the flood. Russell, (b), 209, 211.

³ See Matthews, 105 for the Navajo account. Cf. Stevenson, (b), 35, for union of sun and foam. The Zuni also use four as a ceremonial number in myths. Stevenson, (b), 28, 30.

He who was to be Naiyenezgani had a smooth head. He had no hair, ears, nose, teeth, or lips. He was also devoid of the ridge above his eyes as well as of eyebrows and eyelashes. His arms had no joints and he had no fingers, just a flat hand. His legs were similarly without joints and his feet were undivided into toes.¹ He had no nails on his hands or feet. He was just smooth and unformed.² The woman was considering what should be.

"Where does my father live?" the boy asked his grandmother. She told him not to speak about it, since he lived in a dangerous place and one was not allowed to talk about him. He repeated his question three times and the fourth time, his grandmother still refused to tell him. "You must mean that one of your organs is dangerous," the boy finally said.

He started away just by himself having only his own devices. She couldn't discover by what means he knew the way, but she thought he must have something to guide him. He came where his father's house could be seen. He sat down there and began to cry. While he was sitting there crying and wondering by what means he could get to his father's house, a head was stuck out of a hole right beneath him. "Well, why are you crying?" a voice asked. The boy replied that he was on the way to his father's house and was crying because he was trying to find a means of going there. Then the one who put his head out said that in the morning he would go from right where the boy was sitting to the house of the Sun. Promising to return and telling the boy to wait, Spider started away.³ He went to the house of the Black Sun and tied his thread to the door post. Then he came back and told the boy everything was ready and that his thread was fastened. He directed the boy to go on the string which he had stretched for him.

The boy went on this thread and came in front of his father's house. When he got there he stood below the house. He could hear someone sitting inside of the house. He heard him get up and go up to the top of the house. From there he looked down on the earth. While he was gone Naiyenezgani went right inside. A woman was sitting in an inner room. When she saw him she asked why he had come, at the same time telling him no one was allowed to come there. The boy replied that he had come to see his father. The woman warned him against saying that, telling him that his father was a dangerous man who had killed those who had claimed to be his children. She said this to him four times in vain. Finally she

¹ See reference to webbed hands and feet in Stevenson, (b), 28, 29, 34.

² This lack of complete human form is in preparation of initiation later when the boy is to be fashioned. The two incidents are the origins of the ceremony for boys.

³ Matthews, 109.

said, "Well, have it that you came to see your father;" and going into a corner she took up a white cloud and spread it down.¹ Telling him to lie down on this blanket, she rolled him up in it and hid him. She told him that at sunset the Sun would come home on the sky and that the boy would hear a sound like "dil" when he landed on the top of his house. He would know by that that the Sun had returned.

He heard the Sun coming down and heard him land. The Sun asked his wife who had come there. She replied that no one had come; that she had seen no one. She told him this four times as the Sun repeated the question. Finally she said, "You are always saying you never do anything amiss where you go." The woman went then where she had hidden the boy and brought him nearby and put him down. She opened out each way the blanket in which he was rolled. The boy then got up. "This boy called you his father; he said he came to see his father. It may be so," the woman told her husband.

The Sun took his child by the hand and led him to the east where there was tobacco with which he killed people. The pipe was lying with the tobacco. He filled the pipe and held it up to the east where it became ignited without any visible means of lighting it. The boy drew smoke once and there was nothing but ashes to be seen. He went to the south where there was white tobacco with a white pipe lying in it. He filled the pipe and held it up to the south. It became lighted without visible means. He gave it to the boy who drew on it once and nothing but ashes appeared. Next he went to the west where there was another pipe and tobacco. This he lighted by lifting it up. The boy drew on the pipe and nothing but ashes remained. He now went to the north, where another pipe lay in tobacco. He filled the pipe and held it up. It became lighted without apparent means. He gave it to the boy who drew once on the pipe which was immediately white with ashes. This made four times that he had tried in vain with the tobacco that kills people. "It is true that you are my son," he said.

He then went with him to the east to a place called *sek'q'* which was blazing with "sky fire." The Sun caught the boy by his foot and swung him around, his head hanging down, and threw him into the "sky fire." He pushed him down with a poker of *bec dilcil*. The black *sek'q'* glowing red went through the sky with him. He went through the sky as a downy feather and turned back to a man, landing back by his shadow before the Sun moved. The same thing was done at the south where white sky fire was blazing out. He pushed him down with a poker of white *bec*. Again

¹ The Navajo speak of four clouds. Matthews, 111.

he escaped. Next they went to the west where there was a yellow fire and he was poked down with yellow *bec*. Again he turned into a downy feather and came down on his shadow. Last they went to the north where the sky fire was blue and the poker was blue *bec*. He blazed through the sky with blue flames and returned to his shadow by becoming a feather. He did this without killing his son. "You are surely my child," he said. Some of the first people to come into existence were there.¹ They acknowledged the boy as their grandson. "It is Naiyenezgani, our grandson,"² they all said.

"Form my child for me," the Sun asked of them.³ They prepared a sweatlodge with four stones and a pile of wood. The sun directed that the four stones be put on the fire. Those who had come went in with their grandson. Two of the stones were brought into the lodge. They went into the bath four times. When the skin all over his body became soft they pushed the skin of his flat hands back and formed his fingers. They made the lacking joints and made hair for him. They also made supra-orbital ridges and ears and a nose with nostrils. They made also lips and teeth and a chin. They provided a joint in his neck where before one was lacking and the boy had not been able to turn his head. They also made joints in his arms so his arms could be bent. They fashioned his toes in the same manner as they made his fingers, making them as people's feet are now.

"Now train him for me so he may fight against those who are dangerous," the Sun asked. They made for him moccasins and leggings of obsidian and an obsidian shirt and hat. They provided him with an obsidian warclub. Thus he was equipped to fight the dangerous ones. They made something which should sit by his ear and tell him what to do and direct his travels.⁴ When he was thoroughly equipped they told his father that he was ready.

The boy was then told he might return where his grandmother was living.⁵ He went to his grandmother who greeted him. He lived there with her.

He had no bow and arrows. He began hunting about for something and found some reeds. He looked again and found a mulberry tree. He carried the material secured from their home. He made an arrow and straightened

¹ The major gods, seldom named, may be referred to. They would strictly speaking be the father of the Sun or his uncles. Cf. Matthews, 106.

² Son's son. The term is reciprocal.

³ In the Navajo account done by the daughters of the Sun. Matthews, 112. The adolescence ceremony in the Navajo version is the racing on page 106 of Matthews.

⁴ This monitor frequently mentioned in this and following myths is usually explained as a fly or insect. In some degree the concept is that of a guardian spirit. The wind serves Naiyenezgani in this manner in the Navajo myths.

⁵ This trip to the sun according to this version is for the general adolescence ceremony and the special equipment as a warrior. Among the Hopi and Zuñi and to a considerable extent the Navajo, the two brothers who visit the Sun are war gods and the entire myth belongs to the warrior cult.

it. He provided it with a foreshaft and feathered the arrow with eagle's plumes. He at first put on a single feather and shot at a cactus which was standing close by. He missed the cactus and concluded a single feather was not sufficient. He put on two feathers and tried again. He missed again. "Not good," he said, "three will be used." When he had put on three, he shot again. "Dhu," he heard as the arrow went through the center.

"Where is there some flint to put on the end of the foreshaft?" he asked his grandmother. His grandmother told him not to say that. The boy replied that it was one of his grandmother's organs that was dangerous. He went far in his search until he came to some flint. He picked it up and struck it with a stone. As he gathered up the pieces something called Bec yilgai ran at him. He stopped and waited for it. Just as it came up to him he thrust at it with a dagger.¹ It ran on him and was broken to pieces. He gathered up the pieces, tied them up, and carried them home. When he came home he flaked a piece of flint and put it on the end of his arrow in that way making it sharp.

When he had finished the flint he asked his grandmother where on earth were those who killed people. He asked this because of what the one which sat by his ear had told him. "Grandmother, where does the one live who kicks people over the cliff?" he asked.² His grandmother told him not to speak that way, that the person was dangerous and one was not allowed to mention him.

He started off under his own leadership. He had a blue fox as his pet. He put a yellow snake in the fold of his shirt. He hunted about and found a canyon where there was a wall of rock on either side. He went in between these walls and came to a trail which was used by people. He followed along the trail and soon came where a man was lying against the cliff. He had one leg over the knee of the other with his foot in the air. Naiyenezgani stopped close by and told the man to get up and let him pass. The man refused and remained in the same position. Naiyenezgani sent his pet, the blue fox, along the trail. As the fox was passing the man kicked with his foot but the fox jumped and the kick passed behind. Naiyenezgani jumped past and asked why he did that. He went around and did the same thing four times. The man kicked each time missing him. Naiyenezgani, reaching into the bosom of his shirt, pulled out the yellow snake and threw it on the man as he lay against the rock. When the snake fell near his head and rattled, the man cried out that he was afraid of that sort. As he jerked

¹ Cf. Matthews, 125. Goddard (a), 204.

² Cf. Matthews, 122-123. Goddard, (a), 202; (b), 235-236.

his head about Naiyenezgani pulled out his obsidian club. "Bau," he heard, as he knocked the man down from the top of the cliff where he lay. He killed him. The monster was called Tsidakelisi. Naiyenezgani went back and told his grandmother he had killed Tsidakelisi.

He asked his grandmother where Nagegani, he who kills people by looking at them, lived. "He lives in a dangerous place," she replied. He started away hunting for him. That which sat by his ear told him where he lived. He came near to the place where the monster was sitting with his children.¹

Naiyenezgani produced a mirage so they could not see him. While they were watching here where he was not, he went around and came down on them. The young ones saw him standing close by and told their father some man had come to them. The father told them to look at the visitor. Sitting there in a line they looked at him. He began to feel disturbed in his mind. His eyes in which they were looking did not move. His mind was affected. When he was about to die he took out his life medicine and put it in his mouth and recovered. He had something in the fold of his blanket which would explode. He took this out and put four pieces in the fire which encircled the place. He heard a noise like "teil" and the pieces flew in their faces. The fragments went into the eyes of all of them. They rubbed their eyes but not one of them could see anything. Naiyenezgani went up to them with his club and hit them, killing them. He went back where his grandmother lived.

"Where does black-tailed deer live? How does one do when he has killed one?" he asked his grandmother. "Do not butcher it under a piñon tree," she told him. He went away again and hunted for a deer. He came to a mountain far away where he hunted about. He came up to a deer at which he shot with an arrow, killing it. He killed it in an open place. Wondering why his grandmother had warned him not to do so, he seized the deer by a hind foot and dragged it to a piñon which stood a little way down the hill. Then he dragged it up the slope to the shade of the piñon. He drew out his knife, turned the deer on its back and held it by one foreleg while he cut it down the breast and belly. When he had cut it open in that manner he removed the skin. He spread out the skin at one side and cut off both the front legs. He laid those down over there. He then cut off the hind legs and put them down. When he was cutting out the stomach and intestines some cold water was dripping on him. Wondering what was doing it to him he looked up above the piñon. He thought there might be a cloud but there was only blue sky. He thought something up

¹ Matthews, 123-124.

there in the sky might be rotting and falling on him. He bent down and was pulling the intestines out when water fell on him again. When he looked up again he saw a beautiful girl sitting on the top of the piñon. When she saw him she called "my husband" and lifted her skirt. She began to descend the tree. When she was nearly down he discovered her privates were provided with teeth. He grabbed up the second stomach and ran away dragging it along. The girl ran after him calling him husband. She nearly overtook him at the foot of the mountain. She kept trying to grab him. As she was about to overtake him he threw down between them the tripe which formed rows of radiating ridges like one's spread out fingers. He was running ahead of these ridges but she was behind and had to cross them. He ran back where his grandmother was sitting. "You certainly told me the truth for Vagina-that-kills is running after me.¹ She will soon be here." Considering what she could do with him she moved over the vessel in which food was boiling, put the fire to one side, and dug a hole underneath where the fire had been. She told Naiyenezgani to go into the hole she had dug and covered him with a thin stone and replaced the fire and the boiling pot. She made a big fire and sat down by one side of it.

Just then the girl came running up, asking which way her husband had run. The grandmother denied that any man had been there. The girl insisted that her husband had run there. She said she could determine by her urine for it would run and stop where her husband was located.

She went up on the slope and drew radiating lines. Her urine flowed down and came right to the fire. Saying her husband should be there, she threw the pot to one side, pushed the fire over, pulled up the stone, and grabbed him by the arm. She pulled him out and calling him husband asked him to hurry, at the same time raising her skirt. He looked and was afraid of her teeth which were grinding against each other. The girl urged him to hurry, but he excused himself by saying that he did not do that in an exposed place but required that a good bed be spread with grass. This bed he said must be in a house made of four poles of Douglas spruce which grows upon large mountains standing at the four cardinal points.

She ran off toward the east. While she was gone Naiyenezgani fashioned an implement so large (six inches in diameter) of white stone. He sewed a cover of buckskin on this. The girl soon came running back with a Douglas spruce pole. She ran off again to the south. While she was gone he made another implement of sand. The girl soon returned again bringing back

¹ This widespread story was not included by Matthews, and hardly seems in place in the Apache account. The Jicarilla Apache know it. Goddard, (a), 203.

another Douglas spruce pole. She went again toward the west. While she was gone he made an implement of pitch. She returned and went again to the north. While she was gone he made a fourth implement of the wax from the sumac.

The girl soon came back with a fourth pole of Douglas spruce. She prepared a bed of grass and built a house over it with the four poles. She placed herself on her back and asked her husband to hurry. He replied that it was not his custom to do such things in the daytime. The girl then besought the sun to hasten its descent and expressed a wish that night might come speedily. When it was night she placed herself again and called to her husband to hurry. He wrapped the four implements and a round stone in a blanket and carried them to the bed. He sat down by the woman placing the stone by her head. When she asked him to hurry he said he would, and took up the white stone implement he had made and holding the girl's legs, inserted it. He heard a sound "guz, guz, guz" as the teeth worked upon it. The white stone implement was entirely consumed and came out in pieces. He immediately inserted the implement of sand. When that had been consumed in a similar manner, he inserted the implement of pitch. He heard a sound like "luk, luk, luk." Finally he used the implement made of the wax of the sumac. When he heard the sound "luk" again he took up the stone he had put at the head of the bed, and pounding at the teeth, broke them all off. "This is the way woman shall be, she shall not have teeth," he said. When it was daylight she sat a little way from camp crying.

Naiyenezgani sat with his grandmother. He asked her where Delgit lived. She cautioned him not to ask that, saying the place was a dangerous one. Naiyenezgani made the usual remark about his grandmother and walked out on the plain without special preparation for his task. He saw the animal he sought. It was lying in an open plain where there was no cover. While Naiyenezgani was sitting despondently wondering how he was to approach the animal that was lying there, the grass a little way from him moved. A "man" put up his head and said "sho" and asked why he was sitting there. Naiyenezgani said he was wondering how he could approach the animal lying yonder. His inquisitor said that he was the only one who frequently approached the animal. Naiyenezgani then asked that he go to the animal and prepare a way of approach. The other one replied that when he got there the animal would get up and look down. That would be evidence of his success. He then withdrew into his hole and started away.

After a time Naiyenezgani who had remained sitting there saw the animal get up and look down where it had been lying. Then the one who was

assisting Naiyenezgani said, "Sho, it is I. I did it. I cut off some of your hair, because my children are cold. Lie down again."

The animal lay down again and the one who was assisting gnawed off the hair in a round patch behind the shoulder. He went back into his hole and made four tunnels one below the other. When he had finished these he returned where Naiyenezgani was sitting. He told him that he had denuded a place where the animal's heart was beating and that he had prepared four tunnels one above the other. Naiyenezgani, in case of attack, was to run into these tunnels in succession. Naiyenezgani then went to the animal by means of the uppermost tunnel. When he came there he saw the smooth skin throbbing from the action of the heart above it. Taking his obsidian warclub in his hand he came to the place. He drove the weapon into the animal's heart and jabbed it about. The animal jumped up and stuck his horn into the ground ripping out the top tunnel. Naiyenezgani ran quickly to the next tunnel. When the animal ripped that one open he ran to the third and fourth. As he was ripping out this fourth one in which Naiyenezgani lay he fell over dead. Naiyenezgani succeeded in killing the animal just as he himself was likely to be killed. He killed it because it had been killing the people who lived on the earth. He went to the animal and began to skin it. The birds, who were then people, came there and asked for the hair saying their children were freezing. Each grabbed a handful of hair and went away with it. Naiyenezgani prepared the skin and then knocked the animal's brain out. He took also the blood and manure. He sewed up the yellowish dressed skin to contain the blood. He also put the manure and brains in the container made of dressed skin. He took out the bones also. He carried all these to the place where his grandmother sat.¹

The hide was spread on the ground and pegged down where it was scraped with a rough stone. It was then softened by rubbing with the hands.² From this he made a war coat with scalloped opening in front.

While he was living with his grandmother he asked her where Ts'innagole lived. She cautioned him not to mention it saying it was a dangerous place to which Naiyenezgani replied with the usual reference to his grandmother's organs. Naiyenezgani put on his war coat and put the brains of Delgit in the front of the coat. The blood of Delgit he put in the front of his shirt. He put the manure also in the same place and the white bones

¹ The Navajo account is in Matthews, 117-118. Cf. Goddard, (a), 197-198; Goddard, (b), 236.

² This skindressing was probably done by the grandmother. The Apache does not distinguish sex grammatically. Such division of labor is too obvious to be specially mentioned in the narrative.

of Delgit. Thus equipped he started away and came out on a plain. He had not gone far when he heard a noise "ye." He looked about to see what had made the noise but found nothing although he looked over the ground on all sides of himself.

When he looked up there in the middle of the sky he saw something coming down to attack him. It had its talons sticking out. It came near him and nearly grabbed him. Naiyenezgani was lying with his face down and the bird grabbed at the back of his war shirt only. It said "xa" as it missed him. Naiyenezgani got up and walked on a little ways when he heard the same noise. He saw the bird again and lay down again on his face. The bird grabbed at him again but striking only the war coat missed the second time. When he had gone on a little ways he was attacked a third time. This time he heard the claws as they scraped on the coat. He missed getting him a third time. Naiyenezgani walked on again. When he had gone a short distance he heard the noise again. He looked up and saw the bird coming down. This was the fourth attack and Naiyenezgani this time lay with his face up. He lay that way for he wanted to see what the bird was doing to him. It drove its talons under the scalloped trimming on the front of his coat and carried him off. He flew up on the sky to the east where the bird had its nest. At the east of the nest was a smooth sharp pinnacle of projecting rock on which he killed people. He threw Naiyenezgani down on that. When he struck it the blood, brains, and manure of Delgit burst out of their containers. The bird thought he had killed him and took him up where his children were sitting and threw him down to them. He flew off shaking himself and alighted at the east.

When the young ones came up to him and put their heads down to eat him he said, "sho." "He said 'sho' to us," they told their father. "It is only the breath oozing out," he replied. Four times this happened but by that time the parent bird had flown away to hunt again. The man, who was supposed to have been killed, got up and came where the four young ones were sitting. He began striking among them using the bone of Delgit as a club. He threw them down the side of the cliff, leaving only one of the four. He began to question this one, asking in what sort of a storm its father brought back his prey. It replied that he came back when there was a big male rain.

Next he inquired in what sort of weather its mother brought prey. It replied that she came back when a female rain was falling. He then wanted to know under what conditions the brother and sister came back. It replied that the latter came back with prey when a young rain was falling. When his questions had been answered he killed the young one with the bone of Delgit and threw the body over the cliff. It had told him where at the

east the father alighted, where at the south the mother stayed, where at the west the sister would alight, and at the north the brother would perch.

Naiyenezgani hid at the east. When a male rain fell he was ready with his club. The male bird came flying with a man and dropped him on the smooth pinnacle of *bec dilxil*, at the east. It flew to its perch. When a female rain was falling the mother bird returned bringing a beautiful woman and threw her down. When a small rain fell the young female brought back a pretty girl. There was a storm of small hail to the north and the young male came back. Naiyenezgani killed them one by one as they came back with his warclub of obsidian and knocked them over the cliff.

He had killed all those who preyed on people. He sat there alone wondering what he should do. As he sat there he cried. While he was crying he heard a noise up above. Wondering where the noise came from he looked up and saw something coming down to him from the middle of the sky. An eagle lit nearby. Behind the eagle sat Chicken Hawk, behind Hawk, Raven, and behind Raven, Pelican. Eagle Chief spoke to Naiyenezgani asking what he was doing there and why he was crying. Chicken Hawk spoke to him from the south and asked the same questions. Pelican Chief spoke next asking the same. Last, Raven Chief inquired the same things. They told him no one was allowed there. Naiyenezgani replied to each, "Ts'innagole brought me up here, I say, and I was thinking I wish I could get back some way." "Where is the one who brought you up?" they asked. Naiyenezgani said that he had killed him as well as his wife, his daughter, and his son. They then asked what he wished them to do. He replied that they probably had a way. To this they all consented. Eagle Chief who was the spokesman took off his eagle shirt and putting it near him told him to put it on. From the south Chicken Hawk offered his shirt, and next Pelican Chief offered his and finally Raven Chief took off his shirt and offered that. Naiyenezgani put them all on. They then asked him to shake himself. He did so. They next told him to fly with the wings he had. He flew a short distance as they instructed him. Next he flew a little further. They kept on pointing out places to which he should fly. He encircled the points as they pointed them out and came back to alight. Finally they told him to fly around four times and to come back where Eagle was. "Do you like it?" they asked the man. He replied that he liked it. "Very well," they said, "you fly and we will fly under you. We will make four circles as we fly."

They started off, the man flying ahead and the others under him. He made one circuit with the others doing just as he did. They all alighted and the birds told the man a dangerous place lay ahead of them. They said they would go back with him to this earth on which he lived. They

directed him to do exactly as they did. They would go first underneath, flying in a circle. They started off one behind the other. He did just as they did as they flew down to the earth.¹ When they had come down they directed him to fly where he lived. They asked if he wished them to accompany him.

He went back where his grandmother was living. "Now you see it was dangerous as I told you it was," she said to him. "What you said was true," he replied.

He had killed all the monsters which preyed on the peoples who lived on the earth. As he was traveling about he came where a high rock stood under which Old Man Big Owl lived with his two daughters. The girls were both alike and Naiyenezgani's mind was disturbed with desire. He wished they would speak to him. Old Man Owl saw what was in Naiyenezgani's mind. "What you are wishing will happen," he said. "My daughter is cleaning out the cave behind. She is making a bed. Marry the one in there." He married her.

The one he married brought in some food.² The monitor which sat by Naiyenezgani's ear told him that what she brought was not good, that it was human brains. Naiyenezgani told the girl that he did not eat such food, to take it back. She took it back and brought him meat boiled soft. His monitor told him again the food was not good. He told the girl again to take the food away; that he did not eat that kind. She took it away and brought him something that looked like corn. It was white, had been boiled, and was turned wrong side up. Again he was told it was not good. The dish was human eyes. He told her again that he was not accustomed to eat that and that she should carry it back. She was bringing him human flesh all the time.

Then Naiyenezgani spoke. Owl's children were evil smelling. He directed that they wash with soapweeds and that Owl himself should also wash. He told his wife to throw away her property and to wash and sweep her house. They did so; they bathed.

Naiyenezgani had a little cornmeal which never was spent in his belt. He gave this to the girl he had married telling her that that was the sort of food human beings ate, and that her food was very bad. He told her to take it to her house, and boil it as thick mush with water, and eat it. He also told her how to make *ta'mil*, a thin soup. He added that although there

¹ The method of getting down perhaps belongs to another story, that of the man who visited the sky with the large birds. The Navajo (Matthews, 119, 121), have the story with Old Woman Bat which is also the usual form among the Apache. Cf. Goddard, (a), 198-199, below p. 4.

² Some phases of this incident are similar to that of Deer-raiser, in Matthews, 178-183.

was but little of the meal, that never gave out. They prepared it as he told them and ate the food.

His wife went not far from their house for water, carrying her *tos* on her back. Although it was only a short distance some time elapsed, and she did not return. He said to himself, "She always comes back quickly I better go and see what is the matter." When he came there he found only the *tos* by the water and his wife's track and two footprints of a man with a long foot. He wondered what had happened and then the one who sat by his ear told him that Golilisi had stolen his wife and that they had gone a long way off. Golilisi had a flute and with that he traveled over the earth. Naiyenezgani, too, had a flute with which he traveled. The one who sat by his ear told Naiyenezgani that the two had landed far toward the east where the mountain ridge was blue with distance. Beyond that as far again where another mountain was blue they had come. In this manner they had gone four times to distant mountains and beyond that they were traveling on the ground.

When his monitor had told him this he thought he would try with his flute. When he blew on it his flute went with him to the distant blue mountain where they had alighted. There he saw his wife's tracks and the long footprints lying over them. He blew his flute again and alighted on the next mountain. There again were the tracks. He blew his flute the third time and landed on another ridge where the tracks were again to be seen. He blew again on the flute and went to the blue mountain where he alighted and saw his wife's tracks. The man's long footprints were there also. This made four times. From there on they had walked along together. He followed their trail for a long way until he came to a difficult canyon from which he could see smoke rising. He found his wife had been taken into the canyon.

He came to the trail which led to the water supply and sat down behind a bunch of grass. Soon a girl came from the camp to the water. As she was filling her vessel he picked up a small stone and threw it into the water. Wondering what had caused it the girl began to look around and discovered him. Leaving the water basket she ran where her father was sitting and told him the one who steals people was sitting by the water. The father said he would not be in such a place and that the girl was not telling the truth. The girl repeated her statement which the father again doubted. Each made the statements four times after which the father decided to investigate. A company of men went to the water place and addressing Naiyenezgani as friend, asked how he was traveling, and why he did not come to the camp as travelers were supposed to do. Naiyenezgani then agreed to return with them. They came to the edge of a large camp where Naiyenezgani sat down. The people came to look at him because they did not

know him and he had a strange appearance. They asked the reason for his journey. He replied that someone there had taken away a woman. He said he had followed her track to that place and that was the reason for his coming. They replied that Golilisi had come early that morning with a good-looking woman. She might be the one for whom he was looking. Naiyenezgani replied that he had come from Talakowa. The people expressed surprise saying they had never seen people from there and that they did not know of a place of that name anywhere on the earth. They decided to summon Eagle Chief who was accustomed to say he had seen everything. When he had come and was seated they said to him: "You always say you have seen everything, do you know of a place on the earth named Talakowa? A man who is sitting here says he came from there since this morning." Eagle Chief replied that there was no such place, that he had been everywhere and had never seen a place so named.

They next sent for Yellow-tailed Hawk Chief who also claimed to have seen every locality. When he was seated they put the same question with the same introduction. Yellow-tailed Hawk Chief made the same denial that such a place could exist.

Raven Chief was next called who, when questioned in the same words, made the same reply. They then sent for Pelican (?) Chief. When told a man claimed to have come from Talakowa since morning he immediately replied, "He did not travel on the earth then." "When I was going about," he said, "before my wings had gaps in them I once saw in the distance a place called Talakowa, then I had to turn back. It is very far from here."

Naiyenezgani then inquired where Golilisi lived. They told him he lived a short distance away. Then those who came to him asked him four times if he knew some game, some method of gambling. They asked him about dice sticks, hoop and pole, and hiding the ball, but he replied he did not know any of them. When they had asked the fourth time they told him someone had won from them their daughters, their sons, and their wives, and that not one was left to them. Naiyenezgani asked who it was who had done this to them. They replied that it was Golilisi. He then inquired by what means he won them. They enumerated: hoop and pole, cards, hiding the ball, pushing over the post, three-stick dice, the many-stick dice, a contest in which his hair was stretched across the canyon, a footrace, and a race on horseback, the course being the edge of the world. They said that he had all their daughters, sons, and wives shut up where no one could see them. They asked Naiyenezgani to release them all.

He next inquired at what time of day Golilisi came to play.¹ They

¹ Many of the incidents connected with these contests are given in a different connection by Matthews, 83-87.

replied that he came out on the ridge, yonder, at sunrise carrying his *najonc* pole and shouted a challenge.

Naiyenezgani went to the ground where *najonc* was played and hid away a pole which he made. He also made the hoop and hid it away. The people who were to help him came with him. With Golilisi came the girls and boys he was going to stake on the game.

Naiyenezgani hid himself near the edge of the camp. Golilisi put down his pole and came to the camp. He had let out all the pretty girls, boys, and women. He came where Naiyenezgani was sitting and going among the people challenged them to play *najonc*. They replied that they could not beat him. He said that did not matter that they should hurry and play. He finally came to the house at the edge of the camp where Naiyenezgani was hidden. He asked him too to play. Naiyenezgani replied that he did not know how to play. He was invited to play four times and four times refused. Then Naiyenezgani reconsidered, saying, "Whatever it is you mean I will try it. You go ahead and I will follow." They went then to the playing ground. Then he told the people who came with him. "Your daughters, your sons, your wives, your people all go down with him." They consented. He came where they were to play and the girls, boys, and women went with him. The man stood here and the company he was going to bet stood over there. All the girls, boys, and women were on the one side. All the men who were helping Naiyenezgani came with him. The people on Golilisi's side were crowded. "I will bet all in this group," he said. In the same way Naiyenezgani bet the people on his side. He said that he would play although he was no match for him. Golilisi threw down his poles and hoop and told Naiyenezgani to choose one. Thinking they were the kind that people usually played with he took one up. Golilisi took the other. He was then told to take up the hoop. When the request had been made four times he himself (Golilisi) took the hoop and rolled it. This hoop of his had eyes, a tongue that it ran out, and a nose. It was alive and breathing. He rolled the hoop and threw the pole. Naiyenezgani threw his pole right after him. The hoop broke apart. The pole fell over there making a sound like "nxak'." The other pole fell a little way beyond. The pole came all apart where it was joined. "What did you do to my pole?" Golilisi asked. "What kind was your pole?" Naiyenezgani asked. "Your hoop is alive, it sticks out its tongue, it winks its eyes. That is not the way for *najonc* to be played. That is not a good way. These are the proper ones," he said, and brought out the ones he had made and hidden. He threw the poles down on the playing ground saying those were the sort with which people played.

One of the poles he had made was straight and red; the other was bent

in every direction. Naiyenezgani told Golilisi to choose a pole. He went to them and said he would take this one, picking out the straight red one. Naiyenezgani took the poor looking one. "What did you do with the hoop?" Naiyenezgani asked. The other replied he did not know where it was. When Golilisi started to get the hoop. Naiyenezgani reached for the one which lay hidden in his clothes. While he was reaching for it Golilisi's hoop moved away. He kept reaching for it and the other hoop kept moving away. When he had reached for it four times in vain and the other had moved away so that Golilisi had failed to find it he reached for the hoop again and pulled it out of the fold of his clothes. He threw it down saying, "This is the proper kind of hoop which people use. Your hoop is not good." To this Golilisi consented. He rolled the hoop and threw his pole first. The end of the pole struck the hoop and it fell beyond the end of his pole. Naiyenezgani threw his pole telling it to go beyond. His pole jumped on his hoop and he won. "Well, that man beat me," Golilisi said. Just once it did not land on the pole as they played against each other. He won those Golilisi had bet and they all moved to Naiyenezgani's side.

Golilisi then proposed that Naiyenezgani bet those he had wagered before and in addition all those he had won. Naiyenezgani consented and they played again. He rolled the hoop and threw his pole first. The hoop fell on his pole and was carried along by it. Naiyenezgani threw his pole after him and it went beyond the other. "Beyond," he told his hoop and it fell on the pole. He won again. Golilisi exclaimed again as he lost.¹

Again he proposed that Naiyenezgani should bet all his winnings, saying he would bet the same number. The bet being arranged on this basis they played again. Naiyenezgani rolled the hoop for him and threw his pole. The other man threw his pole later. Naiyenezgani won again. Golilisi exclaimed again, "He beats me every time." Those he had won went across to Naiyenezgani.

They had played three times. Again the winnings were wagered and they played as before. The hoop went beyond as Naiyenezgani told it to and fell on his pole. He won again, the fourth time, and those he won came to his side. They put the hoop and pole game down.

Golilisi then suggested they try pushing the posts over. The sticks had already been set up. The one for Golilisi was set deep and Naiyenezgani's shallow. Four times they bantered each other to see who should try first. Golilisi ran first, struck the post with his shoulder and fell back. The post still stood. Naiyenezgani ran second and hit the post which fell forward.

¹ The counting of the game is rather complicated. The hoop itself is carved and it has a knotted string stretched across one diameter. The count varies according to the points of contact between the hoop and the pole.

He won and those he had won came over to him. Again the bets were doubled. There was a line of water baskets filled with all the different kinds of seeds which grow upon the earth. The names of those seeds were to be called. If Naiyenezgani missed naming them he would lose the people. The one that sat by Naiyenezgani's ear told him the names, saying that those over there were called so and so and these were called this way. Naiyenezgani gave all the names and won again. Again the bet was doubled and Golilisi equalled the number. Naiyenezgani's wife was not among those won so far. They bet again for a game of hiding the ball at night. Golilisi came that night to play. That which sat by Naiyenezgani's ear told him that Golilisi won by the aid of a gopher which took the ball in his cheek pouches and went with it to the hole which would win the game. Naiyenezgani gave the gopher something for a bribe so he helped him instead of Golilisi. He won those which were bet. Again they bet. He made three dice sticks with which he came to play. Golilisi offered to bet as many as Naiyenezgani had won. The one which sat by Naiyenezgani's ear told him that the kingbird helped win the game. Naiyenezgani gave the kingbird something he had to help him win. In that way he won all those which were wagered.

Then they played with many dice sticks. The stakes were again doubled, Naiyenezgani bet all the people he had so far won. He won at this game also.

Each man had his hair tied up at the back of his neck. Golilisi offered to bet as many people as Naiyenezgani had won and that Naiyenezgani's wife should this time be among the number. The contestants were to start on a ridge and see whose hair would reach the greater distance. They bantered each other to see who should first let down his hair. That which sat by Naiyenezgani's ear had told him that he must not let down his hair first, but make Golilisi be the first. After Naiyenezgani refused the fourth time to be first, Golilisi let his hair down. His hair reached down the ridge and across the canyon. He claimed to have won. Naiyenezgani let down his hair and it went across the canyon and halfway up the opposite side. Golilisi had reached only to the foot of the opposite ridge. Naiyenezgani won from him again and Golilisi exclaimed as on former occasions.

Naiyenezgani had won all that were bet.

Next Golilisi suggested a horse race. The course was to be around the border of the earth. Golilisi had a horse but Naiyenezgani had none. The one which sat by Naiyenezgani's ear told him to go to his father, the Sun, and borrow his horse. He started to his father. When he came there he asked his father to loan him a horse. The one which sat by his ear told him his father had four horses but not all of these were his very own horses. The

horse the Sun used to go across the sky was a black horse with a small white spot on his forehead. That was the horse the Sun goes everywhere with.

The Sun said that none of his horses looked good. He went into his camp and led out a white horse. "Here is my horse, I guess you mean this one," he said. The one which sat by Naiyenezgani's ear told him that was not the one. Naiyenezgani said, "No. I meant your own horse." The Sun led that one back and brought out a red horse. Again Naiyenezgani was prompted to ask for the Sun's own horse. He led that one back and led out a yellow (sorrel) one. Again Naiyenezgani refused it and asked for the Sun's own horse. He led it back and came out again with a blue (gray) horse. Again being prompted Naiyenezgani refused it saying he wanted the horse his father used when he traveled. That was the one he had been asking for. The Sun led this horse inside and led out the black one that had a small white spot on its forehead.¹ The one which sat by Naiyenezgani's ear told him that was the horse the Sun used himself: He told his father that was the one he wanted.

He rode it back where Golilisi was waiting for him. Each side had a company of followers all of whom were provided with horses. They rode in company to the edge of the world where the race was to be. When they came there each tried to get the other to go first. The one which sat by Naiyenezgani's ear told him not to go first. When each had told the other to go first four times Golilisi rode off first. When he had ridden a little way and was no longer in sight Naiyenezgani saw the horse he was riding again. Then Naiyenezgani rode after him. Golilisi had a flute and with that he was blown with the horse he was riding. Naiyenezgani also had a flute. When he saw him riding there he went in front of him without being seen. He landed way over there with his flute. Naiyenezgani too landed way over there with his flute. He looked in front again but he could not see him. He went with his flute again and landed far over. Naiyenezgani did the same. He could not see him in front. This made three times they had gone forward so. Each went forward again. This made four times and this time when he looked ahead he saw him. He was riding far ahead. He made his horse run to overtake him. With his flute he landed beyond in front of Golilisi. He rode his horse over there where there was a ridge. Golilisi was riding behind him. All of Golilisi's followers were lined up on the nearer side and Naiyenezgani's followers on the other side. They saw one ride up on the ridge. They said, "There is Golilisi." There were crowds in each party. As he rode nearer his own followers said it was Nai-

¹ The usual color circuit, but beginning at the south so as to finish with the black horse of the east.

yenezgani. When he rode up to them they found it was Naiyenezgani. Golilisi tried in vain to overtake him. He trotted in behind. "Well, you beat me," he said. He won again.

Then he said he would bet just once more with him. They were to run a footrace around the border of the earth. Each came together with his followers. When they had come to the place each tried to get the other to go first. Naiyenezgani was warned not to go first. When Naiyenezgani had refused the last time Golilisi started ahead. Naiyenezgani waited until his opponent was out of sight and only could be seen occasionally and then he started. Each had a flute with which he traveled. Naiyenezgani saw Golilisi land far away with his flute and then blew his own flute and landed at the same place. Thus they traveled, each blowing his flute four times. When Naiyenezgani looked ahead he saw Golilisi running some distance ahead. Naiyenezgani running in the same way was closing upon him. Then he blew on his flute and landed in front of Golilisi. Naiyenezgani ran along and Golilisi tried in vain to overtake him. Naiyenezgani ran up on a ridge and could see the people standing in two companies in the distance. When those in Golilisi's company saw someone run upon the ridge they said, "Golilisi is running up to the top of the ridge." As he ran down the ridge toward them the men in Naiyenezgani's company said, "No, that is not Golilisi, it is Naiyenezgani." The other party insisted it was Golilisi. When he came very close Naiyenezgani's partisans insisted that it was Naiyenezgani. He ran between the two lines of men. It proved to be Naiyenezgani. Golilisi was way behind, just coming up the ridge. Golilisi's people felt badly, but Naiyenezgani's company were happy. He won the footrace from Golilisi.

He won against all the bad ones there were on the earth. That was all. He won his wife and went home with her. The daughters, sons, and wives which had been lost he won back and the people were happy and said, "Thanks to you, wherever you come from." Naiyenezgani went back with his wife to his grandmother Ests'unnadlehi.

CREATION MYTH (Second Version)¹

They say it happened long ago when there were no people nor anything, and when earth and the black sky did not exist.² "Let us make the earth

¹ Told by Albert Evans, a San Carlos who was born about 1875. He attended a school for some months in Nebraska, and is able to speak fair English. He interpreted the text from which this translation was made.

² The Apache use "black" or "dark" in the sense of holy, perhaps because it is the color of the east. While the black sky may mean the sky at night it probably does not imply color at all.

and the black sky," he said. He began to study and talk about how both the earth and sky might be made. He also sought helpers and concluded that four persons should do the work and he found them with his mind.¹ "It is not well that there should be no people on the earth," he said. Therefore those who were to make the world sat down and discussed how it should be done. "If we make it of something it will be well," he said and all the others gave their assent. They attempted the work but there was no material of which it could be made. After they had tried for a time the earth that they had made was not good.

"This is not a good kind," he said. "Which way shall we do it?" Then the Sun rubbed his hand down over his breast and divided the cuticle he rubbed off into two parts. Of one part he made a humming bird and caused it to fly about, saying it should be the messenger. With the second portion he made the earth and put it in place. "What way shall we make it?" he asked. After they had talked the matter over he suggested it would be well to place it so it would have four directions. They put down the earth they had made, but it was not good, it was not firm but shook. A black whirlwind rested on it four times and it nearly stood still but was not yet satisfactory. Then they agreed to place the supports under it at four points. At the east they placed a black whirlwind standing under it like a post. At another place they put posts of black metal under it at four places. In another position they put posts of big black reeds, and at still another place they put four posts of blue metal. Now it stood still and was nearly perfect.

They made the black sky in the same way and he pronounced it good too.

Now the earth was flat and bare, there were no mountains, and they were not pleased with this condition. The four persons who made earth and sky were named as follows. One was called Naicje'etco' dilxiln, "large black spider," one was Bec dilxil xastin, "black metal old man," the third was named Naxokosse dilxiln, "black great dipper"² and the fourth, Gonal-djictco' xastin (an insect). These four said, "We have made the earth but it is smooth and it is not good that way, besides we have no food." Then the chief called attention to the flying thing (the humming bird) he had made which he now sent as his messenger saying: "People must be living somewhere; look everywhere for them." The bird flew away and went all around the border of the wide earth but came back repeating that there was no living thing. "Well, look on top of this sky which we have set up," he said. The four people were starving. The bird went away but at first could not

¹ These persons are named below:

² *Ursus major*.

get through the sky. Finally he found a small hole in the center of the sky and going through this he flew where people were living. He told them that the people who were living beneath were starving. They discussed the matter and decided that the starving people should come up on the sky where food was plentiful. They sent back word by the bird who returned just before daybreak. He did not report until daylight when the people got up, and asked the result of his journey. "Why should I tell you?" he replied. "I came far from here where were living people who said you might go to them. They are living above and they have food there. They said, 'Let them come up here.'"

The people then said "Let us make something to go up on." They planted a pine tree which grew up quite a way and then stopped. Realizing that a pine would not do a "black" reed was suggested. They planted one but after it had grown up a way it stopped. They considered again and since the reed was nearly sufficient decided to plant black metal with it. They did so and it grew up and pierced the sky.¹ They moved away leaving one old woman and a crippled man behind. They went up on the reed twisted together with black metal. The joints of the reed are the places where they camped. In this manner they came up on the sky and went where the people were living. The old woman who had been left behind took the crippled man on her back and started to follow but she had not gone far before her foot slipped and she fell. The two sat down and remained there.²

Those who had gone up to the sky decided to smoke together so the people were all called to the house of the chief. When night came the people gathered together and a pipe being filled they all smoked. When they had finished the chief said his mind was disturbed because the earth they had made was devoid of mountains and for that reason he was not pleased with it. After considering what should be done for some time they decided to employ water and that it should rain for thirty-two days. Humming bird was sent as a messenger to the two people who had remained below to tell them that water would cover the entire earth. The woman studied about the situation and then went to a hollow sycamore tree inside of which she sat.³ She brought in some seeds, sunflower seeds, and a little corn. She

¹ The Navajo were driven from four worlds in succession but only on the fourth world were they people. They went up by means of a reed. Matthews, 75. The Jicarilla failed with reeds but succeeded with ladders, (Mooney, 199; Russell, (a), 255; Goddard, (a), 193).

² The world left behind in the Jicarilla story becomes the world of the dead and the couple left behind are its rulers. Goddard, (a), 194. The world reached in the case of both the Navajo and Jicarilla is this earth, not the sky.

³ The myths of the Navajo (Matthews, 162) and the Jicarilla (Goddard, (a), 214-5) make use of a hollow tree sealed up for the transportation of another person.

put in the grinding stones too, the metate and the muller, with which she could grind the seed. When it started to rain she closed the opening of the tree with black stone set in pitch. She sat inside where she had a fire. When it had rained twelve days the earth was covered with water. The water continued to rise day by day as the rain fell. The tree floated on the water. When it had rained thirty-two days the water rose close to the sky and then the rain stopped.¹ The old woman floated in her tree four times around the world. She kept thumping on the inside but she heard "bok" each time and realized that the time had not yet come.

There were two birds still alive, woodpecker and turkey. These two clung to the sky. Turkey's tail was washed white at the tip² and woodpecker's tail feathers were worn off sharp.

It had now been a long time and the old woman hit her tree again. It said "bok" still. She went around again and then she took up the muller and hit the tree again. This time the tree answered "dan" and she judged the water was gone. She removed the pitch from the edge of the opening, took away the black stone stopper and came out. There was only sand to be seen. She started walking when she saw where a black bug had gone along. She followed it, tracking it a long time until she came up with it. She addressed it asking what it was going after. "Oh, I am just 'black water.' There are no people going about, I came up in sorry shape." The old woman started back until she came where these mountains came to stand and made her camp where there was a small spring of water. She began to consider what she should do and decided she would do something shameful.

The chief of the people who had gone above spoke, directing that the people should come together for a council that night. When they had smoked he asked them to fix his mind for him. He wished to make fruits and food plants for the world below.³ "You have seeds, now help the people living beneath that they may have something to eat," he said. They agreed to come together the next day to plant. When morning came the people came together bringing their wooden hoes. One man's hoe was a poor crooked piece of wood but he put it with the others. Someone seeing it in the pile with the others said it wasn't good and threw it out. The man who owned the hoe was displeased and started home. One of the company asked why the hoe was thrown out saying that not every one would have good property. They planted the seed but it did not all grow. They

¹ The sacred numbers of the Southern Athapaskan are four, twelve, and thirty-two.

² Matthews, note 38, 218; Russell, (a), 254; Stevenson, (a), 36.

³ This seems to be the general placing of vegetation on the earth by employing an agricultural pattern.

sent word then to the man who owned the hoe asking him why he did not help them. He replied that he had gone home because they had thrown his hoe away. "You didn't like my hoe and therefore I went home. Now I will help you and I will put my hoe among the others," he said. Then they planted all the seeds and they came up. The old woman was happy and lived on this food.¹

This woman thought she would do something shameful.² There was a bluff some distance from her camp where water was dripping. She went there to look at it and decided she would come back and try it. When she came there again she lay under the dripping water but nothing happened. She went back to camp and came there again and lay under the water. Again she was unsuccessful and went back to her camp. She considered the matter and concluded that some day she might succeed. The next day she again lay down under the bluff. It nearly happened this time but still it was not right and she went back to her camp. She decided she would try just once more and went again the next day. She lay down under the bluff and this time the dripping water entered her and she felt good. She went back to her camp and remained there. After six months she felt of her abdomen with her hand and found it was a little enlarged. At the end of eight months she felt of herself again and when twelve months had elapsed her baby was born.³ She was happy. The baby was a girl. She made a basket cradle for it and provided a pad of grass. She took good care of it. When it was six months old it sat up; at eight months it crept; when it was a year old it was able to stand and walk.

The mother talked to the girl and told her of the many seeds on which they were living.

She also told her that she had done something shameful with the good result of producing her. The daughter asked the mother what she should do, and she told her to do a similar thing.⁴ She directed her to lie on her back at a certain place where the sun was shining. The girl, saying she would try, went where the sunbeams were striking and sat facing the sun. Nothing happened to her and she returned to camp and reported to her mother her lack of success. Her mother told her to go again nevertheless. She went again the next day and lay down again. It nearly happened this

¹ The seeds were planted on the earth by means of rain.

² This is a fair translation of the Apache word which may mean bad without moral content.

³ The Apache are inclined to insist that regardless of what white people believe about themselves, the term of gestation for the Apache is twelve months.

⁴ In the Navajo account by Matthews these women are sisters who produce offspring in this manner (Matthews, 105), but there is another Navajo version where only one woman is concerned, Matthews, 231, note 101.

time. She went home again and reported to her again, encouraged by her mother that some time she would be successful. She went the next day and the sunshine nearly did what was expected. This time she reported to her mother her near success to be assured that her purpose would soon be accomplished. The next day she went again and lay as before. This time when the sun came up and its beams streamed out the girl's hips shook. When she was still again she got up and returned to her mother saying, "Mother for some reason my hips shook and took a long time to recover." "That is good. Now I think it has happened," the mother replied. The two women lived there together and the mother was rejoicing because now she had a helper.

When six months had passed the girl felt of herself and told her mother her abdomen was enlarged. The mother assured her that was to be expected. When eight months had passed her abdomen was quite large. She (the mother) made a basket cradle and prepared the bark for a bed. At the end of twelve months her abdomen began to hurt. When the girl told her mother, she was told not to say that. Then the baby moved and was born. It was a boy. The woman took it up, calling it her grandchild, and washed it putting ashes on it. The next morning she took it up and began singing for it. She sang good songs for it, calling it "Grandchild." Addressing her daughter she said, "My child, you did well. This boy was born for us because we did something shameful. I gave you birth for the clouds and water, and you gave birth to a child for the sun. You will be called Tubate'istcine, "born for water" and the child will be called Tsitsinlgai, "white head." When the baby was six months old it sat up, and when it was eight months old it stood. By the time he was a year old he was large.¹ His grandmother sang four songs for him and with them she fixed him properly. Then he stood up.

She made arrows for him and he practised shooting at a cactus which stood there and got so he could hit. His grandmother made him arrows a little larger and he shot through the cactus with them. She made him arrows still larger and he was able to shoot them through a larger cactus. "Now you are strong enough, my grandchild," she told him. "You shall hunt for all kinds of animals." He went away but didn't see anything. He went in another direction and saw a mouse. Wondering what it was he went back to ask his grandmother, saying he had seen something small with glowing eyes. She told him it was called mouse and that it was one of the animals she meant for him to hunt. She directed him to kill it and bring

¹ The normal development as contrasted with the usually supernatural one of four day intervals. Matthews, 105.

it to her. He went there again, killed it, and brought it back to the camp. "This is the one I meant, we eat this kind."

He went to another place and came to a rabbit which ran away from him. He went back and reported to his grandmother that he had seen an animal with broad ears which had run away from him. "That is named *ga'*, 'rabbit,'" she said, "we eat that kind. Kill it." He went there again and shooting it with an arrow killed it. He brought it back to camp.

"That is what I meant, grandchild," she said, "they are good to eat. You are doing well. Look some distance away where an animal called *b'i*, 'deer,' lives. They are good for food. Do not pull it under a Douglas spruce to dress it for to do so will be dangerous."

He went in the direction indicated and saw an animal which appeared to be carrying a dry tree on its head. He went back and described it to his grandmother who told him it was an animal of great value. She directed him to shoot it hard with his strongest arrow. He returned to the place and hiding behind a bush approached near to it and shot it, killing it.¹ He dragged it under a Douglas spruce and began dressing it, wondering why the old woman had forbidden him to do so. When he had it nearly dressed water dropped on the boy. When he had it properly dressed water fell on him again. He looked up and saw a maiden in the tree who immediately addressed him as husband.² Catching up only the intestines he ran toward the camp with the girl running after him calling him husband. The boy put down the intestines he was carrying which turned into gulches. Notwithstanding the gulches she was running close to him. The boy ran back to his grandmother's camp and reported that something calling him husband was running behind him. "I told you not to do that and now it will make little difference which way you go," she told him and digging a pit by the fire hid him in it.

In a short time the girl ran up and asked for her husband. The old woman denied having seen him. When the girl insisted that he was running in that direction the old woman denied again that she had seen him. The girl pointed out the footprints and then seated herself by the fire. She urinated. After sitting there for a time she dug the boy out and he stood up. She again called him husband and asked that from four places be brought Douglas spruce poles with which she would build her house. Con-

¹ This description of the child's development is not a usual part of this myth.

The incidents of the animals used for food, arranged in the increasing scale of their importance and of the ability of a growing hunter are contained in a Diegueños myth. Du Bois, 223.

² The insertion of the incident at this point is unconvincing because of the boy's immaturity. Matthews does not include such a monster, but the Franciscan Fathers give her in their list, 358.

sent being given, she ran off and returned with Douglas spruce. She repeated her trips in other directions until she had been to the four world quarters. She set up the poles in a circle and built her house in which they sat. The boy was not pleased and did not touch the girl for she was not as she should be. She was anxious to accomplish her purpose but could not. The boy knew what was the matter; the girl's vagina was provided with teeth. He got pieces of brush and stuck sand on them with pitch making four implements. These he inserted one after the other as he lay with the girl. Three of these were chewed to pieces and the fourth one partly. The boy then took his white stone and broke the teeth off with it and cut around inside with his obsidian knife. "This is the proper condition," he said. "This way it shall be named. Now I will marry you."

The boy sat there happily but the girl, wishing his death, removed four of her pubic hairs and while she was gone for wood made four bears of them. She told her husband that some animals which appeared good were going around over the hill. The boy agreed that they would go to see them. When they came where they were in the brush the girl said she thought they would make good dressed skins. "Well, if you think they will make dressed skins you go around behind them and shout. I will go around in front of them." When the boy had come in front of them the girl was shouting to them to tear up the boy who was sitting on top of the hill. The boy hearing this removed his shirt and hat and put them on a black stump and sat down behind it. As they ran up to attack the stump he shot them one after the other, killing them all. Their bodies lay there.¹ The boy took up his shirt and hat again and stood there. He heard the girl still shouting "Tear the boy well to pieces, kill him." The boy called to her to come, saying those she said would be good to make dressed skins of were lying there. She came but was not pleased. Turning away from the man she cried. They went home and now lived happily.

The boy went to his grandmother's camp and asked her where the bad beings were living. She told him that one called Nagegani, "kills with his eyes" was one of the bad beings who kill people. The boy asked where this monster lived. She told him he lived toward the north. The boy saying he would go there; announced that he intended to kill them all. His grandmother told him also of Delgit who was hard to approach, also a killer of men. Still another was Nakq'dilgedi who lived in a dangerous place where great fires were burning. Another monster she said was called Tsidaketisi who lay in a place of danger. These are all beings which kill

¹ Matthews has a monster bear (p. 125) but this incident more closely parallels one in a different setting in which the bears are the pets of the man's father-in-law, not of his wife as in this case, Matthews, 187.

men. The boy said again that he would kill them. The grandmother said she had enumerated them all and charged him to take with him the good medicine which had been given him by his father.

Saying he would go to all four of the bad beings and kill them, he set out. As he was walking along he came where Nagegani's house stood. As he came near it he caused a cold wind to blow which froze the monster's four pets which guarded him so they did not see the boy approach. As he entered he hit the pets with a stick. Nagegani looked at him and for a while his mind was inactive; then he blew with his medicine and threw four snakes which he had concealed in his clothing into the fire. The snakes exploded and pieces flew into the eyes of the Nagegani so they were blinded. Naiyenezgani took his black knife, and stabbing them all, killed them. (There were about a dozen in the family.) Naiyenezgani returned to his home and told his grandmother that he had killed Nagegani,¹ for which she praised him.

He then asked where Delgit was living. His grandmother told him it was far distant on a level stretch of ground so that no one could approach. Saying he was going there he set out. When he came to the plain he saw Delgit standing there. He wondered how he should proceed and while he was pondering this, Gopher came out of his hole and asked why he was sitting there. He said he was wondering how he could kill the animal standing over there. Gopher offered to help saying that since the monster was accustomed to his coming to him he could approach him. He told Naiyenezgani to stay where he was for a short time. A short time after Gopher disappeared into his hole the animal got up, looked, and then lay down again. Gopher came back and reported that he had made four tunnels, one above the other and that he had cut away the hair under the animal's foreleg. He advised Naiyenezgani to build a fire and heat his club red hot. Then with his knife heated he went in and stabbed the animal with his knife. The monster got up, inserted one of his horns in the topmost tunnel and tore it open. He tore out the second and third in succession and was halfway through the fourth when he dropped dead. Naiyenezgani secured the hide, the knees, and the blood. When he came back to the camp he told his grandmother that he had killed Delgit.² The grandmother, expressing her gratitude, asked for the hide and danced.

Naiyenezgani asked where Tsidaketisi was living. His grandmother replied that he was lying in a dangerous place in the middle of a precipice under which were his children. "He lies above, close to the trail at the only place where one can pass, and kicks the passerby over the bluff."

¹ Matthews, 123 and above p. 13.

² Matthews, 116-120; Goddard, (b), 234-235, above, p. 15.

Saying he would go there, Naiyenezgani came to the middle of the bluff where the old man was lying. He sent a squirrel past the old man who kicked at it. "Why did you kick my pet?" he asked. "Oh, it is just my nature to do that," the monster replied. Next he sent a spotted rat and he was kicked and the same remonstrance made. Next he threw a snake close to his head. "That is the kind I am afraid of," he said and tried to kick it away. Naiyenezgani cut his hair (which was fastened to the rock) and knocked him over the precipice. Naiyenezgani returned and reported that he had killed Tsidaketisi¹ for which she praised him.

He next inquired where Nakq̄d̄ilgedi was living. "He lives in a place of danger where a fire flames up," she replied. Naiyenezgani, saying he would go there, set out again. When he arrived near the place, he was sitting leaning against something, when Wildcat came up to him and asked why he was sitting there. Naiyenezgani replied he was considering how he would approach yonder spot. Wildcat advised him to make four firedrills in the form of arrows and that they should be very dry. These arrows were to be shot in four directions.² When Nakq̄d̄ilgedi saw the first one alight he ran toward it. When another was shot in another direction he ran there also. So he ran also when the third one was shot. The fourth time, when he had run a considerable distance, he was tired. He then called the boy by name. "Tsits'inlgai, come to me." When the boy approached the monster suggested they should meet. They did so and went toward Nakq̄d̄its'iyi's house where they seated themselves. Nakq̄d̄its'iyi asked his guest why he came. "Let us kill each other," the boy proposed. "Well, you try first," the other replied. Then he took out some meat and his knife and began to eat. The other did not eat any of it. "Let us go outside," one proposed. They went outside. Both of them had obsidian knives and each had something sitting on his head which gave him information and instruction. Each urged the other to begin first. Naiyenezgani's informant told him to stab his adversary's shadow. Nakq̄d̄its'iyi first stabbed his opponent, but Naiyenezgani stabbed at the shadow of the monster. Both of them lay down. Naiyenezgani got up first, ate some of his "life medicine" and entirely recovered. He took up his knife and went back to his home where he announced to his grandmother that he had killed Nakq̄d̄ilgedi. "Thank you," she said. "You have killed all those who made trouble on earth. Now it has become a good place on this earth. You used to be called 'Tsits'inlgai,' from now on you will be called Naiyenezgani."

¹ Matthews, 122; Goddard, (a), 202; Goddard, (b), 235, above, p. 12.

² The method of causing smoke to arise at distant points is found in other connections (Mooney, 204) but this particular incident is new.

NAIYENEZGANI¹

They say it happened long ago when people were about to be made that there was one man and one woman living between the earth and the black sky. That "bad thing"² happened.

The woman was named Ests'unnadlehi, and the other, the boy, was called Naiyenezgani. The boy, not knowing who his father was, asked where he was living. "He lives far away and there are difficulties: you will not be able to go there," the woman told him. Saying he was going, nevertheless, he set out and came where Spider was.³ His foot caught in the spider's thread. He turned back and started again but when he came to the same spot he tripped on the web again. Feeling about in the grass with his hand, he hunted for the thread and came to the spider's hole. Spider came up to him and addressing him as grandchild, son's son, inquired of the boy where he was going. He replied that he was going to visit his father. "It is a dangerous place where he lives," Spider replied, "but come into my house." The boy went in and Spider talked to him telling him of the dangers. "There are four approaches to his house and his daughter will see you when you are still far away."

When the boy was approaching his sister saw him and said: "Yonder walks my brother." "What is that, your brother?" her mother asked. "Well, I said 'my brother,'" the girl replied. "Whom do you mean by your brother? He does not exist," the mother said. The girl again said her brother was coming to visit them.

Then the boy inquired for his father, saying he came to visit him. The woman replied that she did not know his father, but the boy insisted that he had been told that his father lived there and that he came because of that. The woman admitted that it might be that the boy's father did live there and asked him to be seated until his father's return.

When his father was coming back he saw the boy's tracks. "Who came here?" he demanded. "We have not seen anyone," the woman replied. The man insisted that some one had come and pointed out the tracks. "Well, have your own way about it," the woman replied. "You are always claiming you do nothing improper and here comes a boy who says he is your son. He is sitting over there."

¹ Told by Albert Evans, in 1914. This portion seems to have been arbitrarily separated from the foregoing by the narrator as suited to the available time for taking it down. Because of the subject matter, the first told has been introduced after the more complete account which was given by request on the following day.

² A circumlocution for sexual relations.

³ Matthews, 109.

The man still insisted he had done nothing but said he would test the truth of the matter. He took up his pipe, filled it, and having lighted it, passed it to the boy. The boy took it and smoked, when he had drawn the fourth time on the pipe the tobacco was all gone.¹ "Well, I am nearly convinced," the man said and conducted the boy to black water which stood in four places.² Taking the boy to the last he threw him in but the boy turned to a downy feather and came back to the place of his shadow. "Well, you nearly convince me," he said and took the boy to the south where he again pushed the boy into the water, but the boy saved himself by again turning into down. The same thing happened at the other two lakes. The father then asked the boy to name the different crystals, seeds, etc. The boy named them properly but when he came to owl which was sitting there he hesitated saying, "I am not going to call it that way because I am myself."³ "Well, I guess you are my son," he said and taking some of the black water that stood there he put it on the boy with his hand and made him look like a man. Then he built a small house for him inside of which he made for the boy hair, fingers and finger nails, toes and toe nails, until he was finished.

"Well, my son, what is it you want?" he asked. "I want horses, father," he said. Saying he would bring a horse he led down a black one and said, "Here it is." "Not that one," the boy said. "By my kin,"⁴ the father replied, "that is the only horse I have." The boy insisted on another and the man led down a sorrel one and presented it as his horse. Again the boy rejected it and the man insisted. Finally he took it back and led down another, a white horse on a trail of white metal. The boy rejected that one also and the man declared he had no other but finally went for one. This time he led down a blue, that is gray, horse on a trail of blue metal. "That is the one I have been talking about, now I will start back home," the boy said when he saw it. "That one is the only horse I have," his father said, "now you may go home if you wish."

They two started back. When they came with the horse to the center of the sky the father put the boy on a black cloud and shot him down with lightning.⁵ He is named Bilnajnoll'ijn,⁶ "shot down with the lightning." He came down to the earth and returned to the place where his grandmother lived. She was glad and sang a good song, which was a prayer for him.

"Over there, grandson, live the animals which we eat," the woman told

¹ The smoking would have killed those less potent, Matthews, 113.

² Fires in the other versions, above p. 10.

³ He nearly failed on owl. This is undoubtedly connected with the fear Apache have of owls and their reluctance to talk about them.

⁴ The most common Apache expletive.

⁵ Matthews, 114.

⁶ The narrator explained this was the fourth name of the Culture Hero.

the boy. He started off in the direction indicated and came to a wood rat which he killed. He brought it back to his grandmother who said that that was the animal she meant. He went away again and came to a rabbit which he killed and took back putting it down near to his grandmother's dwelling. "Grandmother, I killed something which has wide ears," he told her. "That is one of the animals we live on," she replied. He went away again and came to a deer which he killed. He killed it under a Douglas spruce tree. He came back to his grandmother's dwelling and told her he had killed an animal which had a dry tree on its head.

He began to dress the deer under the spruce when a fluid began to drop on him. He looked up and saw a girl in the tree. Taking only the intestines he ran back to his grandmother followed by the girl.¹ "I told you not to dress the deer under a Douglas spruce," she chided him.²

He married the Spruce Tree Woman but she did not like him and made four bears to destroy him. "Over there are walking animals that have good skins for dressing," she told her husband. "Where are they?" he asked. "Above here," she replied. They two went over where the bears were which she pointed out to her husband, saying: "The large black ones over there." He said he would go behind the hill and that after a time she should shout at the bears who would run toward him and he would kill them. After waiting a short time she did so and the bears ran right in front of him. He was holding his bow and arrows and as they ran up close to him he shot them one at a time until he had killed them all. His wife began to cry and her husband said, "But you said they were good for making dressed skins, why then do you cry?"³

Leaving the bears there they two went home. While his wife stayed at home he went to hunt deer. While he was hunting she went to get pumpkin blossoms⁴ and was stolen by Golilisi. When the man returned his wife was not there. "I wonder where she can be," he said to himself and starting out tracked her to the garden. There he found the tracks of two people. Going on to another place he found their tracks again. He went back to his grandmother and told her he was going away but that he did not know where he was going.

He started away, being transported by his flute. He came down on the first mountain ridge and saw there the footprints of his wife and of a man. He went with his flute again and came down on the second ridge where he

¹ This paragraph was interpolated in English.

² The point of dragging the entrails is omitted here, see above p. 32.

³ It was explained in English that the boy overheard his wife directing the bears to kill her husband. He therefore dressed up a black stump with his buckskin shirt which the bears attacked. As they did so he shot them from the place where he was concealed in the brush.

⁴ These blossoms were probably cooked for food.

again found tracks of his wife and of a man. He was angry and went on again with his flute, coming down on the third mountain and saw tracks there also. He went way over to the fourth mountain where again he found their tracks. He went on from there on foot until he came where people were living. He came near to the settlement and went to the house where that particular man was living. Night was coming on and not one of the people saw him.

When he came to this man, the daughter of the house was sent through the village to summon the people to come together for a council. After they had smoked they said, "Well, what is it?" "A man has come to me," the man replied. "Where did you come from?" they asked the man. "From Gotalbakowadi: I started when the beams of the sun were streaming out from the east," he replied. "My kin! he did not come on foot. I know that is a long distance," said Old Man Hawk. "I am here because my wife is missing," he told them. "That is the man, sitting there. He wins our wives away in gambling. He has won all the people away, can't you help us?" they said. "That is not why I am here. I have an affair of my own," he replied. They still besought him, saying that they had lost all their bands. He promised to give assistance the next morning and directed that a sweatlodge should be made, in which good songs should be sung. He also told them to get four kinds of wood and make the poles for playing *najonc*. They made the *najonc* poles and he sang twelve songs in the sweatlodge. The next morning when the sun's beams streamed out he went to the playing ground. His name was Naiyenezgani and the other one's name was Golilisi.¹ Then he shouted to the mountains that stood there saying, "You shout." "My partner has come," he said. "I have come," he replied.

"Well, let us play," one challenged the other. "I have nothing to wager," the other replied. "We will play for the people," the first suggested. When they started to play the pole hit the ring on the nose and tore it apart. The straightened ring ran away into the bushes. "Hy, why did you hit my ring?" he asked. "Well, your poles are not good. Men's poles are like this," Naiyenezgani said. Then Golilisi took Naiyenezgani's pole and threw it. He was beaten. "Oh, you have beaten me," he said. "I will bet half of my company again." They played again and again Golilisi was beaten.

"Let us contend another way," one of them suggested. The other consented to this and they tried to see whose hair would reach the longer

¹ It was explained that the Culture Hero was given a new name by the people because he built the sweat lodge in this manner. His old name was discarded.

distance across the dry stream bed. Again they bet people on the outcome. Golilisi unloosed his hair and it reached to the middle of the stream bed. When Naiyenezgani let his hair down it reached across the bed of the stream and part way up the opposite bank. He won the wager.

Golilisi suggested another contest and again bet a group of his people. They were to try knocking over a tree. Naiyenezgani chose the tree and when Golilisi hit it, it did not move. Naiyenezgani struck it and the tree fell over. Acknowledging his defeat, Golilisi suggested a footrace, wagering one of his arms and one of his legs which were to be cut off if he lost the race. A distant mountain was the goal around which they were to run. Naiyenezgani came back first and won the race. "You have beaten me, *shele*: take all that I have," said Golilisi. When they had cut off one of his hands and one leg he crawled into an old house that stood there, sat down and peered out. When he would make a fire he held the drill against one cheek and rubbed it with his surviving hand to cause it to rotate. The smoke came up from the drill and with dry grass he set the house on fire. As it was burning he said, "I am not much good. If a man breaks his leg or his arm let him say I was in that condition also."

Naiyenezgani had won all the people back. He started home with his wife and came where they had been living before. His grandmother was happy because he returned.

Then Ts'innagole took him up. Naiyenezgani had the knees of Delgit (concealed) across his breast and the blood of Delgit under his blanket. When Ts'innagole had transported him through the air to her home she threw him down upon a stone. Delgit's blood flowed out and Ts'innagole took him up and carried him to her children. She then flew to the top of a stone and sat there. When the young ones put their heads down to the man he said, "Sho." "Mother, he said 'sho' to us," they called to their mother. "Don't mind it; it is only the air issuing from the wounds," she replied and flew away.

Naiyenezgani got up and spoke to the young ones. "When does your mother return?" he asked. "She comes back when a female rain falls," they replied. "And your father?" he asked again. "When a male rain falls," they replied. "And your brother?" "He comes back when there is hail," they said.

Naiyenezgani struck the young ones on the side of the head and knocked them off the rock. He pulled up grass and covering himself with it lay down. The same Ts'innagole flew back with another man and throwing him down on a stone alighted on the top of the rock. Naiyenezgani, using one of Delgit's knees as a club, struck her and knocked her down from the cliff. Then another came and alighted there and he knocked it down with a knee

of Delgit's. Finally the oldest of the young ones returned and he knocked it down with one of Delgit's knees. He had now disposed of them all.

As he sat on the top of the rock and saw his fire in the distance he was disturbed and wondered what he should do. He saw Bat Old Woman down by the creek and shouted, "Grandmother, take me down," but she paid no attention. He called again and she began to listen. "Why did you go up there?" she asked. "No one goes up there." He again asked her to come up for him and she did so, flying from side to side and lighting here and there. "Grandmother, take me down," he said. "I cannot do it, I am not strong enough but nevertheless I will cover your eyes and you may get in the basket. Do not uncover your eyes or it will be dangerous for us."

He got in the basket and she started down, but when she was half way to the bottom he began to wonder where he was being carried, the time was so long. He lifted the covering and opened his eyes and the old woman fell to the ground and landed under him. Naiyenezgani blew with his life medicine and the old woman breathed again and became well. He gave her the feathers from Ts'innagole and she said, "Thanks, you have made me well," and went home.¹

Naiyenezgani went back to his home. The old woman, his grandmother, was happy. They lived happily again.

SECURING FIRE (First Version)²

There were people living here on the earth. Coyote, birds, or hawks were all people. There was no fire. The only ones who had fire would not give it away. The others, many people, were without fire. Martens, living in the tops of tall pine trees, were the only ones who had fire but they would not give any of it away. Those who were living below them consulted as to how they should get fire. They decided to play hide the ball and sent out invitations for everybody to come to the game. They gathered under the trees and shouted to the martens to come down and bring some fire. They said they were going to play hide the ball. They came down bringing the fire with them. They put wood on the fire at the camping place and stood

¹ The narrator told in English how Naiyenezgani tested the strength of the carrying strap by putting stones in the basket. The story has the incidents in unusual order and is much abbreviated, perhaps in order to finish the story by evening.

² Told by Antonio. An origin of fire by stealing it from those who were hoarding it is very widespread. Prof. Boas cites many examples from the Northwest Coast. A California version is available from the Maidu (Dixon, 66). In the Southwest the form of the story varies considerably. Among the Jicarilla, see Russell, (a), 262; Goddard, (a), 280. Compare a similar story in Pima, Russell, (b), 216. A Plains account is found in Lowie, 244.

around it in four lines so that there was no way anyone could run off with the fire. None of the people who didn't have fire were in the center of the circle.

Coyote, who was lying down some way off, said he would get the fire and run off with it. They were playing and having a good time. Those who owned the fire were winning. They began to dance. Coyote had a torch prepared by tying bark under his tail. He got up and came to those who were dancing. "Have a good time, my cousins," he said. "My foot pains me. Dance for me. Separate and let me through to the fire." They were dancing and having a good time. When it was nearly daylight, Coyote said, he was going to dance. He told the others to dance vigorously, bending their knees. He urged them to do this repeatedly. Finally, he danced and switched his tail into the fire. They called to him that his tail was likely to catch on fire. He assured them that it would not burn.

Then day broke. He stuck his tail in the fire again and it took fire. "Your tail is burning, cousin," they called to him. He jumped over the four lines of dancers who were in circles around the fire, and ran off. The people, who were stingy of their fire, ran after him. Coyote became winded and could hardly run. The people who were chasing him caught him. Coyote passed the fire to Night Hawk who jumped on it and went with it. Those who were stingy of their fire tore Coyote's mouth. Night Hawk kept flying and jumping. Those who had the fire nearly caught him for he was exhausted. When those who were running after him caught him, he gave the fire to Road-runner who ran away with it. They tore Night Hawk's mouth open.

Road-runner ran on carrying the fire. Those who were pursuing him nearly overtook him. He was exhausted. When they caught him, he gave the fire to Buzzard who flew away with it. Those who were trying to recover their fire chased him until he was worn out. He gave the fire to Humming Bird. When they caught Buzzard they pulled the hair on his head out.

They saw the smoke of a fire arising in the distance from the top of a mountain. It was Humming Bird who had set the fire. There was a fire too on the top of another mountain which stood far away on the opposite side. A little way from that there was fire on another mountain. Everywhere, fires were burning. It was Humming Bird who had accomplished all this. Those who had owned the fire turned back saying it was now impossible to recover their fire.

The people who had been without fire were now all supplied with it. They were happy about it and expressed their thanks to Coyote.

SECURING FIRE (Second Version) ¹

They say long ago there was no fire. The people ate their food uncooked. There were only two men who had fire. They could see it in the tops of a very tall pine tree which stood there.

Coyote proposed that a large company of people be invited to come together for a dance. He also suggested that a letter be sent to those who had fire asking them to bring some as they wished to gamble with the guessing game.

Coyote told his companions to tie dry grass around his tail. When it was daybreak Coyote danced by himself. "I will dance over the fire," he said. "Your tail is afire," they called to him. "Why do you say my tail is burning?" he asked. "Your tail is burning," they called to him again. He went around the fire four times and then jumped over them. He ran away with the fire. Those who owned the fire ran after him and put out what fire they found. They caught Coyote after he had run a long distance and pulled out his nose so it is long and spread his mouth apart so it is wide.

Then another man was running away beyond with the fire. It was Night Hawk. They caught him after a long chase. They pushed the crown of his head down hard and spread his mouth open.

Another person was running with the fire. It was Turkey Buzzard. They caught him a long distance away and pulled the hair out of his head. He had given the fire to Humming Bird. A large mountain was standing in the distance. Fire was coming out from the top of this mountain. The people had been without fire but came to have plenty of it because of Coyote. The fire went inside of the trees and became plentiful.

THE WINNING OF DAYLIGHT (First Version) ²

It was dark everywhere for Owl wanted darkness and did not wish that there should be daylight. Bear also wanted darkness; these two were agreed about it. The people were considering what should be. "Why should it always be night? We shall never be able to see anything," they said. "We will make a dance, against those who are stingy of darkness." All the people who lived on the earth agreed to do this. They came where those were who wanted darkness. Bringing some wood, they said,

¹ Told by Dananetdel, a San Carlos, in 1905.

² Told by Antonio.

"Let us have a good time, dancing." The others agreed to this and a fire was built in an open plain where they danced. Those who would not give up the daylight were sitting there. Coyote said, "Come let us have a good time dancing." They began to dance. Coyote said, "Let daylight come quickly." Owl sang, "Let there not be daylight." Coyote danced around singing his song. Owl got sleepy and went to sleep. Bear, too, went to sleep. The people who objected to daylight went to sleep. Then Coyote won the daylight. The people who lived on the earth said, "Thanks, my cousin." Owl said he would live under the rocks in the deep canyons and flew into one. Bear said he would go to a large and distant mountain and live in a hollow Douglas spruce where it is dark.

Coyote won the daylight and now we have it. The people were happy.

THE WINNING OF DAYLIGHT (Second Version)¹

They say long ago there was nothing in the sky. It was night all the time and people traveled by the aid of fire carried in their hands.

Coyote called the people all together saying he wished to talk to them. There were two old men who did not want it to be light. They were saying it should be night all the time. These were Xastin Bear and Xastin² Owl who were saying this. Coyote told his followers to sing, "Let there be daylight," as they danced. They danced and day began to break. Bear took up his moccasins and in his hurry put the left one on his right foot. He ran away to a big mountain. Owl split his foot into four parts and ran in where two canyons come together.

They won daylight and it was light everywhere. It had been night.

ORIGIN OF THE CLANS³

The people of the earth were all living at one place. They started away and came where a tree projected into the water of a stream. "Half of the people will live here and will be called Tsitenange," he said. Those designated remained there and the others moved on.

¹ Told by Dananeidel, a San Carlos, in 1905.

² Major Bourke says the Apache give this title, equivalent to Mr. or Señor, to Bear and Owl because they are feared and must be spoken of respectfully.

³ Persistent direct questioning failed to reveal the presence of clans among the San Carlos Apache. This account of their origin was voluntarily given as a text in the absence of the interpreter. In only a few instances was the informant able to give a location for the described locality. The account appears to be a myth explaining the names of the clans by inventing a local setting that justifies each particular name. Compare the much longer and detailed Navajo account, Matthews, 135.

They came to a canyon across which mescal stood. "Half of the people will live here and will be called, Nada'biłnadit'in," he said. Those stopped there and the others went on.

They went a long way and came to a box canyon where the cliffs came together. A row of red willows ran to the cliff. "Half of the people will live here and will be called K'aitsehit'in," he said. Part of the people settled there and the others went on.

They went on to a place where there was a big dry wash of white sand. "Part of the people will live here and will be called Saidesgain," he said. Those remained there and the others went on.

They came where the mesquite was thick. "Part of the people will live here and will be called Iyaxadjin," he said. Those remained there and the others went on.

They came where a row of willows made a red stripe on the landscape. "Half of the people will live here and will be called K'aintc'in," he said. Some of them remained there and the others moved on.

They came where there was a box canyon. "Part of the people will live here and will be called Tseyin," he said.

The others went on from there to a place that was brown with cottonwoods above which they climbed up. "Half of you will live here and will be called T'isseban," he said. Those settled there and the others went on.

They came where two shallow valleys came together. "Part of the people will remain here. You will be called Xagostele," he said.

The others went on until they came where two valleys came together. "Half of the people will live here and will be called Žedilgojn."

The others moved on to a place that was white with the flowers of reeds. "Some of the people will live here. You will be named Ž'okadigain," he said.

They went on from there and came where willows crossed a broad valley. "Some of you will live here. You will be called K'ailnagoteln," he said.

They came where Black River flows. "Part of the people will live here. You will be called Todilxile," he said.

They went on and came where mountains stand, one behind the other. "These, a part of the people shall live here. Your name will be Džillike-sillan."

The others moved on to a place where trees stand on a projecting rock. "These, a part of the people, will live here and be named Tšitsexesk'idn," he said. Part of the company remained there.

The others went on until they came to a plain, yellow with flowers. "These people will live here," he said. They settled there. "You will be called Beilts'on," he said.

The others moved on to a place called Xak'aiye. "Part of the people will live here," he said. A division of them settled there. "You will be named Xak'aiye," he said.

They moved on to a place where a walnut tree stood. "These people, a half, shall live here," he said. They made their homes there. "You will be called Tc'ilniyenadn'aye," he said.

The others went on a short distance where there was a mountain covered with beautiful shrubs as with grass. "These, half of the people will live here," he said. They settled there. "You will be called Tc'ildadil'oge," he said.

They went on until they came where there was a stripe of red paint on the face of a rock. "Half of the people will live here," he said. They settled there. "You will be called Dectc'in," he told them.

They went on until they came where cottonwood trees were standing. "Some of the people will live here," he said. "You will be called T'iskadn."

They went on from there to a place where pines stood in a line. "Half of the people will live here," he said. "Your name shall be Ndiltci'ednt'i'n."

They went on until they came where there was a gap in the ridge. "Half of the people will live here," he said. "You will be called Nogodejgijn."

They came to Red Rock which stood up. "Some of the people will live here. Your name will be Tsexatc'in," he told them.

They went on and came where there were round white hills. "Some people will live here," he said. They settled there. "You will be called Ya'gohigain."

They went on and came where wormwood was growing in a broad valley. "Some of the people will live here," he said. "You will be called Iya'aiye."

They went on where there was a cottonwood grove. "Some of you will live here," he said. They settled there. "You will be called T'ishiyosikadn," he told them.

They went on to a place where black rocks projected. "Some of you will live here," he said to them. People settled there. "You will be called Tssetsixesdjine," he told them.

They went on to a place where everyone takes a bath. "Some of you will live here," he told them. Part of the people settled there. "You will be called Tanasgizn," he told them.

Then the others went on to a place where the ground is yellow. "Some of you will live here," he said. "You will be named Idagexagots'ogn."

Then the others went on. They came where it was dark colored with manzanita. "Some of the people will live here," he said. They settled there. "You will be called Inostcoodjin," he told them.

They went on to a place where there were rough stone points. "Some

of you will live here," he told them. Some of them settled there. "You will be called Sagone," he said to them.

They went on to a place where there was a wash filled with sand. "Some of the people will live here," he said. Half of the people settled there. "You will be called Saiedigain," he told them.

They went on where stones were piled in a round heap. "Some of the people will live here," he said. "You will be called Tsesnniln."

They went on to a narrow ridge. "Some of the people will live here," he said. Some of them settled there. "You will be called Na'doxots'osn," he told them.

They went on to a place called adobe flat. "Part of the people will live here," he said. They settled there. "You will be named Bissaxe," he told them.

Then they went on to a place where gourds were growing. "Some of you will live here," he said to them. They settled there. "You will be named Nadilkalsikadn," he told them.

They went where reeds came together in white masses. "Half of the people will live here," he told them. They settled there. "You will be called L'okadadesgain," he told them.

These are the people who live on the earth.

THE DEVELOPMENT OF APACHE CULTURE¹

The Indians were living without anything. They were poor. They had neither rawhide nor dressed skins. They tied the tops of soapweeds on their feet to protect their soles when they traveled. They had no proper blankets, but used bark braided together for covering. They covered their children with these when they put them to bed. The women made themselves skirts of bark. They did this because they had no dressed skins, no rawhide, and no sinew.

The people were poor. They set fire to the material at the base of the sotol stalks and when the fire was burned down, hunted in the ashes for the singed mice that were left. They picked them up and ate them. They lived on these. They were poor.

The women went for mescal. They broke it off where it stands by pounding. They had no knives but trimmed it with flint. They carried the trimmed stump in burden baskets to a place where there was a hole. They brought wood there also. They put stones, well arranged on the wood,

¹ Told by Antonio in January, 1910.

and applied fire and burned all the wood. The stones became very hot. They put the mescal on these hot stones and spread grass over them and covered the whole with earth. After two nights had passed, the women came to the place again. They took off the dirt with their hands. If the mescal was well cooked they took it out and spread it in various places. This was their food. Those who lived first on the world, did this way. This was their food. They lived on seeds and different kinds of grass. The people were very poor.

Then they found out about deer and where they lived. They used them for food. Wood-rats and jack-rabbits were living there and they used them also. They learned to use all these. Their arrows were made of reeds and their bows were of mulberry. They went where deer were living on the mountains and hunted for them. They killed the deer there and then they had sinew. They brought the deer to their camps. They took the skin from the lower legs where it was thick and by sewing made soles for their moccasins. They also took the skin from the sides of the deer's jaws because it was thick there and made moccasins of it. They worked the skins soft with their hands, and made the tops of the moccasins from the skin taken from the middle portion of the deer's legs. They sewed their moccasins with sinew.

Then they found out there were white men living somewhere. They also discovered that white people had something to live on. The Indians then began to live by stealing. They stole burros, horses, and cattle and brought them home.

After that they used the thick skin from the hips of burros and horses and made soles for their moccasins. Cowhide is also thick and they used that for the moccasin soles. They made the tops of soft dressed deerskin which they sewed on. In this way they came to have moccasins.

Before this they were poor but now they lived well. They had sinew and rawhide made from cow's skin. They were happy.

They said that stealing from those who lived on the earth was a grand way to live. They did not go around in this country but went to white people's houses. The white people would run away and the Indians would pick up their blankets. They lived by going to war. Then they would come back where their homes were.

They stole the blankets and property of the people who lived on the earth. Those who formerly were without shoes now had them. They said this was a good way to live. Their minds were turned in that direction; they thought stealing was the only way to live.

They traveled around stealing. White people had calico. They fought with them and robbed them of the cloth, bringing it home with them.

The women used not to have skirts except those they made of bark. Now they had good skirts. They got to thinking this way and concluded stealing was the only good way to live.

THE DEER WOMAN¹

Panther² Boy was living in the east. He was married to the daughter of Gaowan.³ Because Panther Boy was a great hunter, the Gan gave him his daughter.⁴

He, intending to move his camp, went away by himself while his wife stayed behind. He went to select a camping place. When he came where he was going to build his house, he covered it, on the east, with black *bì bitcìn*.⁵ On the south side he used white *bì bitcìn*, on the west, yellow *bì bitcìn* and on this side, the north, the covering was blue *bì bitcìn*.

He caused black deer horns to fall on his house when he was building it. Then he made a zigzag mark on the walls of his house, using the black blood from a deer's mouth. He made this mark four times. He made zigzag lines with white blood from a deer's mouth and under it with black, above the white was a line in yellow and on top was one of blue. He made a bed on the east side and put *bacine*⁶ for a pillow. There on the *bacine*, he caused two deer horns to alight. He made a pillow on the west side and caused yellow deer's ears to alight on it. Then he spread it over with deer hair.

In the east he made a mountain ridge. Where its head was, he placed deer horns. He made it to be the mountain of the deer with horns, the bucks. Crossing over midway the ridge, he made a trail of blood from the mouth of a deer. Under that mountain ridge with black deer's mouth blood he made a spring where deer's slobberings always boil out.

From the house which he had built he made tracks leading in four directions to these mountains. Right there where it was lying he made the first footprint, with black deer mouth blood. Beyond, where he was

¹ Told by Antonio in August, 1914. This is the myth of the deer ceremony.

² Panther or mountain lion is the chief deer hunter in the Southwest. The Pueblo peoples have hunting fetishes of stone which represent the Panther. Compare the Jicarilla estimate of panther, Goddard, (a), 239.

³ The talking Gan. Compare the Navajodeity *Hastcéyaltí* (*Xastcéyaltí*), Matthews, 36, 68, 82, 104, 135, 163, 224.

⁴ A special hunt for the benefit of the bride's family is undertaken by the bridegroom among the southern Athapaskan.

⁵ The explanation of *bì bitcìn* was that it was some kind of "dirt" from the surface of a deer hide, but not the hair.

⁶ *Bacine* is a hard black material, perhaps jet; it is the material associated with the east by the San Carlos.

going to step, he made a footprint with white deer's mouth blood. Beyond that he made another of yellow and beyond that one of blue.

On this side (south) he made a mountain ridge of *bailgaiye*.¹ He put pronged horns where he made the head of the ridge. He made a trail in the middle of it with white deer's mouth blood. Under the ridge he made a spring boil out with white deer's slobberings. When he walked out in that direction, he made only one footprint with white deer's mouth blood. Beyond that he made another with yellow deer's mouth blood and still further on he made one with blue.

In the west he made a mountain ridge of *tseltcee*.² He caused yellow deer's horns to alight, one after the other, where the head of the ridge lay. He made a trail of yellow mouth blood crossing over the ridge midway. Under this ridge he caused a spring of yellow water to boil out with yellow deer's slobberings. Where he was going to walk toward it he made a footprint with black deer's mouth blood. Beyond that he made one with white, further on another with yellow, and beyond that one with blue.

At the north he made a mountain ridge of turquoise. Where the head of the ridge lay, he put one deer's horn standing up. Each way crossing over the middle of the ridge he made a trail of blue deer's mouth blood. Under the ridge he made a spring boil up with the blue slobberings of a deer. At the place where he would walk out toward this ridge, he made the footprint with the black mouth blood of the deer, beyond that he made another with white and then one with yellow and beyond that one with blue.

Here, to the east, he made a place where he was going to kill the buck deer. This way, south, he made a place to kill deer with pronged horns. West was the place where he was going to kill does, and north, he fixed a place where he was to kill deer having spikes. When he had finished, he went back to the place where his wife was staying and when he came to her he said, "Come along." She prepared cornmeal for food for a camping trip.

Then he sang a song saying, "Where there was no house a house now stands. There it stands."

They came nearly to the place and then they came there where he had made the house. When they came to it they went inside. He told his wife to be seated and then he went toward the east. He stepped where the footprints of mouth blood lay. Then he stepped on the footprint of white blood and beyond on the one of yellow and went on to the one of blue. Then from the east, the biggest buck deer was coming facing him. He made a ring of *bacine* and shot an arrow of *bacine* through it. He killed the deer

¹ *Bailgaiye* is white shell.

² *tseltcee* is red stone, sometimes, at least, coral.

with the arrow. Just as the sun was rising, he carried the deer where his wife was staying.

He spent the night there and went the next morning this way, south. He stepped on all four of them. A deer with pronged horns was coming towards him. He made a ring of *bailgaiye* and shot through it with an arrow, killing the deer. When the sun was right here (a gesture) he killed the deer and carried it where his wife was sitting.

The next morning he went toward the west, stepping where the four foot-prints of mouth blood lay. When he came there a female deer came facing him. He made a ring of *tsetltee* and shot through it an arrow of *tsetltee*, killing the deer. He took it up and carried it where his wife was sitting.

He went here toward the north and stepped where the footprints of deer's mouth blood lay in four places. A deer with spiked horns came facing him. He made a ring of turquoise and shot through it an arrow of turquoise which killed the deer. He brought it where his wife was sitting in the house. Then he always killed just large deer like these.

Here, south, he came up the mountain, he went along. He killed only pronged horned deer. Then he went west where he killed does only. Then he went toward the north and killed spiked horned deer only.

Here, at the east he built a flat-topped shade on which he stored the big bucks which he killed. The meat was piled up. On the south side he built another flat-topped shade on which he stored the pronged horned deer he killed.

To the west he built another shade on which the deer he killed were stored. Toward the north he built a shade for the spiked horned deer which he killed in that direction.

Those who had the deer for pets were angry because he killed so many. They lived here at the east where the sun rises. There were only male deer living at that place. The owners of the deer all discussed the large number he was killing. "We will go to see his wife," they agreed.

It was Turquoise Boy who went to visit her. He wore on his head the deer head which the Indians used to make long ago. He made it as they used to make them: The tongue was licking about all the time. It had eyes that were constantly winking. It's ears worked back and forth.¹ He was very bashful because there were many where he was going.

He came up the ridge opposite the woman's house having the appearance of a deer. The woman saw him from her house as he came up looking like a deer. Her husband always brought his deer back just as the sun was

¹ The Apache wore a deer's head with antlers in the condition of the season in which the hunt was made. They imitated the movements of the deer so as to approach within bow shot distance.

rising. The sun was rising higher and higher. She got up, thinking she would look for him, and wondering what had become of him because he was not accustomed to be so late. She was looking for her husband in the direction he had gone to hunt. While she was looking in vain, the deer walked down a second ridge toward her. As he came to the top of the ridge there was a canyon between him and the woman. He went down this canyon again close to the camp where the woman was. She was watching in vain for her husband when he walked along like a man. "It was a deer when he went down the hill but it is a man that is coming up," she said to herself. He came close to the house where the woman was sitting and seated himself. The deer's head which he had been wearing was hanging down on one side of the man. The woman was looking at it and felt strange when she saw the tongue constantly licking about, the eyes winking, and the ears flopping.

She dipped up the cornmeal mush into a basket and put it by the man where he sat. The man then spoke to her saying he did not eat that sort and directed her to take it away. Then she took some soft boiled deer meat from a pot and put it in a basket and brought it to the man. The man spoke again, saying he did not eat that either, and asked her to take it away. The woman said that these two were the only sorts of food she had and asked him what she should give him. The man said he ate the tips of *te'ildo'ije*, *k'isndazi*, and of *ts'iji*, that these were his food.¹

The woman took a basket and going a short distance gathered the tips of *te'ildo'ije* which she put in her basket. Walking further she gathered the tips of *k'isndazi* and still further on the tips of *ts'iji* which, when she put them in her basket filled it. She brought them where the man was sitting and put them down. "These are my food," he said and began to eat them. She gave him a basket full and he ate them all up.

When he had eaten them he spoke to the woman. He lifted up the head he was wearing on one side and moved it around toward the woman. "What is the matter with it? I think it looks like a deer but the deer are afraid of it. When I try to slip up to the deer with it they are afraid and run away from me," the man said. As he said this he looked at the four flat-topped shades and the deer meat on them. He spoke to the woman again, asking her to try holding up the deer head. She refused to do this, saying she was not a man, and did not wish to do anything wrong. The man replied saying, "You say you are not a man. This head looks like a deer yet the deer are afraid of it. That is why I said what I did." The woman refused again. The man then asked her simply to hold it up toward him without putting it on. She said, in vain, it was a bad thing to do, for the man was taking her

¹ Shrubs on which deer feed.

mind away, he was making her crazy. He took her gait from her. Then she went where the man had the deer's head. When she came he told her to be seated. He held out the head toward her and she reached out and took hold of it. The man told her to take it by the right side. She did so and raised it up. Saying he could not see it well, the man asked her to step out to a designated place with it. She went there and held it up as he had directed her. Saying he saw it pretty well, he asked her to take another position. She went there also. "Let me make sure, hold it by your body," he told her. When she held it close he came up to her asking her this time to get on her knees and hold the skin over her body. While she was on her knees, he threw something on her. The woman made a noise like a deer "shoo." The man ran to the shade toward the east and took up a buck deer's skin which he threw at her.

He took up the lower legs and threw them at her. She turned into a deer and jumped four ways making a noise like a deer. He took her mind away and made her crazy. He put the gait of a deer on her so she jumped around as deer do. He came up to her singing and made her love him. She trotted off and he herded her along with his nose between her legs. They went around her house four times. The woman trotted along ahead of him like a deer. They went where he was standing and then they went up the trail to the east which crossed the gap in the ridge made of *bacine*. From there they went over the ridge of *bailgaiye*, of *tsettee*, and of turquoise. From there they went where the male deer were living. The deer had a good time with her chasing her about and mounting her.

The husband came back where the woman had been sitting and wondered what had become of her. He found the footprints of the man who had visited the woman where he had come up the ridge as a man. From there on the track was that of a deer. He had gone down the canyon and had come up again as a deer. Then he had come up another ridge as a man. He was trailing the man who had his wife. Having followed the track thus far he went back where his house was. He saw where the woman had come to the place where the man had been sitting. She had stood there and then she had gone on four times. Here where her two footprints where she had stood like a human being and there she had jumped as a deer. He saw where she had jumped four times in four different directions. He trailed her where she and the man had encircled the house four times sunwise and then he found where they had started away.

He turned back and went to the place where people were living from which he had set out to hunt. He told the people there that he had come back because he did not know what had become of the woman. When he had been there four days, the tobacco tokens were made and sent out con-

vening the men for a council.¹ When they had discussed the matter, they agreed to go to the camp where her track was to be found. It was the Gans who were doing this. The one who is called Gahnñlji'n lay down on his back with his legs crossed and his hand on his forehead. They tracked the man in vain where the woman's house had been. Then they told Gahnñlji'n to get up, that from there they must rely on him. Asking why they said that, he got up and went where she had been sitting. Starting from there, he trailed her, holding his forked fingers above her trail. He followed where she had gone to four places. At one place she had gone like a deer and had encircled her camp four times. He followed where the man had gone around with her. They followed behind him as he trailed along with outspread fingers.² One of the company, Whirlwind, was not good in the condition he was. They sang for him and sent him back. After that they followed the trail without trouble. They came where the two had come up the gap in the ridge of *bacine* and beyond that the ridge of *bailgaiye*, and further on the ridge of *tsettee* and finally they went up the gap in the ridge of turquoise. Here they were overtaking them for they heard the celebration with the woman below. Nothing but songs came out of the canyon.

Then Gahnñlji'n told them to watch his downy feathers which he said would find the woman in the herd of deer. They watched the feathers and they settled on one in middle of the herd. Then he made a cast with a rope called *yanadet*, "hanging from the sky," and caught the one who had been a woman. He then shot four arrows in succession which, making a noise, frightened the deer further and further away. The first arrows were of *bacine*, the second of *bailgaiye*, the third of *tsettee*, and the fourth of turquoise. They didn't know where the deer had gone. The one who had been a woman ran in every direction where the deer had gone from her. Then they threw a ring of *bacine* on her and her head became like a person's. Next they threw a ring of *bailgaiye* on her and she was a person to her arm-pits. Then a ring of *tsettee* was thrown and she was a person as far as her belt. Last a ring of turquoise was thrown and down to the ground she took the form of a human being. The company came up to her, but she was wild. They started back and returned with her in a day.

They lived there together. All the food was ripe and they were gathering it. After the rains began the woman was camping with the others on a mountain where the deer were with their fawns. When they went hunting and came in bringing the deer, she went around looking at the fawns they had

¹ Two sections of reed filled with tobacco and tied in the form of a cross are used as a summons to council.

² The conventional way of trailing.

brought in. She told the people in the camp that if they found fawns like those they were bringing in with a white stripe between their hoofs not to try to kill them. "If you kill them it will bring hardship on you," she said. The reason she said this was that she had given birth to fawns like those she described. She also told them not to hunt on the black mountain which stood at the east. She said that because, while they were gathering seeds on that mountain, she had given birth to fawns. The people agreed not to hunt there. She continued her habit of looking at all the fawns which were brought in from the hunting. One man wondered why she had said this and went to the mountain she mentioned. He went up to the top of the mountain and walked around where the little canyons run together. He found some little fawns lying there. He came to them and, thinking they were the young of the deer, killed them. He tied them together with a line, put them on his back, and carried them home. The people were bringing in many of that sort. The woman went around the camp and looked at all the deer which had been brought in. At the very end of the camp was the house of the man who had hunted on the black mountains. She looked between their hoofs and on their backs which were spotted. The man had brought in the ones to which she had given birth. The woman began to cry and reproved the man for going where she had told him not to go. She went back to her house and sat crying for her children.

She considered what she should do. For four days she did not speak, then when the four days were passed she sent for all the people to come together. She asked them what they thought should be done about what she had told them would happen. They in turn asked what she thought. She replied that she had considered it. She directed them to make twelve tobacco tokens which should be sent to notify people wherever they lived that they should come together. When they had come together, she announced that at night she would sing for them. She began to sing the deer songs. She was still singing when it began to dawn and sang until it was full daylight. She then told those with whom she was living, that she would sing for them only one more song. She began to sing it saying, "Prepare a smoke for her. Prepare a smoke for her with a pipe of *bacine*," she said.

She told them she was going far away from them toward the north which was the place she liked the best. "Where I lie down for the largest buck deer you must pray to me. When you see the track of a deer with long feet you will know I have gone along there," she said.

SONGS OF THE DEER CEREMONY¹

I

They went on a hunting trip.

Here to the east,
Where he made a mounta'n ridge of jet,
Where he made lie the head of the mountain of jet.

Here to the south,
Where he made a mountain ridge of bailgaiye,
Where he made lie the head of the mountain of bailgaiye.

Here to the west,
Where he made a mountain ridge of coral,
Where he made lie the head of the mountain of coral.

Here to the north,
Where he made a mountain ridge of turquoise,
Where he made lie the head of the mountain of turquoise,
One horn stands up at the four places in the sky where he made its head lie.

They went on a hunting trip.²

II³

He placed a house here where there was none.
He covered it with the black skin of the deer which come from the east.
He covered it with the white skin of the deer which come from the south.
He covered it with the yellow skin of the deer which come from the west.
He covered it with the white skin of the deer which come from the north.
He caused the black deer horns to alight one after the other on the top of
his house.
He placed a house there.
He alights there.

¹ Secured from Antonio on a phonograph in 1910. The words were obtained from the cylinders with the aid of Frank Crocket. The songs cover the same ground as the preceding myth, but since the series is far from complete many parts of the narrative are omitted in the songs here given.

² The song accompanies the making of a sand picture and illustrates pp. 49, 50 of the narrative above.

³ This song refers to p. 49 of the narrative.

III ¹

At the east where he made a spring with black red water,
He alights there.

At the south where he made a spring of white red water,
He alights there.

At the west where he made a spring of the yellow colored slobberings of red
water,
He alights there.

At the north where he made a spring of the blue colored slobberings of red
water,
He alights there.

He caused two black deer horns to come together.
He made pillows under them as the two arrived.
He caused two fawns to alight at his feet.
He made holes inside through his house in four directions with mouth blood.
Here where he made a moving bed,
He alighted.

IV

I go after it on the earth.
Panther boy they call me,
I go after it.
With dark mouth blood lying under my soles,
With dark mouth blood making a black strip between my toes
I go after it.
With mouth blood making stripes on me,
I go after it.
With mouth blood making stripes running out from each other on my face,
I go after it.

V

Send word for me
Where I am going.
Send word for me
Who am called Panther Boy.

¹ Refers to pp. 49, 50 above.

Where under the east the plain of jet lies,
Send word for me,
That they bring for me the large male deer,
Send word for me.

Where under the south, I made lie the head of the sky of white shell,
[Send word for me.]
Where the plain is, they two came down for me,
[Send word for me.]

Where under the west I made lie the head of the sky of coral,
Send word for me.
The two female deer coming down for me,
Send word for me.

Where under the north I made lie the head of the sky of turquoise,
Send word for me.
The spiked deer coming down for me,
Send word for me.

VI

I came there.
Where the Sun and Dipper are looking at each other,
I came.
Where two male deer not wild came down,
I came.

VII

We two went together,
They call me Panther Boy and the girl, Walks-on-the-water.

Bring her for me and may she be not wild.

At the east we two went over the forked mountain of jet
To the place where it stands beyond.

(At the south) we two went over the forked mountain of white shell
To the place where it stands beyond.

At the west we two went over the forked mountain of coral.
(The remainder not obtained.)

VIII

I came to the one they brought me.

I, called Turquoise Bay, came to her.

Someone not wild, I came to her.

Someone laughing, I came to her.

Walks-on-the-water, her mind not wild, her walking not wild.

I came to the one they brought for me.

IX

At the east the mountain ridge of jet lies,
He listened to what was happening beyond it.

The mountain ridge of white shell lies,
He listened to what was happening beyond it.

The mountain ridge of coral stands,
He listened to what was happening beyond it.

The mountain ridge of turquoise stands,
He listened to what was happening beyond it.

X

Below the dawn
Where the mountain ridge of jet stands,
The echo comes out from beyond it.

Where the mountain ridge of white shell stands,
The echo comes out from beyond it.

Where the mountain of coral stands,
The echo comes out from beyond it.
(Not finished.)

XI

Make a smoke for her,
The girl who became a deer is far away where she is better pleased.
When you make a smoke for her with a pipe of jet she is pleased.
She is far away where the Dipper descends.
There she likes it better.

XII

The sky one higher than the others where it is called
Ganowan speaks.
I came here whom they call "he speaks with the black cloud."
They brought me a male deer.
His gait is wary
His eyes are wary.
They brought me one.

XIII

Where the sun first looks
There where the two male deer with forked horns came for me,
They tell me to walk out.

At the south
Where the two male deer whose bodies were not wild came down for me,
They tell me to walk out.

When I walked out there
Two deer with forked horns came down for me.

XIV

Where the Sun and the Dipper look at each other,
They tell me to walk out.
When I came there
Two large bucks whose bodies were not wild came down for me.

XV

At the east
Where the mountain of jet stands,
Where the four footprints of mouth blood lie,
They told me to walk out.

At the south
Where the mountain of white shell stands,
Where the footprints of white mouth blood lie,
They told me to walk out.

At the west
Where the mountain of coral stands,
They told me to walk out.
Where the footprints of yellow mouth blood lie,
They told me to walk out.

At the north
Where the mountain of turquoise stands,
They told me to walk out.
Where four footprints of blue mouth blood lie,
They told me to walk out.

XVI

At the east
Where the mountain of jet stands across,
I passed under as male deer came out one behind the other.
As I passed under I came to male deer as they were coming on it.

At the south
Where the mountain of white shell stands across
As I came under it, I came to them.
It happened that I came to male deer.

At the west
Where the mountain of coral lies across,
Where the yellow ears of the deer alighted one after the other,
I came to them.

Go where the head of the mountain lies, they told me.
There female deer whose bodies were not wild came to me.
Walk out there, they told me.

At the north
Where the turquoise mountain lies across,
Where the spiked deer with blue horns came one behind the other,
Walk out there. They told me.
(Not completed.)

At the east,
Where the jet ridges of the earth lie.

At the south
Where the white shell ridges of the earth lie,
Where all kinds of fruit are ripe,
We two will meet.

From there where the coral ridges of the earth lie,
We two will meet.
Where the ripe fruits are fragrant,
We two will meet.

XVII

Where the rising sun looks,
Walk out, they tell me.
When I went there, she who walks on the water was wild,
Her walk was wild, her eye was wild,
I came as she brought me some.

With a bone medicine belt not wild, I came to her.
With wind's footprints not wild, I came near her.
With a yellow spotted belt not wild, I came near her.
With a bone medicine shirt not wild, I came near her.

PRAYERS FOR HUNTING DEER¹

They say it happened at Ests'unnadlehi's house. She was sitting with her grandchildren when she spoke. "Grandchild, hunt for deer," she said. "I will make a good house for my old one is getting shabby."² When she said this the grandson went to hunt.

"Djingona'ai, my father, I spoke to you. I am going after that which you look upon. You must bring it to me quickly. Bring me quickly the largest male deer upon which you look."

Then he came to it. He saw the deer he meant come walking toward him. "Wind, my brother, do not warn him from me," he said. He started toward the deer. He put his head up over the ridge and saw the deer

¹ Told by Antonio in response to a request for the rules to be followed in hunting.

² It was explained that the house was not necessarily actually rebuilt or repaired. It was said to be customary to represent one's self as coming from an attractive house so the deer would wish to come.

walking along looking about. Because he had prayed the deer did not see him. He came close to him and shot him. The shot killed the deer and he brought him to the camp. "Thanks, my grandchild," his grandmother said.

"Hunt again," she said. "Go for your sister," Ests'unnadlehi said. "Hunt toward the west." "I am going where my sister is walking," he said. "You must hurry, my sister. I said I would come to you before the sun is very high." He prayed to the wind. "My brother, 'hurry' I said to you."

The same thing happened to him again. The deer, a female, came to him, not very far away. He killed it and brought it to the camp. "He means that it shall be this way," Ests'unnadlehi said. "Let it be that way," they said. "We will keep it up."

He started after it from halfway between the top and the bottom of Ests'unnadlehi's house. "Make a fire that you may eat before you go," she said. She put a pot made of *bacine* filled with black mouth blood on the fire. She dipped the foam off with a cup made of *balgaiye*.

"Now I will go for the deer," he said. While he was going after it he says: "Ganowan, my brother, what will you do? You have some deer for pets. Bring me one of them anyway I ask of you." "Djingona'ai, I am your child." "Black Whirlwind, my brother you must hurry to help me, I say." "I am after you, I say. It shall be the largest male deer and its body shall be large. It must not be looking around, because I have prayed to you."

As he walked around he came to it. He considered how he should approach it. He concluded it would be better to go to it behind the ridge. In that way he came near it and shot it, killing it. He carried it home.

"You women who are menstruating must not eat its head. You must not eat its heart. If you do I cannot kill more deer and I shall be in bad luck."

All the men killed deer. They entered into a contest to see who would kill deer first and who would kill the largest number of deer. "This one, Bullsnake, he is the best hunter. He kills only large bucks. Panther Boy here, is the same kind of a hunter. Ganowan too is that sort and so is Ganljin. Well, let us go hunting quickly," they said to each other. The men started out but Bullsnake still lay on his bed. "The men went long ago," they told him. "Well, I will go," he said but he was still lying down.

When the other three men had gone to hunt, each in his own direction, Panther Boy started. He had gone up only one ridge when he pulled a hair from his beard and stood it up in a little canyon where some brush stood in front of where he was hiding. When he had placed it he went back to

his station on top of the ridge and sat down. When he had been sitting there a short time he wondered what might be happening, and he put his head up. He looked at the hair from his beard which he had set up and it was still as it had been at first. The next time when he put his head up it was still as before. There was no change the third time and he again withdrew behind the ridge. When after a little while he put his head up again a deer had come there. He saw it lying there and it had antlers. It was the hair from his beard that did it.¹ He stepped toward the deer and when he came near it he shot it, killing it. He put it over his shoulder without opening it and carried it to his house where he put it down.

None of the men who had gone hunting with him had returned. He thought about Bullsnake, wondering if he had gone to hunt and concluded he would go to see. As he came to the door Bullsnake was pulling out a large buck. Panther Boy was still the first to bring in a deer. This one who first brought in a deer had someone to help him. He sent wind after Ganowan and when he came where the deer were and started to stalk them the wind went among them and they smelled Ganowan and ran away from him. He came back from the hunt without killing anything. He sent Buzzard after Ganljin. When he came to the deer and began to stalk them Buzzard stuck a wing up behind a ridge further over than the one on which the hunter was walking and flapping his wings, frightened the deer, who saw him and ran off. Ganljin did not kill a deer. Panther Boy won the contest.

This is the way they used to do. They prayed: —

"Gandilxil, you are my brother. Hurry and bring me the one you like."

"Ganljin, you are my brother. Hurry and bring me the one you like."

"Panther Boy, there is food in your camp. Hurry and bring me the forked horn deer that you raise."

"Bullsnake, bring me what you raise at your camp."

The people speak thus when they pray that they may kill large deer.

THE SNAKE CEREMONY ²

They say it happened long ago. Two men set out from Gotalbakawadi to make a war raid. When they arrived they were unsuccessful and turned back. When they came near Black River on their return there were no people there but close to the stream bed there were a person's footprints.

¹ The text indicates that the hair became a deer.

² Told by Albert Evans who is said to know and practise the ceremony. A very similar account was obtained from a White Mountain Apache in 1905.

They followed the tracks and it seemed the person had gone into a large stone which lay there. One of them, saying it was Stone Echo Girl who had made the tracks, urged that they should go on to a camping place as it was near sunset. When they wanted to build a fire one of them went for some *sotol* stalks which he was breaking off when he saw a porcupine running off toward its hole which it entered. He ran to his brother and told him about it. They went to the hole, pushed a sharpened stick in, twisting it so it was entangled in the quills and then pulled the animal out. They carried the animal back, built a fire, and put in some small stones to heat. When they were hot they put in the porcupine and covered it up with the ashes. While it was cooking they sat there one on either side of the fire until midnight. They then took the porcupine out and one of them ate of it but the other did not. They went to sleep, but after a little one of them woke up. Then the other one woke up, and one began to tell the other that he did not feel well and that if the other should return to their home he should tell what had happened to him. The other brother remained however until daybreak when the older brother said, "Now I am nearly dead. Go back, brother, but do not look back. When you are on Yucca ridge do not look back." Then the younger brother started back, but when he came to Yucca ridge he said to himself "Why did he tell me not to look back?" He looked back where his brother sat and saw something weird going along. He ran and came back to Gotalbakawadi. He told them they had had bad luck at Black River. "Well, we will find out," he (the father) replied and sent messengers east, south, west, and north to call the people together. Before long they assembled and started to go to Black River. They traveled with sheet lightning so they could see well. When they came there many of them said, "I am a medicineman." The man who had been sitting there was not to be found and the medicinemen did not know where he was. They looked for a long time for his track but found no trace of it. They did see the mark where a snake had crawled along. They concluded that must have been made by the man and decided to follow it. This they did until it came to the edge of the water of Black River, where they were forced to stop. Those who claimed supernatural power tried to raise up the water of the river but were not able to do so. Finally distant lightning raised it a little and the company started down the bed of the river beneath the water. They went on downstream until they came to the junction of the rivers.¹ When they came close they found no signs of the lost man and continued downstream until they came where the water sinks below the surface.²

¹ The mouth of Tonto Creek where Roosevelt is now situated.

² Near Phoenix, Arizona.

They went downstream from there until they came way down and there they found him but he was not a human being.

Then a man with supernatural power who had come with them took his four rings and began to throw them at what had been a man. The first restored the man as far as his neck. The second one fell on him and made him a man as far as his waist. The third restored nearly all the remainder of his body, and the fourth made him completely a man as he had been before. They all returned without mishap to Gotalbakawadi. When they were nearly back, they stopped by a place which they said should be called Tsexadecgij, "forked rock." There they say supernatural ones live. They went still further until they came where it is called Tulittsogixalij, "yellow water spring" where also supernatural people are said to live. From there all the company went on back until they came to Gotalbakawadi where all the different kinds of supernatural ones live. They were going to make there the people who talk the different languages and from there they were to be scattered out in different directions. They danced there twelve nights during which time no one slept. When the people were feeling happy they made names for the various types. They made thirty-two different languages and then the people separated from each other.

"The supernatural ones will live here," he said. Then he made for the people those things on which we live. He made thirty-two kinds of fruits and vegetable food on which he said the people should live. He promised them rain which would make these plants grow. He made for them their corn, *bi'onagai*, and agave telling them to roast the latter with fire. He also made acorns, giant cactus, and two other kinds of cactus which they should use as food. Then he made for them day and night and arranged the months. Some of these he made to be cold and some of them hot. He made twelve months altogether and divided them in the middle, one part hot and one part cold. Now everything on the earth had been made by him.

Then the chief of the supernatural ones said that the people should live on the earth happily and promised to look after them saying that they should all be his children. He told them that they should do whatever he did. He promised to pray for them. He said he would live on top of the sky. If it rained the fruits would grow for them. He made everything for the people and arranged it properly. He charged them to remember what he told them saying that he had made everything good for them and that they were to live on the earth. He told them to pray to him and reminded them that he had made all the various things for them. He warned them it would not be well for them if they did not give heed to the things he was telling them. Whatever they said or thought would be known to him. He was saying this because he thought they would live happily because of what

he had said. He promised that he would go across above the world every day and see them everywhere.

He also said he had made pollen with which the people on the earth everywhere should pray and that they should pray to him only with it.

Having made many languages for them and said all this to them he directed that they go their several ways and scatter over the earth and that he would go up above where he would live.

"Now, this is all," he said.¹

PANTHER AND COYOTE²

Coyote was sleeping on the other side of the fire. "Let us go over here," he told Panther with whom he was living. "There is a good nest on the cliff." They two went there. When Panther climbed up, Coyote spoke to the rock, saying, "Grow up with him." The rock began growing up. It was very high when it stopped growing. Panther looked down to the bottom and saw a fire burning there. When he saw it he cried. He sat in the nest with Eagle's children. While he was sitting there a number of eagles flew down from the sky. They put a feather shirt on the man and he flew up with them. As they flew up they sang, "We are going up, Yaoina."

When he got up to the sky he found many fruits there. They gave him a wife. They had such things as pumpkins, melons, and gourds for enemies. Bees were their enemies also. These hawk people used to go to war and fight their enemies. Panther went and fought with them. He kicked and struck them, killing them all. When he came back he looked down toward the earth. The man who had given him his daughter told him that if he were wishing he could go home, he might do so.

Then they put four kinds of feather shirts on him and went down with him. They flew under him as he went down. They sang, "yakigolnazza yaxinnahi."

They came down to the ground near where he was taken away. They told him he must not let anyone see the feather shirts they had given him.

He went to the place where his house had stood. There was nothing

¹ When the informant was reminded that the name of this individual had not been mentioned he replied, "Sun, though."

² Told by a San Carlos woman named Dananeidel, in December, 1905. The White Mountain Apache also use this narrative as a basis of a ceremony for the christening of an infant. The Jicarilla know this story. Goddard, (a), 224. This narrative here treated as a folk tale resembles among the Navajo a major myth with ceremonial connections. Matthews, 195-208.

there but the remains of the house. He asked the charred remains of the fire, how many years ago the people had moved away. They told him five. He went on and found where a house had been. He asked the poles of which the house was made how many years it had been since the people left. Four, he was told. He went on and came where a house had been. He asked the old beds how many years since the people had left. They told him three. He went on again and came to another place where they had lived and asked the brush shelter how many years had passed since the people left. It told him two years. He went on until he came to another deserted dwelling. There he questioned the ashes and received the answer that the people had left a year before. He went to still another place where a house had been. He asked the cuds of cactus which had been chewed and rejected how long before the people had left. They told him that they had left that very morning.

Then he went on and overtook them. They were going along ahead of him, the woman carrying a burden basket in which his own boy was sitting. "Mother," he said, "father is behind us." Coyote's children were in the basket too, hanging over its side.

His former wife came to an arroyo and built a house. When Coyote went off hunting, Panther told his wife to bathe, which she did. Then Panther took out Coyote's children and threw them away, leaving only one. He sat down inside, hiding himself.

When Coyote came back from hunting he said to the woman. "Has your husband come home that you have taken a bath?"

The youngest of the Coyote children who had been spared, spoke, saying, "Father, it was with an arrow-flaker."

"What have you done with the children?" Coyote asked. "Where have the others gone?" Panther's boy was named, He Gnaws Tough Meat. Then Panther was angry at that and came out and spoke to Coyote, who was frightened and said he had taken good care of Panther's wife.

Panther put four stones in the fire to heat, saying to Coyote, "These will be your wife." "What is difficult about those?" asked Coyote as he built a fire around the stones as Panther directed. When they were hot Panther told Coyote to swallow one. He swallowed it, saying he did not taste anything. He ran around in a circle. Panther told him to swallow a second one. He swallowed that one saying again that he did not taste it. Again he ran around in a circle. Panther gave him another to swallow. Coyote swallowed it with the same remark and ran around in a circle once more. The last time he gave him another and told him to swallow it. He ran around in a circle. Panther gave him some water to drink. When he had drunk it, steam came out his mouth, his ears, and his nostrils. He lay down and, shaking his tail, died.

THE SISTERS ARE LURED BY A FLUTE¹ (First Version)

They say long ago many people were living at a certain place. Two girls, sisters, heard a strange sound. It was a flute they heard. "Sister," one of them said to the other, "somebody is making a pleasing sound. Let us go where he is." They two started out and walked in the direction until they came to a red bird who asked them where they were going. "We are going where a pleasing sound is being made," they replied. "I am the one who is making that noise," the bird said. When asked to sing the bird sang, "djeuk, djeuk." The girls said that was not the sound they were searching for and went on their way. They next came to Quail who also asked their errand. They made the same reply to be assured that Quail was the one they were seeking. When told to sing, Quail said "ga, ga." "You are not the one we are seeking," they replied and went on. They came where there was a dove who asked whither they were going. When told they were seeking the author of a pleasant song the dove said he was the one they had heard. When requested to sing, the note "wo-o, wo-o," was produced. "It was not you we heard," the girls said and went on. As they went along they came to Road-runner. "Where are you going?" he asked. "We are going where someone is making a pleasing sound," they replied. "Well, sing for us then," they said. Road-runner sang "i, i." "You are not the one," the girls said and went on. They then came where the pleasant sound was and heard the flute again. "We hear it here, the one for whom we are seeking, sister," one of them said. "We will come to the place by sunset. We will spend the night there, hear the flute and then we will return to our homes."

When they came there they found two boys and their grandmother who were living together. One girl and one boy spent the night at a distance from the other couple. When it was morning they got up and one of the boys, mounting a flat-topped shade, played the flute for them. They were pleased. They built a house with a bed on either side of the doorway. The girls liked the boys and lived there some time. The old woman made fires of wood that snapped and sent out sparks which annoyed the girls who were lying near. "Let us go home, sister," one of them said. "We are going back where we used to live," the older sister said to the boys. "You must come to see us sometimes." They came back to their former home and lived there again.

¹ Told in 1914 by Albert Evans.

This story was obtained by Miss Constance Goddard Du Bois from the Diegueños among whom it is part of their major myth. Du Bois, 217-242.

The tale is common among the Yuman peoples according to Prof. A. L. Kroeber.

When a long time had passed the boys started to go there. They came along until the house was to be seen in the distance and sat down. The girls knew them and invited them to come in. They refused, saying things were strange to them. The younger girl went to them and was happy when she saw them. "We two came here as you told us to do," one of them said. The girl, saying that it was well, went back to the camp and told her relatives that the two men they had visited were sitting nearby. "Prepare some seeds for them to eat and take them to the men," the chief directed. When they had prepared a meal they took it to the young men who ate it. After that many people went to the strangers and built a house for them there. They lived in this house. Some time after, they came there in a band to the doorway of the house and killed one of the strange boys. The other escaped by turning himself into a downy feather and passing through the top of the house. The wind blew it away. Escaping thus he started back where his home was.

When he came back where his grandmother lived he told her his brother had been killed. She reminded him that she had told them not to go that way.

The two girls ran away and were fleeing in the direction the boys had lived. A large number of men ran after them. There was one boy with the girls. When the people were approaching him, he with the girls came to a large river by which a heron was making a pottery vessel. They called to her, "Put your leg across toward us." "Why?" she asked. "Many people are running after us to kill us," they replied. Heron put her leg across and they walked over the river on it. Then they said to her, "Grandmother, those people yonder will kill us if they overtake us. If they ask you to put your leg across for them you must pull it back when they are right in the middle of the stream. Tell them they hurt you and spill them in the water and so save our lives." When those who were behind came near the heron they asked her to put her leg across. She replied that she was not strong enough to do what they requested, that she was making pottery there. She put her leg across, however, and when they were halfway over she pulled her leg back and they fell into the stream and turned into ducks. They swam down on the surface of the water.

The three who were going along stopped and built a house where they lived for a time.

One day Wildcat came to visit them, spending two days with them. When he started home he invited them to come to see him some time, saying he had a good house. They said they would and after some time one of them proposed they should return Wildcat's visit. They went to Wildcat's house and spent two days becoming his friends. They returned to their own camp and lived there.

This house of theirs stood by itself. "Let us go where the people are living," one of them said. They went further over. Coyote came to them and calling them cousins said he would sleep by their camp. To this they consented. "Let us move up the river," he suggested. Consenting they moved up stream. Then he proposed they go and live where there were many people camping to hunt. They came there and joined the camp and lived properly. They settled down there where there were many houses.

"There is no other way for us," he said.

THE SISTERS ARE LURED BY A FLUTE (Second Version)

Long ago there were two sisters living at a certain camp. They went for wood, and as they were returning the older said, "Sister, some one is singing nicely; let us go there."

They started away and came to Woodrat's house. He asked them why they had come. They replied that having heard nice singing, they had come there. "Was it you we heard?" they asked. Woodrat said he was not the person they had heard.

They went on and a little way from there came to Ground Squirrel. They told him why they had come and asked him if he was the one they had heard. He said he was not the one.

They went on again and came to a dove sitting on a tree. The girls said they had come there because they had heard someone singing nicely. They asked Dove if he were the one who had sung. Dove said he was the one. "Let us hear you sing," the girls asked of him. He sang, "Hou wu hu." The older girl said that was nearly like what she had heard, but suggested they should go still further.

They went on and soon came where a red bird was sitting on a tree. This bird asked the girls why they had come. They replied that they had heard a pleasing song. The bird said that it was his song they had heard. They asked to hear him sing and he sang, "Teit teit teit." "No," they said. As they climbed to the top of the hill they heard him again. As they went down they heard a flute playing. "Sister, that is the one," the older girl said. The sound they heard was like, "Hi i, hi i hi i hi i hi i."

The boys who played the flute were living there with their grandmother. She was away then after wood. The girls came up on the hillside. They came to the grandmother and ground corn for her and then they hid themselves. The boys who were away hunting asked on their return who had come to visit them. The grandmother said no one had been there. The boys then called attention to the marks on the ground made by the buckskin dresses of the girls. The grandmother said that she had been sitting there

and had made the imprints on the ground. The old woman went for wood. When she came back she was angry. "Why are you angry?" they asked her. She struck the boys and knocked them down.

The girls started to return to their homes. The younger of the two girls was pregnant and gave birth to a boy by the roadside. They two returned to their mother's house. When the boy had grown to some size he went out to hunt. He shot a quail and broke its leg. His father had come to see them with his brother. The quail said to the boy, "I will tell you something if you will restore my leg for me." The boy came to the quail and fastened its leg in place with some clay and made it good again. When he had done this the quail told him that those at the boys' home had eaten his father and flew off. The boy threw away his bow and ran home, crying. He found out at his home that his father had been eaten. He lay down and covered himself with a blanket. His mother said, "Here is your father's hand," and hit him.

Then a gopher came up under him. He put a flat stone over the hole so it could not be seen. After the boy had gone down the hole the blanket was crying, "lu," it said.

The woman pulled the blanket away and the boy was gone. She hunted over the ground with her hand and found a hole in the ground. The three of them, his mother, his aunt, and his grandmother went down the hole after him. The boy was running along way beyond. Then the ones whose child it was said, "Look back at me just once."

The boy came to a river where a duck was making pottery. The boy said, "Over there are those who kill people. They are running after me." The old woman put her leg across the stream and the boy crossed on it. He told the old woman when those who came behind were halfway across she should say her leg was breaking and drop them in the river. She did that as they were crossing on her leg. His mother fell in the river. He saw some clothes floating on the water. Three times he saw something floating down.

COYOTE AND THE JACK-RABBIT PEOPLE¹

Long ago Coyote said: "I wish I was walking along with it moist under my feet." He went on with it moist under his feet as he had wished. "I wish I was walking with water to my hips," he then said. The water came to his hips as he wished it would. "I wish I were swimming across

¹ Told December, 1905, by Skinazbas, chief of the San Carlos.

with only my back above the water," he wished again. It happened that way.¹

When he was on the other side of the river he lay down as if he were dead, near the place where the people came for water. Soon a Jack-Rabbit-Girl came for water. She filled her vessel and started to return to the camp when she saw Coyote lying there dead. She began shouting, "The person you hate to see is lying here dead." The rabbits all came running there and danced. They sent word inviting everyone to come to the dance. All kinds of living people came there, among them Skunk.

When all the people were dancing, Skunk sent his fluid into their eyes so that the people, one after another, fell down dead, but Coyote ran off. Skunk pulled the bodies together and made a round pile of them. Coyote suggested to Skunk that the one who should beat in a race around the small hill standing near, should eat them all. They, two, started to race around the hill but soon Coyote lay down right where he was and Skunk ran on by himself. While he was doing that Coyote ran back and ate all the flesh, leaving only the bones. When he had eaten them, he started to run around the hill. When Skunk arrived there was nothing there but a pile of bones. As Coyote came running Skunk inquired of him what had happened to the meat that had been piled there. Coyote replied, that the name of this place was Meat Separates, and that it was food for poor people. Skunk threw the bones away and accused Coyote of having eaten the meat. As evidence of this, he called attention to the condition of Coyote's belly as he lay there. Then they were angry at each other.

COYOTE'S EYES²

Rabbits were throwing their eyes up. Coyote ran there and said, "Cousin let me do it too." They refused, but Coyote repeated his request. The rabbits helped Coyote get his eyes out and he threw them up. They fell back again and he repeated the process. Then the rabbit said, "Let his eyes hang on the tree." The next time Coyote threw his eyes up they caught and hung in the tree. Coyote had no eyes and Rabbit made eyes for him of pitch.

¹ The Sia account gives a reason for the wish; Coyote was weary from a long journey. Stevenson, (a), 149.

² Told in 1905 by Frank Ross, a Chiracahua Apache, living with the San Carlos.

A widely distributed story: Matthews, 89; Stevenson, (b), 153; Wissler and Duvall, 29.

TAR BABY¹

Long ago Fox was stealing. He was crawling through a small hole in the bottom of the fence. The farmer put a figure made of pitch in the hole. Fox was walking around in the night and saw this figure of pitch. "Get out of the way and let me pass," he said. "There are many watermelons." The figure moved from side to side. He went up closer to it. "Go on," he told it. It did not go. When Fox started through, the figure slid from one side to the other. "It is not a person," he said and started to go in. Move away he told it. It did not move away. He struck the pitch. His hand stuck there. "I will strike you with my left hand," he said. His left hand stuck to the figure. "I will kick you with my right foot," he threatened. When his foot stuck he said he would kick him with his left foot. When his left foot was fast he said he would switch him hard with his tail. His tail stuck fast. "I will bite your head off," he said. He bit him and his teeth stuck fast.

The man came and found him hanging to one side of the figure. He took Fox to his house and tied him to a stake while he heated water to scald him. Coyote came along and asked Fox why he was there. Fox said he was waiting there while they brought something sweet for him to eat. "Cousin, let me take your place," Coyote said. Coyote let himself be tied up and Fox went up on the top of the ridge to watch. The man brought out the hot water and poured it over Coyote's back so that the hair came off. Coyote went trotting off until he came where Rabbit sat by some water.

Coyote, coming up behind, saw Rabbit and caught him. While he was holding him with his teeth, Rabbit said, "I will tell you something." The moon was to be seen reflected in the water. Rabbit told Coyote that there was some gold lying in there and that was why he was sitting there drinking the water. Coyote looked and said, "Why it is so, isn't it?" "Cousin, you drink the water here and I will drink over there." Rabbit did not drink any of the water. He only pretended to do so, but Coyote drank a large quantity until his belly became very large. Rabbit ran away from him. "I will kill you some time somewhere," Coyote said.

A long way off a rock was standing up. Rabbit was standing against it. Coyote saw him standing there and was about to knock him down. "Wait for me, Cousin," Rabbit said, "I will tell you something." "The sky is falling," he told him, "look up here." Coyote looked up and said, "It is so,

¹ Told at San Carlos in 1905 by Sidney Smith, a Tonto Apache who was living with the San Carlos Apache.

The narrator seemed not aware that the story was of other than Indian origin.

isn't it?" "We had better stand against the stone." Coyote stood against it and Rabbit ran away. "Wherever you are I will kill you," said Coyote.

Some distance away Coyote was catching grasshoppers when one sat down in his mouth and talked to him. "Smooth the spines of that cactus and I will eat it," he said. "Some other people will come to me and because of that I shall not be able to eat well." "Go over there by the water and I will eat it," Coyote said. "Because the girls come there to get water, I will not be able to eat well." "I will eat there where the dry wood is set up on end," Coyote said. "Because they come after wood I cannot eat there very well," it said. Then he opened his mouth and the grasshopper flew away.

SACK AND POT AS MAN AND WIFE

Long ago they say Pot was a woman and Sack was a man. As these two were walking together they came where there was a sheer cliff with no way down. Pot jumped over and was broken. Then Sack jumped over, too, but landed safely. He repaired the pot and they walked on.

As they traveled they came where a fire was burning over a large territory. Pot went right in, walked through the middle of the fire, and came out the other side. She stood at the edge of the fire. Sack went in and began to blaze there before he had gone far from the edge of the fire. Pot went in after Sack and brought him out and repaired him. Pot was not burned at all.

They walked on until they came to a river. Sack waded across to the other side. Pot went in but filled with water in the middle of the river and sank. "My wife is drowned," Sack said, and he wept.

THE LOAF, THE CLOTH, AND THE HIDE¹

Long ago they say an old woman was living with her daughter's son. He went away to work. He made a chair and was given a loaf of bread for his work.² He was taking it home to his grandmother when he came to the house of another old woman. She invited him to eat and he did so. After supper she invited him to spend the night there. During the night the old woman stole the boy's loaf and substituted another which he took to his grandmother. They ate the bread together.

¹ This is a European story well known to Spanish-speaking peoples. The recorded tales have as rewards a snake, a donkey, and a stick instead of those here mentioned.

² The loaf was supposed not to decrease.

When it was gone and they were about to die of starvation his grandmother told him to go and work again since they were about to starve. The boy went there again and made two chairs. He was given a table cloth for his wages. He was told to spread the cloth and call for any food or sweets he wanted and then stand with his back to the cloth. He took the cloth and started home with it. He went to another old woman's house where he was invited to eat. When he had eaten he was asked to stay all night. During the night the woman stole the table cloth and put another in its place. He went to his grandmother the next morning. When he came to the camp he spread down the cloth and standing back to it called the names of the dishes he wanted. When he turned to the cloth there was nothing on it. No food was there.

Then his grandmother told him to go and work once more. He went again and made two chairs. For wages he was given a hide and told that it would do quickly whatever he told it to do. On his way home he came to the house of the woman again and was invited to eat. He refused to eat, but demanded his loaf of bread. The woman said she had not seen his bread. The boy told her she was not telling the truth and again asked that his loaf be given him. The woman again said she had not seen it. He told her to hurry and took the hide he had been given from his pocket. "My hide," he said, "that person stole my loaf from me. Get it back for me." He dropped the skin and a black man jumped up from it. He drew a sword and said to the woman, "Give him back his bread and table cloth quickly." The woman cried and ran around. She gave them back to the boy who went home to his grandmother with whom he lived. "Good," she said. They lived well.

A rich man had a good many people working for him. "Where does the boy get so much?" they said. Another chief told his men to go over there and get that man. They went after him. When the boy came there they put him in jail. The chief told him that after two nights he would be hung. Then the priest asked the boy what good thing he had left at his house. He replied that his wife was there and beside he had a hide. They told him that he was to be hung in one hour. His wife came bringing the hide. One hour of the time he was to be hung his wife came in the jail bringing the hide. He told his wife good-bye. He took the hide with him when he went to stand on the gallows. He told the hide to strike the chief who wanted to kill him with lightning and to kill all the people. It struck them with lightning.

THE GOOD AND THE BAD BROTHER¹

A long time ago they say there were many people living at a certain place. There were two brothers who agreed to go to this settlement. As they were going along they came upon a bullsnake. The older brother said he was going to kill it and the younger told him it was a bad thing to do and that he should not do it. Each reiterated his statement three times and then the elder brother ran to the snake but the younger brother ran after him and catching him, held him while the snake escaped.

They went on for some distance until they came where a hawk sat on a tree. The elder brother said he would kill it and the younger brother said, "No." The older brother repeated his intention and the younger again said, "No." The first ran toward the hawk but the second one caught him saying the hawk was a poor thing and should be spared. He shouted to the hawk and it flew up. The elder brother asked why he had caused the hawk to get away when he was about to kill it. The younger one said just because it was a poor thing he should not kill it and urged that they should hurry on.

As they were going along they came to a horse which was very thin. When the elder brother said he was going to kill it, the younger one objected, saying it was a pitiful animal through which one could even see the grass on the hillside beyond. Each of the brothers repeated his statement the third time and then the younger brother drove the horse away. The elder brother reproached him for driving the horse away when he had said he was going to kill it. They went on and came where a man was living with whom they stayed and worked for the food they ate. The larger boy did not work but the smaller one worked for the rich man who gave them their food. The big boy who didn't work was lazy but the boy lived well.

The larger boy talked to the chief saying that the smaller boy bragged that he could do whatever the chief told him to do. "What boy?" the chief asked. "The small boy I live with," the other replied. "He says he can do that. 'Well I will jump in the red boiling metal down the hill, and the next morning I will be inside sitting on something,' he says and if he says so he can do it."

The chief sent the older boy home and next day sent for the younger boy who when he came was told that he was reported to have said that he could remain over night in boiling metal. The boy said that he had not said it but was nevertheless commanded to be ready in four days to undergo the ordeal.

¹ This story resembles in a general way a European tale entitled "Boots and the Troll" in *Popular Tales from the Norse*, Sir Geo. Webbe Dasent. 1904.

The boy returned to the place where he was living and sat there unhappily wondering why his brother was making such reports about him. So he sat as the days passed until three days were gone. When he realized that the next day he must go for the ordeal he felt distressed and wondered what he should do. Just then the horse he had saved came to him and spoke. "Boy, why are you unhappy?" he asked. The boy replied that the next day he was commanded to get into a pot of boiling lead. "Well, do not be disturbed by that. You saved my life over there and I will save yours," the horse said to him. He directed him to take four pails and a knife saying he would come to the boy who was to lead him to the place designated. The boy was to cut off the horse's head and fill the four pails with the blood. He was to wash himself with one of these pails of blood, drink one, and pour the remaining two into the pot of lead before he jumped in. The remains of the horse were to be placed to the east.

When the days were all passed the chief called all the people together and commanded that on that day the boy was to do this. When the boy led the horse there the people laughed for one could see the grass through the emaciated sides of the horse. The boy cut off the horse's head with the sharp knife he had brought and filled four buckets with the blood. He then took the horse to the east. He washed himself with the contents of one pail, drank one, and poured the other two into the boiling lead. Having done this he jumped in. The people all went back to their homes. The next morning they came there and opened the kettle of lead. The boy was not dead but sat inside alive. He got up and came out. He returned to his home and continued to live there happily.

When considerable time had passed the older brother informed on him again. He came to the chief and said the boy who lived with him said that he could cut the cottonwood which, if one cuts it down, stands next morning as it was before so that it can put out leaves again. The chief said the boy should do this. The next day he sent for the boy and told him that it had been reported that he said he was able to cut the cottonwood so that it would remain dead. The boy denied having said this, but the chief said that while it might be he had not said it, he must nevertheless do it. Four days were specified as the time before this must be accomplished.

The boy went back to his home where he sat about thinking what he should do, quite unhappy. When there were two days of the four remaining and he was wondering how he would cut the tree the bullsnake came to him and asked why he was so unhappy. The boy told him of the cottonwood tree which, if cut down, was the next morning always the same as before. This he said he had been ordered to cut down. The snake, saying that the boy had once helped him and saved his life, agreed to save the boy's

life in return. He asked how long before the task must be attempted. The boy replied in two days. The snake then said he would go there the next day and eat off all the leaves so they could not grow out again, after which the tree might be cut.

The chief sent for the boy and told him the day had arrived. They went with the boy where the tree stood, getting there about sunset. The boy alone saw the snake as it came down the tree. The boy chopped the tree down and returned to his home. The next morning the tree was not growing; it still lay there a dead tree. The chief said the boy had saved his life and gave him suitable rewards. The boy lived happily again.

After considerable time had passed his brother informed on him again, telling the chief the boy had said he could make the rich man's daughter well again. The chief, saying he would find out, sent for the boy. He told the boy it had been reported that he had said that he could produce a child from the rich man's daughter in one night and have her well again the next morning. The boy denied saying it but the chief said that nevertheless in four days he must do it or his head would be cut off.

The boy went back to his home and sat about for three days, unhappy, thinking how he should do it. When there was only one day left the hawk flew to him and asked why he was unhappy. The boy told what he was expected to do, to cure the sick daughter of the rich man and produce a child. The hawk said that since the boy had once saved his life he would save the boy's life. The man's daughter's illness was due to a screw in the crown of her head. The screwing down of this piece of iron had nearly killed her. It was being forced down by the dancing of some people by the river's edge. The boy was to screw it up again and the girl would get well. The boy thanked him for this information. The hawk also promised to come to the house in the middle of the night. A black rattlesnake would make a noise and then there would be a baby.

When the four days had passed he came where all the men were gathered to look on. He raised the screw in the head of the sick girl who sat there and she was well again. He went back to his home. In the middle of the night the hawk sat on the house. A black rattlesnake made a noise and just then the baby was born. When daylight came the chief said the boy had made good and saved his life. The boy went home and lived happily.

When some time had elapsed the older brother again went to the chief and said that the boy had used words that were not good. He had said that he could kill Delgit and bring his tongue and hide. The chief said that the boy should do it and sent for him. When the boy came he asked him if he had said he would kill Delgit and then told him to do it on the fourth day and bring the tongue and hide. If he did not do it his head was to be cut off.

The boy went to his home and sat around, unhappy and wondering how he should do this. When three days had passed and only one day remained the white horse through which one could see grass came to him again. The horse asked why the boy was unhappy. The boy replied that it was because it had been said that he had claimed he could kill Delgit. The horse said the boy had once saved his life and that he would save the boy's life. Telling the boy to take a long knife and a short one, he proposed they should go to Delgit since he knew where he lived. At the horse's suggestion the boy mounted him and the horse ran with him to the far distant place near which Delgit lived.

When they were near the place the boy dismounted and the horse gave him instructions, "Yonder is the one called Delgit," he said. "Sharpen the knives well. That one will not be able to see us. You must mount me holding the long knife and I will run under him four times back and forth. When I run under the fourth time you must stab upward. When you have killed him cut out his tongue and prepare the skin." The boy sharpened the knife and mounted the horse which ran under Delgit. When Delgit turned that way the horse ran back under to the other side. This he did four times, Delgit whirling from side to side in vain. When the horse ran under the fourth time, the boy, striking upward, stabbed the monster which, shaking from side to side, fell dead.

They came up to the body which the boy cut open. He removed the skin and the tongue. The skin was so heavy the boy could not lift it but dragged it to the bank of a ravine in which the horse stood while the boy pulled the skin across his back. The boy then sat on the load and rode back to the settlement near which he deposited the hide and tongue. When the appointed days were passed, he came to the chief, bringing the tongue. "This, which I am bringing you, is the thing you spoke of," he said. The chief said that later he would determine the matter. The boy having said the skin was lying at a distance, the chief sent some men to drag it there.

The boy was then told to go to his home and eat and afterward to return. The chief sent out for all of the people to come together to see if anyone knew Delgit's tongue. When the people were assembled, the chief began asking them what was the color of Delgit's tongue. When not one of them knew it, he sent for an old man who was living below, that he might ask him. When the old man had come, the chief asked him what kind of a tongue Delgit had. The old man replied that the tongue was forked, saying, that when he was a young man he once saw it. "That is the one," the chief said, "for it is forked," and then he sent the boy home.

The boy remained there a long time happily. After a time, he began to think about his brother — how he seemed not to like him. He concluded he would report on his brother.

He went to the chief and said that a man who was living at a certain place had said that he could do what he, the boy, had done. The chief replied that he would determine the matter and sent the boy home again. He sent for the man and asked if he had said he could do what the boy had done. Although the man denied he had made the boast, the chief told him he must do as he was reported to have said in four days.

The man went home and sat for three days very much disturbed. When there was only a day left, he went where the poor white horse was and led him back. He brought there four vessels and a knife. When the time was up, he led the horse to the appointed place and cut his throat. The blood was only sufficient to fill one of the vessels. He drank some of this blood, washed in part of it, and poured the small remainder into the metal. He jumped in and the cover was replaced. Early next morning, the cover was lifted but he was not there. There was nothing left and the people all laughed about it.

The boy continued to live happily.

MAGIC FLIGHT ¹

They say there were people living long ago. A man said to himself, "I will go on a journey." When he had traveled far he came where people were living and sat there. When he had been there a long time without anything to eat, he came to the house and walked by without speaking. He then turned about and went home. After a month he returned again. The man who lived there wondered who he was and whence he had come. As the stranger was standing nearby, the man who lived there said to himself, "I will speak to him." Going up to him he asked him where he was from. The stranger replied that he came from a distant country. When asked why he had come he replied that he was about to return but that he would come again in a month. "Then I will have something to say," the other man remarked as the stranger left.

When he came back at the end of a month he was riding a horse. When he approached the man who lived there he was greeted: "Have you returned?" "I have come back here," he replied. "I told you I would go there." "All right, come," he said. The man said he thought he wanted to live with the stranger. The visitor said he was going back and the man said he would follow in fifteen days. The man told him his name and he knew it. The stranger told him to follow the horse's track and he would find the way.

¹ A widely distributed European folk tale. Elsie Clews Parsons secured it from Bahama, 54-62, and from the Portuguese of Cape Verde Islands in New England.

He took some food with him and started on the journey. He walked along, following the track until he had gone a long way. The man had thought the visitor lived close by but he went on until he climbed a high mountain where he sat down. The horse's track was gone. There was nothing to be seen. While he sat there thinking what he should do, a raven lit on a tree and shouting at him asked where he was going. The man heard the raven¹ who flew down to him and asked again where he was going. The man said he had been following a horse's track for he wished to visit the man who was riding on the horse. The raven said the country where the man lived was far away; that four mountains stood across the way and that he would go with great difficulty. He added that the man he was seeking was not good,² and it was dangerous to go to him.

The man insisted that he wished to go nevertheless, and offered the raven the supply of food he had for the journey. The raven consented to carry the man close to his destination but said he would bind the man's eyes with a white something he had. He cautioned the man not to raise the bandage.

"I will carry you there and put you down on that mountain ridge where I will rest awhile," the raven said. He took the man on his back and carried him to the ridge where he put him down. They sat there a short time and then the raven carried him to the second mountain ridge where they rested and talked a short time. He carried the man to the third ridge where again they sat and rested. They then went to the fourth ridge in a similar manner. While sitting there the raven pointed out a mountain peak on which the man he was seeking lived. The raven agreed to carry the man close to the mountain and when he had done so he put him down and left him. The man went on by himself and when he came near the mountain he walked along and came where a hole had been dug for water by the river. He sat here a short time until two girls came for water. He threw a small stone from where he sat at some distance and the girls looked there and saw him.³ The girls went quickly back to the camp and said: "Father, the man who said he would come to you sits over there." The man told his daughters to invite the man to come to the camp, adding that he would do much of their work for them. When the girls came to the visitor they told him their father had asked him to come to him.

The man got up and went to the camp and talked to his host during the

¹ Eagle in the Portuguese, (Cape Verde Island) account.

² The narrator explained that a *te'i dn* or ghost was meant. The Apache use the same word for their old conception ghost and the European concept devil. The Portuguese and Negro versions have the devil or equivalents.

³ An Indian method of approach (p. 20 above) not European.

evening. "I saw you," he said, "and I have come here to you." "That is well," the host replied. "You will work for me." To this the visitor assented.

The next morning the man who lived there said to his guest: "You said you would work for me. Level down the mountain which stands down there, plant the ground, cause the crop to grow in one day, and bring some of the corn home with you tonight."

The man having made an ax and shovel of wood carried them with him to the mountain where he sat leaning against it, doing nothing until midday. The youngest daughter then told her father that she was carrying some food to the man who was working for them. Her father gave his consent and she set out with the food. When she came there and saw the man sitting there idle she said: "Well, you came here to work. I am bringing you food." "But I shall not eat. I am not going to save my life." "Eat, I tell you," the girl said. "I cannot do anything with the mountain," the man replied. The girl urged him again to eat and he did so. When he had finished she offered to examine his head. He put his head down to be relieved of his vermin.¹ The girl feeling over his head breathed over it and he went to sleep. She lifted his head from her lap to the ground and got up. With motions of her hands in four directions she leveled the mountain and planted corn. The corn came up and tassels appeared on it. When one of them was becoming white she woke the man up. "Get up," she said, "your work is done." He got up and looked hard with his eyes. "Get some of that you came after," she said to him. He gathered some of the corn, tied it up, and took it home. When the two came to the camp the old man was pleased. "Well, this is some kind of a man who said he wanted to work." The sun set. The old man said that the next day he wanted some horses broken.

In the morning they saddled a horse for him and he mounted. The girl gave him a tough stick with which the man hit the horse on the neck and back when he tried to kick. The horse kept jumping around until he was tired and fell over. The horse then spoke saying: "Well, my daughter has caused me to be tired out. He could not do it by himself."² "I have twelve daughters and you may marry one of them," he said to the man. "He has beaten me and he may have his choice of the daughters. Tomorrow have my daughters stand in line for him. He will marry one of them and then he will work well." The next morning they put the twelve girls in a line and blindfolded the man. The youngest daughter had a small

¹ The European stories are less definite as to this point.

² The European accounts have other ordeals but less suited to Indian appreciation.

prominence on the palm of her hand. The man passed along the line three times and when it would be the fourth time he drew the youngest girl from the line. The old man exclaimed, "My kinfolk, he has taken from me my favorite daughter." The man married the girl and lived with her. The girl proposed that they should go back to his people because her father would try to kill her husband. The man consented to this. His wife told him to catch a horse. He brought back a black one. "Not that one, get the poor sorrel horse." He brought that one.¹ "You spit here and I will spit here,"² she said. "This old man, his daughters, and his wife have all died. They are not living beings. He will try to kill you but I will help you many times so we may go back where you live."

They mounted the horse one behind the other and rode away. When they had been gone a day the old man told one of his daughters to look in his son-in-law's house. When she came to the house the man was not there. She told her father this, who said, "Very well, I will go after him and kill him." He started away, traveling in the middle of the red wind. He rode after them on his horse. The girl saw him and said, "My father is riding over there and he is angry and it is red."

They two dismounted. The woman sat in an old house which she put there and the man sat in a black stump. The old man rode up and when he came to the old woman asked where the man was who stole his daughter. The old woman said she had not seen anyone around there. The old man got up and went back to his camp.³ The next day they all started and came where a wide stream of water was flowing across. His daughter and son-in-law were there in the middle of the stream sitting on a long large tree which was floating with them.⁴ The girl had her head down. "My daughter, look at me once," the father called. "My child, look at me once," her mother said. "My sister, look at me once," her sister called. The girl did not look and told the man not to look for if they looked the log would float back. It floated across the water with them and she did not look back at them. They started back and returned to the camp.⁵

The girl and her husband went on and stayed some distance from where the man lived. The girl told her husband to go back to his people but not to permit them to embrace him. If they were to embrace him he would

¹ The European versions have two horses, "wind" and "thought." Wind, the slower, is taken by mistake and there is no time to change.

² This was that their spittle might converse so that the father would not know of their flight.

³ The man goes four times in the European versions and then the wife goes alone.

⁴ The girl becomes a ship and the man the pilot. The Apache do not know boats or ships and have no word for them.

⁵ The mother puts a curse on her daughter that she shall be forgotten by her husband for a period of years.

never think of her again. The man started back and when he was coming his relatives saw him and started toward him. He told them not to do so but one of them held out his arms. The man's mind was lost and he forgot the one who had been his wife. He lived there while much time passed. Another man's daughter fell in love with him and gave him a cloth and her beads. She said she would marry him and he consented. The people were talking of the coming wedding and of the mutual attachment of the parties. The people all came there and were told by the father that his daughter was about to be married.

There were two turtle doves sitting in a tree who said, "Wait, people, I will speak to you." "Very well," they replied and they all listened. The doves talked to each other. "We were traveling together for a long time. One day we traveled from a place called inl'a¹ and the old man with his wife and daughters came after us to fight. Then I became an old woman and you became a black log. Over this way there was a body of water in the middle of which we floated on a log. They called in vain, 'My daughter, my child, my sister, look at me once more.' They turned back and we two came over here where your people live. You went home and some one of your folks embraced you although I warned you that if you were so embraced you would forget me. I was that one and you were the other."

"Oh, yes, I remember now," he said. "You were my sweetheart. We will go back now. All will be well. I know you now." He gave back the one he was to marry and the one he had married long before became his wife again. They separated from each other and he married the girl who was the turtle dove. They lived together happily.

¹ "Gets ripe."

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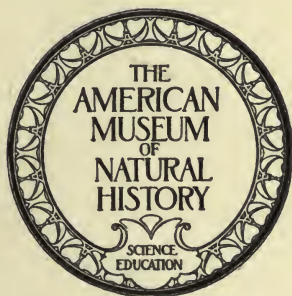
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MYTHS AND TALES FROM THE WHITE MOUNTAIN APACHE

BY

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BY PLINY EARLE GODDARD.

INTRODUCTION.

These myths and tales are the free translations of texts recorded in the dialect of the White Mountain Apache. The texts themselves with word for word translations follow as Part IV of the volume. They were recorded, with one exception, during the winter of 1910 as a part of the studies made in the Southwest under the yearly grant of Mr. Archer M. Huntington. The creation myth, secured from Noze, differs in important incidents from the versions given above from the San Carlos as well as from versions secured from other White Mountain Apache. It should not be assumed that these differences are tribal, it is more probable that they are individual, since forms from the San Carlos and Navajo are closely similar to each other.

The greater number of the remaining narratives were secured from the father of Frank Crockett, the interpreter employed. Several of these are ceremonial and religious in their character and probably would not have been given except for the son's influence. Two of these were later secured from San Carlos informants in more extended form but highly corroborative in their general agreement.

The main purpose in recording these narratives was to secure sufficient and varied connected texts in the dialect of the White Mountain Apache. As a collection of mythology and folklore it is probably far from complete. It is assumed, however, to be fairly representative.

PLINY EARLE GODDARD.

January, 1919.

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CREATION MYTH.¹

There were many houses there. A maiden went from the settlement to the top of a high mountain² and came where the rays of the rising Sun first strike. She raised her skirt and the "breath" of the Sun entered her. She went up the mountain four mornings, and four times the breath of the Sun penetrated her. This girl who had never been married became pregnant and the people were making remarks about it.

She went up the mountain on four successive days and four days after that, eight days altogether, she gave birth to a child. Four days later, the child stood on its feet. His fingers and toes were webbed and he had neither eyebrows nor eyelashes and the hairs on his head were scattered, one in a place. His ears were round with only the openings. Everyone said he did not look like a man. After four more days he walked well and played with the other children.

His mother went again to the east and lay down under a place where water was dripping. The water fell into her as it dripped from the hanging algæ. She did this four times and became pregnant. After four days they all saw that her abdomen was enlarged and when she had been in that condition four days, eight days in all, she gave birth to another child.³ When it was four days old it stood up and was able to walk well. Its appearance was like that of the first child. It had webbed hands and feet and was without hair. It had round ears with holes only. The children walked about together, the head of one being higher than that of the other.

The people were asking, "Whose children are these going about?" They wanted to know who would make them like human beings. "Who are the kin of the woman whose children are going about among us?" The mother had a sister who wondered why the people were saying these things, for the boys had a father who lived a long way off.

The boys were eight days old and big enough to run about and were becoming intelligent. They asked their mother where their father was living. "Why do you ask?" she said. "You cannot go to him." "Why

¹ Told by a White Mountain Apache called Noze, at Rice, Arizona, in January, 1910. Noze was a native of Cedar Creek and came to the San Carlos Reservation when it was organized. He was for a long time the chief of a considerable band which in 1910 had greatly dwindled. He died some time between 1910 and the next visit in 1914.

² This mountain was said to be called *tsidalanasi* and to stand by the ocean at the south. This is a remarkable statement as east would have been expected and as is so stated in fact in a following paragraph.

³ This makes the boys brothers in our use of the word. They are always so called in the Navajo account according to which their mothers were sisters. Matthews, 105.

do you say that? Why do you hide our father from us?" the boys asked. "Well, do you really want to go where your father lives?" she asked them. "Why do you suppose we are asking?" the boys replied. "We will go where our father lives." Their mother told them that they were talking foolishly, that the distance was great, and that they would not be able to go. The boys insisted but were again discouraged by their mother. They finally said that it must be they had no father if they could not go to him. The mother then consented and said they three would go to the top of a great mountain. She cut a supply of meat and after four days, when it was near dawn, they started. They came to the top of the mountain when it was day and stood there facing the Sun. The woman stood between the boys holding them by the hand. When the sun was rising she said: "Look, your father is rising. Observe well. His breath streams out from four sides. Go towards the streaming out of his breath. There are dangerous things living in the east. What have you to go with?" She had a brown fly and she gave it to the boys, that it might sit by their ears. The fly was to show them the way and tell them where the dangerous ones lived.

She told them they were to start at midday. They remained there until the sun reached the sky hole.¹ They then went four times around the trees on top of the mountain. The woman started home and the boys set out on their journey.

The boys went toward the east but the Sun was going in the opposite direction.² The boys sat down and cried. A Raven, spreading out his wings, alighted nearby and asked the boys why they were crying. The boys replied that their father lived over there and that they were going to visit him. The Raven asked if they were carrying anything in the way of food with them. They replied that they had some meat. The Raven said they might ride on his back if they would give him some of the meat. The fly told them it would be all right to ride on the Raven, that the Raven could see half the way and that there someone was living who knew the remainder of the way. They were told by the Raven to break up the meat and put the pieces in his mouth, that two of the parcels would sustain him until he finished the journey as far as he knew the way. They were directed to get on the Raven's back. The Raven began by flying near the ground, then went higher and higher, circling around. A hot rain fell but the Raven covered them with his wings. They kept putting the meat into the Raven's mouth. When they had fed the Raven two pieces of the meat they passed through a cloud where the large Eagle lived. The Raven

¹ At the center of the sky.

² And therefore the boys were not seen by the Sun.

told them that that one (the Eagle) would now take them, that he knew all the places because he saw everything upon the earth; that he himself would go back.

The Eagle asked them where they were going, saying that he lived in a dangerous place. The boys indicated the direction they were going, saying they had been told their father lived there. Eagle said it was true their father lived at that place and asked if they had heard about his house. The boys replied that their mother had told them that the Sun was their father and that he lived over there. Because she had told them this they were on their way to see him. Eagle asked them by what means they intended to go, saying even he was in danger from the Sun. The fly staying by the ear of one of the boys flew away and soon returned with the statement that the dangerous places did exist and that Eagle, with whom they were sitting, was the one who knew and was in control of these dangerous places. Before the house of the Sun was ice, interlocked like fallen timber. Eagle addressed the boys, asking if they had with them anything from the earth, meaning meat. They replied that they had and each of the boys took some from his pocket. Eagle asked for some of it, which when it was given him he ate.

Eagle then said they would set out, for he knew the trail. He requested them to put meat in his mouth as he flew with them, indicating the amount which would be sufficient for the trail. When they were seated on the Eagle he started down with them, circling around as he flew. A storm of hail fell on them, the hailstones being large with thirty-two points.¹ The eagle protected the boys by covering them with his wings which were rolled back over them. When they had passed through the storm Eagle asked that meat be put in his mouth. When he had been fed he flew away with the boys and went through a hole which was there for him. When he came to the trail he alighted and pointing out the path told them that it led to the house of the Sun.² He said that he himself would now turn back home.

The boys went forward until they crossed a shallow valley beyond which was the house, which had projections running out in four directions. When they walked with their eyes closed the house went out of sight, but when they opened their eyes the house settled down again. It did this four times and then it stood firmly. The two boys walked on and coming to the house, stood in front of the entrance. An old woman who was the wife of the Sun sat there.

¹ The sacred numbers are 4, 12, and 32.

² This method of making the journey has not been encountered before in this connection, but is an incident in a European story secured from the San Carlos, p. 82, above. The usual account includes a series of obstacles some of which resemble the incidents of a European story. See p. 116 below.

She advised them to go on wherever they were intending to go, since a person of mean disposition was soon to arrive. The woman who spoke to them was really handsome but she sat there in the form of an old woman. The boys replied that they had been told that their father lived there, and that they had started to come that morning. The woman replied that she did not know who their father was. The boys said that the Sun was their father and they had come to visit him. The woman then asked who had told them that the Sun was their father. They said their mother had told them so. The woman told them that their father would soon return and asked them to be seated on a chair she indicated. When they were seated, the chair kept whirling around with them. When the chair would lift up the woman would make it come down again. When the woman saw the chair come down again she announced herself as nearly convinced they had spoken the truth.

Saying that the Sun was now coming close, she took four silk blankets¹ of different colors which had been sewed together projecting in four directions and rolled the boys up in them. She put them into an inside room. They heard the Sun come back and heard him speak. "Old woman, where are the two men who came here?" he asked. The woman replied: "I have not seen anyone. No one has been here." "You say there is no one. They must have come, for here are their tracks," the Sun replied. "You must have been cohabiting with someone else. You say you travel over this broad earth and that you do not visit anyone. You must have been deceiving me about it for two men came in from that trail saying they are your children," his wife said. The Sun asked that they be brought in, and the woman opened the door, brought in the roll of blankets, and threw it down. The Sun shook the blankets and two men stood up. The Sun spoke: "Hesh, do you consider these to be my children? They do not look like me." He stood by them and repeated his question, calling attention to their webbed hands and feet and their round ears. "Are you really my children?" he asked them. "Who is called the Sun, I wonder?" the youngest of the boys said, and water fell from his eyes. "Well, maybe you are my children. Sit here and wait," the Sun said. Their fly looked around and reported that the man was their father. After examining the room everywhere, the inner corners, the windows, and door, the fly told them that ordeals were being prepared for them. He said that soon a blazing sky would be arranged, into which they would be thrown. The fly looked around for downy feathers which he gave the boys.

When the Sun had finished eating he asked that those who said they were

¹ Clouds according to the Navajo account, Matthews, 111; and below, p. 117.

the Sun's children should be brought in. He threw them into the place of danger. He pushed them in with lightning which had sharp spines. They turned into downy feathers and stood in front of him again. "It is true," the Sun said. He threw them in four times, pushing them down. Each time they turned into feathers and came back in front of the Sun as before. The Sun then said he was convinced that they were his children. His wife said: "They told you they were your children, but you have treated them badly." The Sun replied: "They certainly are my children but I did not believe it before." The Sun asked his wife to prepare a sweatlodge as soon as they had eaten.

She made a sweatlodge covered with a blue blanket on one side, a black one on another side, a white one on another side, and a yellow one on another side. His wife had the stones heated red hot, like red hot iron. They three went right in, but the Sun only came out again. When the bath had been heated the fourth time the boys were as if they had been boiled. He pushed back the skin which was between their fingers and toes. He fixed for them their lower leg muscles, their knees, their thighs, their biceps, their elbows, and their lower arms. He made the hair of their heads come to their hips, twisting it off at that length. He made their ears, their eyelashes, and their eyebrows, their noses, their mouths, and their faces. He fixed every part of their bodies as it should be. The Sun went out of the bath with the boys and sat with them on the seat where his wife usually sat. They were just like men.¹ When the wife of the Sun came and stood in front of them she looked at them closely, but could not distinguish one from the other. "Move, husband," she said. The one sitting in the middle moved himself. "You told me you had not been with any woman but you fooled me. These are your children. You must have a wife. Go home with them," the woman said.

The Sun spoke to his wife, saying that these were his children but that if he went away with them to the earth she would be lonesome. Only today there was a good sunset. "Just now when you said 'no' your eye winked," he said to her. "I am jealous of what is far away," she said. The Sun said he would not go, but would talk to his children.

"My boys, shall I give you names?" "Yes, it is not well to be without names," they replied. Then the Sun said he would name them. He told the older his name would be Naiyenezgani and that he must behave well.²

¹ Thus far the myth seems chiefly to deal with the adolescence ceremony of the boys. The San Carlos account brings in the Sun's father and brothers of the Sun's father as performers of this ceremony, while the Navajo account mentions the daughters of the Sun. See p. 11 above, and Matthews, 112.

² Other versions make this the second naming of the elder brother. His boyhood name was "Whitehead," p. 31. Still other names are known to the Navajo, Matthews, 263-264.

He told the other one that he would be named Tobatc'isteini. "When you are upon the earth you will be called so and you will tell them that your father named you that. You shall say, 'He made my name Naiyenezgani.' But you, 'Tobatc'isteini he made my name,' you must tell them."

The Sun then asked them for what they had come. They told him they had come for his horse, his saddle, his bridle, his halter, his rope, and his saddle blanket. The Sun asked who had told them he had such property. The older one replied that their mother had told them what property he had and had told them that she would be happy if they brought it back to the earth. She said that he (the Sun) would also be happy. The Sun replied that he had no property, no horse, saddle, bridle, halter, rope, or saddle blanket. The fly had told them that the Sun had these, but he looked around again and reported that the Sun had them close by.

"Let us go over there," one of them proposed. They went to a fenced enclosure and entered through a gate. The yard was so full of black bears that the mass of their moving backs occupied the entire space. "Which of those are my horses?" the Sun asked. "They are fearful animals," the boys replied. "These are my horses," the Sun insisted and mounted one of them and rode around on it. The fly informed the boys that they were being deceived. The Sun proposed that they should go in another direction to another enclosure. Inside this yard were white-tail deer, mule deer, elk, and mountain-sheep. The Sun announced that these were his horses and told the boys to choose any one they liked and catch it. "Which is the largest?" he asked them. "These are not horses," the boys replied, "they are named deer. We asked you for horses." The Sun insisted they were his horses and that he rode them great distances. "Well, you have outwitted me. I thought I would succeed in outwitting you, but you have won." The younger brother asked the Sun what he was concealing from them, saying he could find them. The Sun asked them not to say that and proposed that they look in another place where he had a few horses confined. They went to the place indicated and found the place filled with antelope, sheep, goats, and pigs. "Catch any one of these you want," the Sun said. "You tend to them here alone," the boys replied and walked out leaving the Sun who followed behind.

They went to the house and ate a meal. Their fly told them that the Sun's horses were in the enclosure that had four doors. When they had finished eating they went to this enclosure which was a house with a roof having holes in it. It had spikes like irons, sticking up from it. It was closed and completely dark. "There are horses in there," the fly told them. The Sun said, "I told you it was useless." One of the boys asked that they might look in. There was a door there which he opened. A little beyond it

was another door, a little beyond another, and a little beyond that another, and still beyond that another. They now came to horses in the enclosure but could not enter. By standing on something they could see through a hole in the roof. They could not get in between the horses until they were caused to separate and to open up a passage. The Sun then told them to catch the horse that they thought was his. The fly sitting by one of their ears told them they were to catch the horse with a rope which they should induce the Sun to give them. When the Sun again urged them to catch the horse without delay, they asked whether they should lead the horse by the mane or carry him out in their hands. The Sun, with spotted ropes in his hand, went right through the door which he opened. He gave one of the ropes to each of the boys, telling them to catch the horses which were his. The animals were milling around in the enclosure. In the center was one which was not moving, a sorrel with a small white spot on its forehead. Its mane reached the ground. When it raised its head one of the boys started toward it, the horses separating. He threw the rope and caught the horse which he led back. The Sun then told the other boy to catch a horse, wanting to know who had told him which horse to catch. There was a stallion running around the outside of the herd. Its mane reached the ground; he was acting wild but the fly told them that although he acted as if he were mean he was really gentle. He directed them to take both these horses from the Sun. When the other boy started with his rope toward the stallion he was running around the outside of the herd and coming toward the boy. When he came close and saw the boy he stopped and then wheeled back. The boy lassoed it and immediately the horse trotted up to him, nosing his arm. He led the stallion up beside the sorrel horse which was a mare. The Sun said: "There they are, ride them, take them with you to the earth."

The boys then asked for the horse trappings for which they had also come. The Sun said he did not know what they meant by horse trappings. The younger boy said, "Well, if you do not know what horse trappings are, do not again put them on these horses in the corral." The Sun asked who it was who had made them as smart as he was himself. They replied that he, the Sun, had made them smart and had made them speak wisely. They then asked by name for bridle, halter, saddle blanket, and saddle.¹ Turning his back to the boys he walked away and opened a door, bidding the boys enter. They went in and saw saddles lying there with bridles hanging on the saddle horns. The blankets were lying beneath. Before they went in the fly flew in and selected two out of all the saddles. One was lying at

¹ To know by name things or animals hitherto unknown is often mentioned as a great feat. P. 24.

the east and the other at the west. The first was blue and the other yellow. The fly had returned to one of their ears by the time the Sun said: "There are those saddles, take the ones you want." The fly told the boys that the saddles which looked good really were not, but that they should choose the blue and yellow ones, indicating them, and the blankets, halters, bridles, and ropes of similar colors lying by them. These were the Sun's own particular set of trappings. When the Sun urged them to hurry up each boy stepped toward the saddle he had chosen. When they did so the saddles moved of themselves with the blankets and bridles. There was a sound "gijj" of the moving leather and "tsil" as they came to rest.

The Sun turned his face away and took a black silk handkerchief which had two white stripes around the border from his pocket. With this he wiped his eyes. "I raised you for just this purpose," he said. The Sun started to walk toward the horses. Their fly had told them not to touch the saddles, that the Sun himself would fix them. "They belong to you," the fly said. "Everything is alive; the rope on the horse moves about of itself. The saddle will jump on of itself."¹ The fly told them this. The halter was gone, the bridle and saddle blanket which had been lying on the saddle were gone. The halter, bridle, and saddle blanket that had been with the blue saddle were also gone. The Sun called them to come where he was standing. They both went out again and the doors of the saddle room and of the stable were shut.

They went to the Sun, who was standing between the two horses so that their heads projected as he held the bridles. They started away, the boys walking in front of the Sun as he directed them to do. They passed through the four doors to a post standing in front of the Sun's house. He led the horses to the post where they stood without being tied.² There were four chairs standing inside the Sun's house; and one by itself for the woman.³ His children sat on the chairs and his wife sat on the one which was hers. The Sun addressed them as follows:—

"My boys, I will instruct you about the dangerous places you will come to. The horses know the dangerous places on the way back. My wife is pleased with you and treats you well. That is why you are to have these horses, one of which is hers. The other is mine and so is the saddle, bridle,

¹ It is seldom that the Apache conception of animism is so plainly stated. Songs however abound in the designation of objects as "living."

² When a youth went through an adolescence ceremony he did it with a definite career in mind. The normal myth of this type put the emphasis on the weapons secured and feats of warlike prowess in killing the monsters; that is, the warrior idea is uppermost. This version stresses the acquisition of horses and probably is a specialized myth for those who wish to be successful in acquiring and breeding horses.

³ The house of the Sun with the stable and corral, the furniture of the house, and many other references indicate the home of a European and such seems to be the conception.

halter, and saddle blanket. They are all mine. You will go back to your kindred. When you are near, hurry. I will give you something."

The Sun got up and reached inside to a shelf from which he took up an iron knife like a sword. Turning around he took up a bow and arrows having iron heads. There were two of the arrows. "I give these to you," he said. "You are giving us these! Our mother did not know about them. Why does she not give us something?" the boys said. The Sun's wife said she would speak a few words to them. "You shall be my nephews. Your mother shall be my sister. She shall be like me. Because of this I have treated you well. She shall be the same as I. I become an old woman and at other times I am as if I were two years old. She shall be the same way.¹ You shall tell her this before the Sun travels far. I am the one telling you; he did not tell you. I will name my sister. Your father will give you names. The Sun picked something up and was still holding it. "Wait, I will tell you something and after that he will give you a name. I name her Nigotsanbikayo.² Every one will call her that. She will come to me. You, too, will come to me. I give a name to your mother. She will be called Ests'unnadlehi and she will help you. I make a name for her, Ests'unnadlehi, and with that she will help you. When she has children again they will be two girls. These girls will belong to the people for there will be people.³ She will help them. I, too, will help them when they come to me. He, too, will help his children. That is why I am telling you and you must remember it well. I have finished. Your father will tell you about the objects he is about to give you."

The Sun gave the elder boy a weapon saying, "This will be called a 'blue sword.' You will use it against the monsters on the earth. Because of that I gave you the name, Naiyenezgani." He gave the weapon to him saying, "That is all for you." Addressing the younger, he said, "Now I give this to you, Tobate'isteini. You will use this which I give you against those who prey upon people. You are to help each other. I shall be near you watching you. Whatever you do will be known to me. It will be well if you kill these evil ones. The people will live everywhere." He gave him the bow with the injunction that he should draw the bow three times without releasing the arrow and then he should shoot the dangerous beings

¹ The two wives of the Sun are often mentioned. The Navajo account has Esdzanadlehi go to the west where the sun visits her daily. Here and there, especially in the songs, the Moon is coupled with the Sun, and is feminine in sex. That the Moon and the Earth should both be called the "Woman who renews herself" is interesting. These conceptions are generally vague and implied rather than expressed.

² Earth, literally "There on the earth."

³ The narrator said those mentioned at the beginning of the narrative were not real people but just like shadows. The other versions have only the one family existing at this time.

and they would fly apart. Having said this, he proposed they should eat something. The Sun's wife was still sitting in her accustomed seat. The men went to the table, well loaded with food prepared by some unknown agency, and began to eat. The Sun's wife gave the elder one a spotted belt with a yellow fringe hanging from its border.

When they had finished the meal, the Sun said he did not know how the visitors were to return. They went where the horses stood and the Sun said, "Children, this stallion will go well in the lead. Now mount the horses." He held the stirrup and saddle horn and told the boys to get on. They did so and rode away from the Sun's house where towards the east a post stands up with white hair¹ which reaches to the ground and turns up again. The rain falls on it. They rode their horses around this post four times and came back where they were standing before, as the Sun directed them to do.

When they had finished, the Sun's wife came up to them and told her husband to count for his sons the two saddle blankets, two halters, two bridles, two ropes, and two saddles. The Sun told them to start home; that he was well acquainted with them. He charged them to take good care of the saddle blankets and directed that the gray horse should go in the lead because he knew the trail to the place midway between the earth and the sky. From that point the sorrel horse was to lead because that one knew the way from there on. When they returned where their mother lived he told them to stake the horses out for four nights. The sorrel was to be staked toward the east and the gray to the west. Having ridden the horses among the people they were to unsaddle them in some good place. A white saddle blanket was to be placed toward the east, a black one to the south, a yellow one to the west, and a blue one to the north.² The bridles, halters, ropes, and saddles were to be brought to the camp. He charged them to keep in mind what he was telling, for he was telling them this that they might be good men. He divided his property between his boys. He told them after the horses had been running loose four days to go to them early in the morning. This might be in any good place where canyons meet, making a flat. When they came to them they were to hold out their hands, palms upward, towards the horses. They were to catch the horses while they were licking their hands. They were to consider what he told them and when they should go for the horses after four days, the four

¹ The reference may be to moss, especially as rain falling on it is mentioned below.

² The narrator said it was true that horses would not pass a blanket so placed in a narrow canyon.

This order of the colors and their assignment varies from the one more generally found of black for the east and white for the south. P. 7, and Matthews, 215.

canyons coming together would be full of horses. When their horses had been caught by holding out their hands, the saddle blankets, one on the other, were to be put on them and the horses were to be saddled. They were to ride the horses all day until sunset when they were to be turned out again. Having turned them out, they were told they might go the next day to see what was happening. Having finished his speech he dismissed the boys.

They went with the Sun until they came to the top of the ridge, where they stopped. The Sun felt the horses all over. He felt of their legs, their feet, their faces, their ears, their manes, their backs, petting them. "Good-bye, my horses," he said, "travel well for my boys down to the earth. There is food for you on the earth the same as here." He addressed the gray horse, telling him to be the leader on the way toward the earth since he knew the way. He told the boys not to look at the horses' feet nor to look behind them, but to keep their eyes fixed on the tips of their ears.

They started; before they knew it the horses had changed places, and the sorrel was leading. They thought the earth was far off but they soon found the horses were trotting along on the earth. Now the horses were running with them toward their camp. They rode up slowly where the people were walking about. They rode to the camp side by side, and the people all ran out to look at them. Their mother was standing outside watching them and they rode up one on each side of her. "Mother, Ests'unnadlehi, unsaddle our horses," they said to her.

The people all came up to them. The woman, laughing, ran her hand over the horses saying, "Your father gave you large horses." When the people had all come there, the boys told them to call their mother Ests'unnadlehi. They all called her by that name. The older boy said they were to call him Naiyenezgani. The younger one said they were to call him Tobate'istcini.¹ They addressed them saying, "When we were here before you used to laugh at us because we were poor. We used to walk because we were poor. We have visited our father where he lives. The Sun's wife named our mother. Call me Naiyenezgani. That one was given the name, Tobate'istcini. These will be our names and be careful to call them correctly. Do not come near these horses. We will stake one out here and the other one there. They will remain tied out four days. You may go."

Before sundown on the fourth day the horses whinnied. They went to their horses and saddled them. They rode around among the camps until sundown and then rode them to a flat where four canyons came together.

¹ This announcing of names is probably to be explained as ceremonial. Ordinarily, it is improper, probably because immodest, to call one's own name.

They hung a white saddle blanket toward the east, a black one to the south, a yellow one to the west, and a blue one to the north. Their fly told them to hang the blankets in four places, making an enclosure of them. After four days they were to come and would find conditions different. He charged the boys not to miss doing just as their father had told them. They went back to the camp carrying the saddles, bridles, halters, and ropes. After two days had passed their fly flew away. He returned, reporting that there were many horses filling the place where the four canyons came together. The next day he reported that the horses were so thick one could walk on their backs. The next day (the fourth), about sunrise, the two boys went there with their ropes in their hands. When they came to the eastern canyon it was full of white horses, the southern one was full of black horses, the western was full of yellow horses, and the northern canyon with blue (gray) horses.

They took down all the saddle blankets and piled them together. With valleys in four directions full of horses they did not know their former horses from the others. They considered how they might distinguish them. The horses were milling around near where a blanket hung. They were all mingled together with the colors mixed. The men approached the horses but they stopped before they got to them. They extended their hands with pollen on the palms and the horses whinnyed. Then two horses trotted up to them and licked the pollen from the hands of their owners who caught them while they did it.¹ They led these horses back to the camp where the saddles, etc., were lying.

When they led these two horses all the others followed. Their fly told them all about the two horses, what they had done, and that they had made many horses for them. Four days from now it would come about that the broad earth would be covered with horses. Their fly flew to the Sun's camp and the Sun instructed him. "Drive the horses over this way and put a halter on top of that mountain; put a rope on the top of this mountain to the south; put a halter on the top of the mountain to the west; and put a rope on the mountain to the north. Your father says this," the fly told them.

The older of the brothers told the people that they should ride the horses and not think they were wild. "Catch any of them and saddle them. When you have ridden your horses, then do not go near them for four days. Keep away from the horses which are inside where the halters and ropes are lying. Turn the horses loose in the space enclosed by the

¹ The use of pollen for sacred purposes is a very important feature among the Athapascan of the Southwest. It is always preferred to the cornmeal used by the Pueblo peoples.

ropes and the halter. If they see you they may stampede. These horses will be of great value to you."

The brothers rode the two horses and the others all followed. When the two horses whinnied, the others all answered. They took off the ropes and went back to camp. They asked their mother to put up two posts and to put a smooth pole across their tops. She was asked to put the saddles on this pole with their horns toward the east.¹ The bridles were to be hung on the saddle horns and the saddle blankets spread over the saddles. They asked her to think about the saddles where they were lying during the night.

She kept her mind on the saddles during the night and in the early morning she went out to them. There were four saddles on the pole where there had been only two. She still kept her mind on the saddles and the next morning there were six lying there. "My child," she said, "you spoke the truth. I kept my mind on the saddles and six are now lying there." Tobate'istcini said, "Very well, keep thinking about them all night and go to them early in the morning." When she went out, there were eight saddles on the pole.

Naiyenezgani said he was going yonder and would be back by sunset. He went to the mountain top where the halter lay. The Sun was standing there. "It must be my father," he said. "I did not know you. I am glad you came down to me." "Well, my son," the Sun replied, "let us go around the horses." "What time will it be when we get around them?" the son asked. Leaving the place where the halters were lying they went where the ropes were. The space was level full of horses. "Fine, my son," the Sun said to Naiyenezgani, "with ropes and halters you made a fence so the horses cannot get out. You have this broad world for a corral."

They went on and came where the halters were piled up. "These halters will round up the wild horses for you and you will put them on their heads." They went on and came where the rope hung. "These ropes will drive the horses together for you. They will drive the wild horses close to camp for you." They started back and came where Naiyenezgani had met the Sun. "I have done everything for you," the Sun said. "Now I am going back and leave you. You too will go home. Tomorrow it will be finished. You will give your people two horses apiece. Give each of them one stallion and one mare. Distribute them from noon until sunset. These horses are mares and stallions in equal numbers. Tonight two saddles are to be placed on the pole you put up. You shall keep three saddles and give away seven. When you give away the horses give away

¹ In the division of labor the women are supposed to saddle and unsaddle the horses.

seven saddles. Now my son, we separate. Shake hands. Others will do as we do. They said *njo* to each other and separated. It was not long before he was back and stood there as the sun set. He was happy and laughing. "Where have you been, my son?" his mother asked. "You must have been in a good place or you would not be laughing." "What did you say, mother?" he replied. "I am happy; when I came over there where the halter lay I met my father. I walked with him all day. As we walked around the horses he told me about everything. I am happy."

He said that none of them should go out tomorrow, but that he himself would go out early. When he went out there in front of the yellow saddle lay a white saddle. Behind that was a blue one. Between them was a yellow saddle. The pole was full. There were ten saddles in a row. "I told you to put up a long pole, and you put up a short one," he said to his mother. "You said dig one hole here and another there, my son," she replied. "Just these may well be our saddles," he said. He called Tobat'istcini, saying they would go to catch the horses. "You go to the rope over there. I, too, will go to the other rope. Hurry, we will catch the horses," he said to him. He ran where one rope was, and the other one went where the other rope was. When they came to the two ropes, they circled around, driving the horses all towards each other. They could not find their own horses, the Sun's horses. They went into the enclosure and walked around. Even when they went around that way they could not find the horses. They looked for them again, going around among the other horses, but they could not find them. The horses touched each other, they were so thick.

Then Tobat'istcini said, "Naiyenezgani, why do you act so? Is your mind gone? You say you met your father yesterday and that you spent the day going around the horses. He took them out of the herd, and away from you."

Naiyenezgani caught a black stallion and the other brother a sorrel gelding. When they led them to the camp their mother asked Tobat'istcini why he had caught a sorrel and told him to turn him loose and catch a white gelding. She said the gray and sorrel horses were made for them and that they were well trained the day before. She told them to hurry and drive the horses in. Tobat'istcini rode the sorrel horse back and unsaddled it. He then caught a white horse and drove the gray horses back to the camp.¹

"Let us go," he said to his brother. They mounted the horses and rode along. Their mother spoke to them, "My boys, take off that yellow saddle

¹ Because he must use a white saddle, the informant explained.

and put on a white one." When they came riding back where their mother was, a horse whinneyed. It sounded like the voice of the gray stallion that used to be his horse. Another horse whinneyed in this direction and the voice was like that of the sorrel mare. They knew their horses when they whinneyed and one said to the other, "Brother, those are our horses whinneying but we cannot do anything about it."¹ "Let us hurry," the other said. They rode toward the herd of horses but the horses started to run and the herd broke up. While they were looking they ran where their horses whinneyed. Their fly told them that the horses had already run into the enclosure and that the four doors were shut. They heard them whinneying far away. Their fly said the horses were already in their stable, but they still whinneyed. They drove the other horses near the camp. The older brother told the people to form in a line around the horses. He said they were going to stake out horses for them. The people replied that they had no ropes, that only the two brothers had them. They asked the brothers to make ropes for them. They were told to wait while they returned where the horses used to be. They told them that they would have ropes the next day. The brothers went in different directions, calling to each other. They met and sent their fly to the Sun because the people were without ropes. He told his brother to go back where he had been staying. He directed him also to take the bridle off and to leave the rope as it was, tied to the saddle. "When the Sun is in the middle of the sky we will drive the horses back. Although it is late the Sun will be in the same place."² He (the Sun) may give us something," he said.

The fly returned and reported: "Your horse was standing behind him. He sat watching where the stallions were fighting each other. He kept looking at them and then he went a little way."

The Sun's disk was yellow as at sunset. He looked down four times. The yellow beams struck under his raised knees. From the other side they also streamed toward him. Nothing happened, and he got up and went to his horse. When he put his foot in the stirrup and mounted, ropes were tied in four places to the saddle strings where there had been no ropes before. Both saddles were that way. They both mounted together and their horses pawed the ground and snorted. He rode back to the camp, loping, and the other horses strung out behind him. The other brother was running his horse on the other side. They stopped near the camp. The horses were all lined up facing him. He called to the one on horseback, "Come here." He rode up to him and he asked how many ropes there were.

¹ The whinneying was heard from the top of the sky.

² The conception of time passing while the Sun stood still is fairly difficult for a people without timepieces.

The other replied he did not know for he had not counted them, and inquired of the other how many ropes he had. The first speaker replied that he did not know. Then the younger brother said the other should catch the horses for them and lead them out while he remained on his horse where he was. The other brother then rode among the horses and caught a mare. He led the horse out and gave the rope to one of the men. He rode back among the horses and caught a stallion. When he had caught six horses, the ropes were all gone. He beckoned with his hand and his brother rode up to him. "Had you only six ropes?" he asked. "Yes, I only had six and I have caught six horses. Now, take your turn and I will remain here on horseback." The second brother caught the horses and reported that he had chosen the better horses. The horses were all good but some of them looked to be small.

They told the people there were only seven saddles and that so many of the men might have saddles, but that the others must ride around bareback for the present. He told them that some time they might have saddles because the Sun knew of their need and he himself knew it. He instructed them to tie out their horses close by. He said if they heard the horses nickering they would know that the stallions were covering the mares. They would also know the colts when they were foaled. If they turned their horses loose they might not know them. The ropes he said would guard their horses for them. They would now drive back the other horses while those who had received horses staked theirs out.

He drove the horses away and hung his bridle up. The other one he laid in another direction. He took the saddle and everything else back to the camp. They came back to the camp in the middle of the night but they did not know it was night because the Sun had not moved.

When two days had passed two men came. There were many horses where they had passed. They reported that something was running around the other side of this large mountain. They did not know what it was, nor to whom it belonged. They wondered what was meant and sent their fly to find out. He flew away and came back almost immediately. He said it was true. On the ridge beyond the mountain he saw horse tracks and a trail with dust as fine as flour.

One of the brothers asked his mother to cook for the men quickly. It was while they were eating that the fly reported. "Fly back there," he directed him. He told the visitors to remain, for they were no doubt tired. They went back where the bridle was lying. They took off the rope and hung it toward the east. They spoke to the bridle asking that the horses, wherever they went, should come back together during the night.

The visitors were as the two brothers had been. They had no eye-

lashes or eyebrows. Their ears were round and their heads were smooth. There were webs between their fingers and toes. When they were asked whence they came they replied that they had assumed there were people living somewhere. Their own people had been killed off by something until only the two were left. They saved themselves at night by digging a trench and covering it with a large rock. When they started away, one of the brothers asked where they were going. They replied that they did not know where they were going but preferred not to stay where they were. They said they did not like to be with many peoples. They preferred staying there with their present hosts. Naiyenezgani asked them to tell their story during the night.

When night came, he called four men to come and listen to what the visitors were about to tell. He asked each of the four men to question the guests. "What is the country called where you live and what kind of thing is killing your people?" he asked. "Tell us about it."

"The place where we live is called *danagogai*, plain. Something has been killing our kinsfolk. It has been killing people everywhere on the earth. We do not know what to do," one of them replied. Naiyenezgani told another of the men to question them. He asked if it were really true that they had been living in that place, saying he did not believe what the other had said. One of the guests replied that it was true. He said they did not know how to tell untruths and that it was not right to do so. "While we are here in camp it will kill someone." He added, "I have finished." The second questioner said, "Why did you tell us this? We are uneasy about it." They replied that they were afraid of it and therefore came there where they intended to live with them.

Naiyenezgani called upon a third man to question them. "Why did you leave a trail for them?" he inquired. "When your kinsfolk were all killed, why did you come to us leaving a trail?" The same man spoke again. He directed that the next day a sweatbath should be prepared that they should take a bath with the two visitors.

"You said the horses had gone far away. I presume they have already come together again," he said. "These some-kind-of-things you said were going away we call horses. That is all I have to say." "These two will speak to you," one of the company said.

"I cannot promise that I will kill that thing which has been killing your people. Hurry to build the sweatlodge he mentioned," Tobate'isteini said. "Make the sweatbath: we are going for the horses," he added.

During the night the horses had come together. One bridle was lying at the east and the other at the west. They told the horses they must all stay there together. When the brothers returned the sweatlodge was built

and the stones were on the fire. Tobatc'istcini directed that the men should stand in line while four of them should go into the bath four times. He said that when they had come out the fourth time the visitors would be like themselves. "You built this sweatbath, but it belongs to the Sun," he told them. When he (Naiyenezgani) went in with them the fourth time he asked them where the thing was living which was killing them. The visitors replied that he lived down this way, pointing toward the west. "The one that has killed all of our people has something long for a weapon," he added. Naiyenezgani said, "Well, he has been killing you." When they came out the fourth time they all looked alike. They ate and after the meal the brothers told them all to remain there while they went to yonder white mountain ridge to look beyond. He looked at the Sun.

They landed far away on the mountain ridge.¹ Beyond that mountain they went to another. There was a plain on which a mountain was standing. They landed next on that mountain. Tobatc'istcini said, "Brother, is the dangerous thing feared by you? If you are afraid, I am afraid. If you are not afraid neither am I afraid. You are the elder, I am the younger."

A man was walking in a valley without brush. He was the one who kills people. They sent their fly to look over the body of their enemy, to examine his ears, his eyes, and his mouth. The fly flew to the man and alighted on his ear. When he alighted on his nose the man said, "It is not just you. You smell like a man."

The fly reported that they could not come up to the man, for while he walked in one direction he could see behind because he had eyes in the back of his head. He had no eyes in front. "He has something long in his hand with which he kills people. When I sat on his nose he told me I smelled like people," the fly reported. "He is the same sort of a person that you are." The fly told them to go around to a certain gap in the ridge, where the monster was accustomed to pass, and stand side by side. He promised to let them know when the enemy approached. When the monster walked along, the fly came back where the brothers were standing side by side and said, "He is coming up here very close. If he stops here you must cut his head off. Now, you shoot him," he said. "If he sees anyone he makes a sweep with his long weapon and kills the person even a long way off."

The man came close to them and stopped. One of them shot him and the other cut his head off. He stood just as he was before. They shot

¹ This method of traveling implies lightning, rainbow or a similar supernatural method, in this case said to be sunbeams.

again and cut his head off again. The head fell but came back on again. One of them shot at him the third time and the other cut his neck off again. Then one of them ran around in front of him and shot him in the heart. This time his flesh flew apart and was scattered over considerable space. The flesh was quivering. That which they killed was called Naiye'. "That is why he named you Naiyenezgani,"¹ their fly said. "Because you and Tobate'istcini both will kill dangerous beings your father named you that." "You did this in his presence. He was looking at you and prevented the monster's making any move against you. He gave you the weapons with which you killed him. He did it for the good of mankind. Turn the head over and look at its face," their fly told them. They turned him over and looked at his face. His face was like anyone's but he also had eyes in the back of his head.² No one could attack him from in front, and he had eyes to see behind himself also. His knife was sharp and the handle was good. "Let us take the knife to convince the people. If we do not have the knife, they will not believe us if we claim we have killed the Naiye' which used to kill people," one of them said.

On their return they landed on the white mountain ridge and returned to the camp. When they had returned, Naiyenezgani directed that all the people, including the children, should come together. He asked his mother, because the people were assembling, to spread down a buckskin and to place on it the arrows, his own weapon, and that of the slain Naiye'. He asked the people to gather around it. He called the two visitors, asking them to come to a designated spot. He told his brother to stand in a certain position and said that he himself would stand in another place. He said that he would address the people and told his brother to do the same. "I am telling you this because you are seeing what you have not seen before. You see today what our father gave us. Now you speak to them," he said to his brother.

Tobate'istcini spoke as follows, "My name is Tobate'istcini. Our father gave us these things lying here. A being called Naiye' was using that weapon over there to kill people. He had killed all the people except the two who are sitting over there. We killed him." "You, Naiyenezgani, speak to them again," he said to his brother.

"We started from here and we went up to the top of yonder mountain. We went on to the top of a mountain standing beyond that. A small mountain³ stands beyond that and we went up to its top. There we saw a man walking in a valley. He⁴ went to him for us and returned. 'When he

¹ The name is Naiye', "a dangerous monster," and -nezgani, "he who kills."

² It is said above that he had no eyes in front.

³ "Mountain, its child."

⁴ He did not mention his fly by name.

walks he is blind, but he has eyes in the back of his head,' he reported to us. 'He kills the people who are slipping up behind him.' Now he will not kill anyone. We shall live safely." He took up what used to be his knife and carried it around for the people to see. The man's blood was on it, and it was fearful to look at. "There is no place to take hold of it. I will take hold of it here," he said. "Do not look at this which used to belong to Naiye'. It is dangerous. Have a meal and then go home. Look after our horses well."

Their mother asked why the two who had come to them should not accompany them where the horses were. They went with them where the horses were. "Catch the sorrel gelding when you want to. You can tell it by the white spot on its shoulder," he told one of them. To the other he said, "You may catch this black one with a white spot on its forehead. If we are away anywhere saddle them and ride them around among the horses and through the camp. The horses look as if they were mean, as if they had never had a rope on them, but they will not misbehave, they are not mean and will not shy." They started back and when they came to the camp again they ate.

Two days after they had killed the Naiye' they said they were going in a certain direction and that it might be late when they returned. They went up to the top of a small sharp-topped mountain. They looked at the Sun and, when it came up, yellow beams streamed out from the Sun's disk. His breath took the shape of a rainbow. The sunbeams fell to the ground over them. "It must be there," he said. They started and landed on a mountain top. From there they went to another and from that one to a projecting ridge. Beyond that was a plain on which stood a blue mountain. They landed on that. It seems that those who were killing the people lived at a distance from each other and the people were living in the center of the world. The killers of the people were working towards each other.

The two brothers stood on the mountain side by side. They were made like their father. You could hardly see their bodies. They were killing out the Naiye'. "Fly over the country and hunt him up. He is living somewhere," one of them said to the fly. It flew off and went around them in a circle. The next time it went around in a smaller circle. He (the monster) was coming behind them. He had eyes looking both ways, four eyes. He held something crooked. He stopped and looked carefully behind himself. He did not look in front. He could look straight up and could see people down below. The fly looked him all over, at his eyes, his ears, his nose, and his face. "You are a burr," he said to the fly. The fly thought he said he was going to catch him. He flew between the man's

legs and returned where the brothers were sitting. "Did you say Naiye'? You have come to a dangerous place," the fly said to them. "As he walks along he looks carefully behind himself. When he stops he looks up and he can see the people who are below.¹ He carries a long, crooked object with which he makes a sweep at people he sees in the distance and catches them with his hook."

The fly was sent again to find out from which point the monster could be attacked with the best chances for success. They saw him walking in the distance and then they saw him standing where he was accustomed to come up the ridge. The fly reported that was a good place for the attack. The brothers addressed each other. "What is the matter with you, Tobate'istcini?" Naiyenezgani asked. "You are the leader and should speak first," Tobate'istcini replied. "Very well, you did not answer me. We will attack him. I will cause large hail with thirty-two points to fall on him. What are you going to do?" Naiyenezgani asked. "I will cause hot rain to fall on him," was the reply.

They went to him where he was walking. The sky made a noise and it began to rain. The two brothers came toward him behind this rain. He put his hand to the top of his head. It was hot rain which was falling. They could see him, but he could not see them. "Let him walk between you," the fly directed. He was already exhausted with the hot rain and the hail. Naiyenezgani stood here and Tobate'istcini there. The monster walked here saying, "It is a bad time. I, too, where I am, it is a bad place." As he walked one of the brothers raised his bow and brought it down again, shooting. His companion cut off the monster's head. It came back immediately as it was before. They shot and cut his head off again. He fell three ways. They did the same thing to him the fourth time and he spread out like water. "There shall not be those who kill," Naiyenezgani said. "This is the way I do to Naiye'. Just let him float here in his blood. The people will live happily on the earth. I have done well by them. Get ready, brother, we will go back. We will take the weapon with which he has been killing people." He rolled this weapon up into a coil and put it in his blanket. "Come, we will go back," he said.

They came back in the manner they went, landing on the successive mountains until they reached the camp. They danced a war dance near the camp. They danced, holding up the weapon they had taken. "Mother, we are hungry, hurry and cook for us," they said to her. When they had eaten they asked their mother to assemble the people and to ask the visitors also to come. She told the people to assemble, saying that her

¹ Probably means he can see people who are on the opposite side of a hill.

sons must have seen something during the day they had been away which they would tell them about. When the people had come together the weapon they had brought back was lying there, not as yet untangled.

"We killed one like the other one. We both did it, but I could have done it by myself, if I had been alone. If he had been alone he too could have done it by himself," Naiyenezgani said. "We both attacked him because we could do it quickly. We killed him quickly because our father helped us. If it had been one of you, you could have done nothing with this one that we call Naiye'. He would have killed you right away and eaten you up. He had killed all the people who lived with these two men, and just now he was coming for you. Before we had known it, he would have killed us all. There are no people living on the edges of the earth. We are all that are left. He killed people this way. Suppose that person should come on you, he would kill you this way." He threw the weapon to a distant bush. It went around the tree and it was as if it had been cut off. "He was killing people thus. Now we will live well and no one will bother us. A man is going around the earth in one day and he will tell us about it."¹ Tobate'isteini started away and his mother spoke to him. "My son, put on this belt," she said, offering him the one the Sun's wife had given her. "I am going around from here but today it is late, I will go tomorrow," he said. They went to bed. "Take good care of things and do not be afraid of anything," Tobate'isteini said.

When it was daylight their mother prepared a meal for them and they ate. "Come back safely, my son, as the people said to you," the mother said. "I am going, but I do not know when I shall come back," Tobate'isteini replied. He started, telling them to watch for him on a certain mountain point. "I will be back about noon."

He started away, traveling with a blue flute which had wings.² He went with this from place to place and was back home before long. He went entirely around the border of the world on which people were living. The belt was a blue flute. He thought with it four ways and looked into it four ways. Before noon a light rain fell on the projecting mountain. That cleared off and then he came laughing. "It was not far, only so large," he said, joining the tips of his forefinger and his thumb. "Have you your property ready?" he asked. "Have you collected everything that is ours? Tomorrow we will give out the horses, one apiece to each of you. We shall not give out horses again. Bring the horses near to the camp."

¹ These monsters are not those in the usual versions. The bringing of trophies and the narratives remind one of counting coup in the Plains. The Navajo versions also mention the bringing back of trophies.

² One of the recognized methods of rapid locomotion. P. 20 above.

They brought the saddles, the bridles, the halters, the ropes, and the blankets. They two went where the horses were. They caught some of the horses and saddled them, and drove the other horses near the camp where they herded them. They called the people to assemble and when they came caught horses for them. He gave away ten horses in all. "I will give you no more horses," he said. "Tomorrow we will go different ways."¹ He drove the horses back where they stayed. "Stake out our horses nearby and leave the saddles on them all night," he said. "This is all. You may go in any direction you like." "This way," pointing to the east; "this way," south; "this way," west; or "this way," north. "We are going over here where the end of the world is," some of them said. Others said they were going to the end of the world in this direction. In this manner, each party chose a location.

When they had finished, they asked the brothers which way they were going. They replied that they were going to drive their horses to the top of yonder mountain (*bitsanldai*). "Take good care of your horses. Look after them for twelve days and then they will be accustomed to you. Now you may go. We are going also." He drove his horses away saying, "None of you are going with us. I thought some of you would go with us. You are only giving us back our mother. Go on, mother, let your horse lead."

His mother inquired which way she should lead them. "Go on, go on, I tell you," he replied. She rode towards the east. Soon a little light was to be seen under the horse. They went higher and higher until they came to the mountain he spoke of. They rode their horses beside hers. "Wait, mother," he said and rode back. "Keep on down this mountain. It is good country in this basin. We will live here," he said. They talked together. "You unsaddle over there, you over there, and you over there. We will watch the horses."

"You may have my yucca fruit which lies on the face of Turnbull Mountain."²

· NAIYENEZGANI.³

Long ago the Sun set and, there in the west, he became the son-in-law of Toxastinhn (Water-old-man) whose daughter he married. She, who was to become the wife of the Sun, built a house with its door facing the sunrise.

¹ The dispersion of the tribes, a common incident in origin myths.

² The formula for the completion of a narrative.

³ Told by the father of Frank Crockett, February, 1910. Frank's father was of the Bissaxa clan and was about sixty years old in 1910. He was still a growing youth when he left the White River country.

She sat in the doorway facing the rising sun from which the red rays streamed toward her. These rays entered her and since her period was about to occur she became pregnant as a result.

When the child was born, its hands and feet were webbed. There was no hair on its head and it had no nose. When the boy was grown up he asked where his father lived. His mother replied that his father lived where one could not go, for the Sun was his father. The boy asked again where he lived. His mother said he lived at the sunrise, but that one could not go there. The boy then said that he would go there and set out on the journey.

He came where the cliffs come down of themselves. They moved in front of him. The lightning shot across with him. Beyond that place he came to the mountain of cactus which formed a dark barrier in front of him. There a black whirlwind twisted through for him so that he passed by. From there he went on where the mountain of mosquitoes stood like a black ridge in front of him. A female rain fell for him and the wings of the mosquitoes became damp; then he passed over. From there he went on where the mountains moved up and down toward each other. He jumped away from them and then toward them, but in no way could he get through. Black-measuring-worm, whose back is striped with lightning, bent over it with him.¹

He walked on toward the house of the Sun. As he was going along, near sundown, a spider drew its thread across below the boy's knee and tripped him. He got up and went back, but fell again at the same place. Wondering why he had fallen, he started on again, when he saw the head of Spider-old-woman projecting from her hole so far (three inches) away. "Grandchild, where are you going?" she asked. He replied that he was going to the house of his father, the Sun. She told him to come into her house instead. He replied that the opening was too small. When assured that it was large enough, he went in. She told him one could not go to the Sun. The spider girls were lying there without skirts or shirts. They lay with the head of one toward the feet of the next. Spider-woman asked what was the piece of cloth tied to his shirt. He gave it to her and she worked with it all night; and the next morning each girl had a shirt and a skirt. She made them from the young man's piece of cloth.²

When the Sun rose, Spider-old-woman went out-of-doors. "It is not

¹ These in part are the obstacles mentioned in the Navajo account. They are overcome in a different manner. Matthews, 109-110.

² Spider-woman is of considerable importance in the mythology of the Hopi. Voth, 2, 11. The Navajo account (Matthews, 109) omits the clothing-making episode. Spider-woman is the originator of spinning, Franciscan Fathers, 222. She is sometimes said to be the mother of the Sun and therefore Naiyenezgani's paternal grandmother.

yet time, my grandson," she said. She held up five fingers horizontally and said it would be time when the Sun shone over them.¹ When the time came to go, they set out toward the house of the Sun. He came to the front of the house where there were twelve doors and all of them were shut. Without anyone opening a door for him, he came to Sun's wife. "What sort of a person are you?" she asked. He replied he had come to see his father. The woman warned him that no one was allowed around there. She rolled him up in a blanket,² which she tied with lightning, and hid him by the head of the bed.

When the sun set, he heard the noise of the Sun's arrival. The Sun came inside his house. "I do not see anyone," he said, "but from the mountain where I go down some man had gone along." "You tell me you do not have love affairs where you go around. This morning your son came here." She went to the head of the bed, undid the lightning with which he was tied up and took the boy out. The Sun saw it was his boy. There were twelve pipes in which tobacco was burned. The Sun fixed a smoke for him in one of these. It was not the Sun's proper tobacco, but a kind that killed whoever smoked it. The boy drew on the pipe just once and the tobacco was burned out. The Sun prepared another pipeful, which was gone when the boy had drawn on the pipe twice. He filled a third pipe; this time the boy drew on it three times and the tobacco was consumed. The last time the pipe was filled, the boy drew four times before the tobacco was burned out.

Toward the east, there was a blazing fire of black *yabeckon* into which the Sun threw the boy. He turned into a downy feather and landed in front of his father who expressed his surprise. There was a fire of blue *yabeckon* toward the south into which the boy was next thrown. He again turned into a feather and landed in front of his father. The fire toward the west was of yellow *yabeckon* from which the boy escaped in the same manner. Finally, the boy was thrown into a white fire of *yabeckon* which blazed up in the north. He escaped in the same manner as before. Each time when the boy was thrown in, the fire had been poked with lightning of the corresponding color.

When the boy had successfully withstood this last test, the Sun directed his wife to prepare a sweatbath. She did this by spreading four blankets of cloud: black, blue, yellow, and white. She put on the four blankets from the four sides in proper rotation. The Sun went in with all his boys. While they were in the bath, the skin between the boy's fingers and toes was pulled

¹ An Apache method of indicating time when the Sun is near the horizon.

² The blanket was probably a cloud. The word *caziz* ought to mean "sun-sack."

back and joints made in his fingers. He was also provided with hair, eye-brows, eyelashes, nose, and ears. Hair was placed on his body and nails supplied for his fingers and toes. Counting this boy, the Sun had twelve sons with whom he formed a line. He then asked his wife to find him in the line, but this she was unable to do because they all looked alike, she said.

The Sun then placed a gun and a panther-skin quiver on a shelf and asked his son to choose which he would have. After sighting the gun, he concluded he did not like it. He put the quiver over his shoulder and took out two arrows. When he tried these, he hit the target in the center. He chose the panther-skin quiver saying he liked it.¹ All the other sons of the Sun had guns. The Sun had them shoot at each other in fun. Those who had guns beat the boy who had arrows and drove him off.

On one side, horses were being made and on the other deer. The one who was in charge of making these is named Iltca'nail'ohn.

They put, for him, a light brown mountain, inside of which, cattle, goats, sheep, pigs, horses, mules, and donkeys were living. All these are the food of white people. In this mountain also were guns, blankets, and all kinds of metals.

On the other side he put, for him, a mountain on which century plants were growing with their yellow flower stalks standing all around the edges. On this mountain, too, were sunflowers, yellow with blossoms, cactus, yucca, piñon, oaks, junipers, the fruit of all of which was perpetually ripe. All the other wild vegetable foods of the Indians grew there also. The mountain was always yellow with flowers.

The Sun asked the boy which of these two mountains he would choose. He decided to take the one which was yellow with flowers where fruit was always ripe. He did not care for the light brown mountain which stood toward the east. He announced that the yellow mountain would be his and would belong in the future to the Indians.

They then opened a door in the side of the brown mountain and drove out cattle, goats, sheep, pigs, horses, donkeys, and mules. These became the property of your white people's nation. The Sun's son asked that some horses be given him. The Sun reminded him he had asked for the other mountain, and wanted to know why he had not then asked for horses.

From the east, mirage people rounded up some horses for him. The red dust of the round-up covered the ground. "There are no horses," the Sun said. The boy asked again for horses only to be told he should have asked before when he chose between the two mountains. He asked, that notwith-

¹ Had Nalyenezgani taken the gun Indians would have been armed as white men are.

standing, he be given some horses. The Sun took up a rope and led back a chestnut stallion from the east. He tied the horse which stood pawing the ground and nickering. The boy rode back on it to the place where I suppose Toxastin and his grandmother lived. He rode back in a single day and tied his horse. The horse kept nickering and pawing the earth all the time; he would not graze and the boy was not satisfied. He rode back to the house of the Sun, took off the rope; and the horse ran off toward the east kicking up his heels.

The boy told his father, the Sun, that the stallion he had given him was not satisfactory, and that he had come to ask for a different horse. His father went away and returned with two horses, a stallion and a mare. "These are what you want, I suppose," the Sun said, and gave the boy a rope, a halter, a saddle blanket, and a saddle.

The boy led the horse back to the place where Toxastin, his grandmother, and his mother lived. He led the horses back to a place called Cottonwood-branches-hang-down. To the south, blue cottonwood branches hung down; to the west, yellow cottonwood branches hung down; to the north, white cottonwood branches hung down. The place was named the center of the earth. The saddle was placed at the east; the saddle blanket at the south; the halter, at the west; and the rope, at the north.

In the dry stream bed to the east, black burdocks grew; to the south, blue burdocks grew; to the west, yellow burdocks; and to the north, white burdocks. He turned out the two horses here to the east. Each time the Sun's son came back there, he found the two horses playing. After four days, he drove the horses up the valley a little way four times. When he went the fourth day to see them he found the tracks of a colt.

That cottonwood tree stood in the center. On the east side of it a black stallion stood; on the south side, a blue stallion; on the west side, a yellow stallion; on the north side, a white stallion. Horses were walking around in the valleys to the east, south, west, and north. Thus there came to be horses here on the earth.

THE PLACING OF THE EARTH.¹

They did not put this large one (the earth) that lies here in place before my eyes.

The wind blew from four directions. When there was no way to make the earth lie still, Gopher, who lives under the earth, put his black ropes

¹ Told in 1910 by a very dignified man, C. G. 2, of about sixty years. He is a leader of the Naiyenezgani songs used for adolescent girls.

under the earth. Here his black rope lies under it; here his blue rope; here his yellow rope; and here his white rope.

Over here (east) they made a black whirlwind stand with black metal inside of it. Here (south) a blue whirlwind and blue metal were placed; here (west) a yellow whirlwind and yellow metal; and here (north) a white whirlwind and white metal. With these standing on all sides, the earth came to its proper place and was stable.

"Now that this is as it should be, what shall we do next?" said one of them. "To what purpose have we had such a hard time making this earth lie properly which otherwise would have been unstable?" Then he began to pat it with his hand. "Let a black cloud move about sprinkling," he said.

"There will be life from this; the world will be alive from the dampness," he said. "They did well by us, what shall we do? Now thank you," they said.

The people had nothing. The one who was in charge (the Sun); that one only was walking around. "It will turn out well with him walking about," they said. They looked well at the one they meant. "That one is the Sun," they said. "We did it in the presence of that one walking about."

Then Ests'unnadli said she would do something unseemly. Thinking she would do it where the Sun first shone in the morning, she seated herself there. She was doing this only that people might live. There were no people and she thought there should be many and she did it for that reason.

She became pregnant. She and the one walking around were the only ones who understood about generation. She gave birth to a child there where she sat. She went back to the child early each morning for four mornings and on the fourth, the child walked back with her. He was entirely dressed as he walked back with her.

"It is not good that there should be only this one," she said. "It will be well for me to do an improper thing again." She sat repeatedly where the water was dripping and became pregnant again. She gave birth a second time to a child. "I will do as I did before," she said. She went to her child early each morning for four mornings. The fourth morning after he was born, the child returned with her. He was dressed in buckskin, shoes and all.

She had given birth to two children. The latter one she named Tobate'isteini and the first one Bitnajnolije.¹ They were the children of this one (the Sun).

¹ The lightning strikes with him, evidently a poetic name.

A black water vessel by the door of the sun's house was flecked with sunshine. He caused dark lightning to dart under it from four directions. He caused it to thunder out of it in four directions. He caused it to thunder in four directions. He caused male rain to fall in four directions. He caused fruits to stand on the earth in lines pointing in four directions. "Thanks," they said, "he has treated us well."

A yellow water vessel by Ests'unnadlehi's door was flecked with light. She caused yellow lightning to pass under it from four directions. She caused it to thunder from it toward four directions. She caused female rain to fall four times in four directions. She caused fruits to stand in lines converging from four directions. "Thanks, she has treated us well," they said. "Because of her, things are well with us." "She caused the wind to agitate the grass from four directions for us," they said. "With no trouble for us it comes to its place. The earth will remain well for us," they said. "It is still the same way for us that it was long ago. We are thankful yet."

"Mother, where does our father live?" the boys asked. "Do not ask, for he lives in a dangerous place," Ests'unnadlehi replied. "Do not say he lives in a dangerous place but show us where it is, for we are going there," they replied. "If you go you must travel only by night. During the day one must sit still," she told them. She said this, for she meant for them to make the journey without being seen by the Sun.

They wondered why she told them to go only at night and resolved to travel by day. They came near where the ground was black with mosquitoes that had teeth of *becditxil*, and there was no way to pass through them. They caused a rain, yellow with sunshine, to fall on them and wet their wings so that they stuck to the trees. By this means, they passed beyond them. "This is why she said it is dangerous," they said to each other. They came where the earth was crossed with a stripe of cactus which had spines of *becditxil*. A black whirlwind with a core of *becditxil* passed, twisting through the cactus; the boys got by it. "This was surely the bad place of which our mother told us," they said. As they were going on toward their father's house, they came to sand which, if one stepped on it, rolled back with him. There was no way to get through it. A big black measuring worm having his back striped with a rainbow, bent himself over the sand for them and they crossed over. They were now approaching their destination when they found the house surrounded by thirty-two lakes which could not be avoided.

A turquoise bird sat in the ear of one of them and directed them on their way. The Sun's wife saw the two men pass through, avoiding the four bodies of water that surrounded the house. She concealed them under

the bed which stood in the house. When the Sun returned, he saw the tracks of two men and asked where they had gone. The Sun's wife replied that they were not there. "You are always saying you have made no visits and yet your two sons come here," she said. The Sun directed that they should come to him. They sat facing him. He had tobacco hanging in sacks in four places. It was black tobacco which grew on stalks of *beeditxil*. He had a turquoise pipe with thirty-two¹ holes for the tobacco to burn in. With this tobacco, he killed those who were not really his children. They heard him draw on the pipe once and then he tapped it on something and the ashes rolled out. "Fix me a smoke, that is why I came," one of the boys said.

They two went to the sack which was hanging on this side. It was filled with large blue tobacco which grew on stalks of *beedo'iije*. He filled a pipe with thirty-two bowls and lighted it again. Having drawn on the pipe, he passed it to them. He heard them draw on the pipe once and then the ashes fell out.

"Prepare a smoke for me, for I came for that purpose," one of the boys said again. When the other kinds, yellow, and white had been tried from the remaining world-quarters, one of the boys produced some tobacco and a pipe made of clay with a hole through it. "This is my pipe and my tobacco," the boy announced. "Why did you not tell me before that you had tobacco?" the Sun said. He had chairs placed and took a seat between the two boys. The three looked just alike. "Come, Djingona'ai,² move yourself," the Sun's wife said, so that she might distinguish him from the others. "They are surely my children," the Sun declared. "What do you desire?" he asked them. The boys said they had come to hear him ask that. The Sun urged them to ask for what they wished without delay as he had many things.

The Sun had domesticated animals in four corrals on four sides of his house. He had four kinds which were bad. They were bear, coyote, panther, and wolf, of which one is afraid. He led a bear from the eastern corral, remarking that this was probably the sort they meant, that it was his pet. The boys refused it, saying they had come for his horse. In turn he led animals from corrals at the south and west which were refused each time on the advice of the monitor that sat in the ear of one of the boys. The Sun pretended he had no other horse, that he was poor. The monitor urged them to persist in their request, saying that the Sun could not refuse. He finally led to them one of the horses which was walking around uncon-

¹ It was explained that four was the real number, thirty-two being presumably a ceremonial or poetic exaggeration.

² "Goes by day," the Sun.

fined. He was just skin and bones. The rope also was poor. "Did you ask for this one?" the Sun said. "That is the one," they replied. The Sun told them the horse could not travel far, but the boys said that was the animal they wanted.

He gave them the horse with the admonition that they must not let Ests'unnadlehi see it or she would send them away with it, it looked so bad. The boys assured him it would be all right. He replied that she would be surprised at least. He requested them to tell Ests'unnadlehi that he, the Sun, always told the truth. He charged the two boys that they should not lie to each other. "This is a good day for you both," he told them. "Thank you, Ests'unnadlehi, my mother, thanks." "Thank you, Djingona'ai, my father. It is true that it is fortunate for us. It was for that reason you raised us," they said.¹

THE ADOLESCENCE CEREMONY.²

The Sun was the one who arranged the ceremony for unclean women. She (Ests'unnadlehi) sat thus on her knees and the red light from the sun shone into her. She was living alone.

When she becomes a woman they straighten her. The people stand in a line and sing while the drum is beaten. They dance four nights. They paint her with white clay that she may live a long time, and that her hair may get white on one side of her head. They put up a cane with a curved top for her around which she is to run. At one side a basket stands in which there is tobacco and on the other side a basket containing corn.

When she has run around the cane in its first position, it is put up again farther away, where she runs around it again and returns to the line of singers. Again, the cane and basket of corn are moved out and the girl runs around them. When she returns to the singers she dances, having a downy feather tied at the crown of her head. The cane is put up again and the basket of corn moved once more. The girl runs around them returning to the singers. This cane is said to be the sun's cane and the chief's cane.

The corn is poured from the basket over the crown of the girl's head. The people all try to get a handful of the corn. After that, she throws the blankets in every direction and the people pick them up, saying, "May her blankets be many." They plant the corn and all say they raise large crops in consequence.

¹ This fragment of the culture-hero story having been told, the narrator refused to proceed, perhaps because he knew it had already been several times recorded.

² Told by Frank Crockett's father in part, and extended by Frank who was interpreting.

They prepare Gans and dance four nights. They do not allow anyone to sleep during the dancing.

The girl, Ests'unnadlehi, has a skirt and a shirt of dressed skin. The shirt is spoken of as fringed shirt and the skirt, a fringed skirt.

When the Gans dance, the girl dances behind them. She does not sleep during the four nights.

On the morning after the fourth night all the people gather around to insure good luck in the future. The sun's songs, the chief's songs, are sung and with them they dance. After the four nights they paint the girl white with gypsum mixed with water which is in a shallow basket. The girl stands here and a woman whose husband is rich in horses and other property stirs the gypsum and water with a hairbrush. She applies this white mixture to the girl's head, and brushes her downward until she is whitened all over. The girl then sprinkles the men, women, and children who stand around in a large circle. This is done that they may be fortunate in the future. If some of the white mixture falls on the hair, that person will have gray hair at that spot.

THE MIGRATION OF THE GANS.¹

They say they moved about from place to place under the cliffs. "We will move to a place where we will not die," they said. They went to a place halfway between the earth and sky, and lighted on a mirage. They were dying there too. They came back to this world. Wind and rain ceased.

Mocking bird said he wanted to be chief. Gopher said he wanted to be chief. When someone remarked that the chief's eyes were small, Gopher was angry and went under the ground, taking with him the wind and rain.

Humming bird started over the earth, hunting in vain for the wind and rain. He came where Gopher had gone underground and went in there and came where the Gans were living. They had much corn and ripe crops. It rained there all the time. Humming bird came back and reported that he had been where there were many ripe crops and where rain fell all the time. He also said those who live there do not die. The Gans started to move down there and on their way came to a place called "Two-mountains-go-around-each-other-in-opposite-directions." Rocks, white and all colors, lie there, one above the other. The Indians went there and came where the Gans were living.

¹ Told by the father of Frank Crockett, February, 1910.

A small mountain stood at the east and on it Black Gan stood every dawn and talked as a chief. When he had spoken as chief four mornings, they asked why Black Gan was talking that way. All the Gans came together and he talked to them. "May one of your children remain here?" he asked. All the Gans said, "No. Our children are all going with us." Then Black Gan decided that one of his should stay. He left the youngest little girl, putting a turquoise water jar by her pillow. He covered this with earth. They started away where people do not die. His little girl returned to the place where her water jar had been put. While she was gone for it the others moved away and left her.

Some Indians found the baby, who was running about crying, and took her to raise. When she was grown, she married, and gave birth to a boy. Then Black Gan had a son-in-law and many people came to see him because he was Black Gan's son-in-law. They crowded into the house and kept saying, "Move over a little, Donaildihí." He, Eats-a-long-time-without-being-satisfied, moved over; and they kept coming in until the house was stretched over to one side.

Black Gan's son-in-law lay down with one leg over the other, and called for the baby. When its grandmother brought it, he tossed it up and down on his chest and sang to it. When he was done playing with it, he called to them to take it again.

After a time another boy was born. When they were both grown they were hunting birds and came where the Gans were living. When they returned, food was offered them in vain. They had eaten where the Gans lived while away, and would not eat on their return.

A man fell sick. His eyes and mouth were crooked, as were also his arms and legs. The people were asking what they should do about it. The man told the mother of the boys to prepare a deerskin which had no holes in it with a piece of turquoise fastened at the forehead. To the turquoise he asked that downy feathers be tied. She directed that *bacine* with downy feathers be tied between the eyes. In addition *tseltsee* and *yolgai* each with downy feathers were to be tied to the skin. She asked that the skin prepared thus be placed on the top of the feet of the children (Gan's grandchildren).

When they put it on the foot of one of these boys, he kicked it to the other boy, who kicked it back. When this had been done four times one of them directed that wood be brought in, and they consented to give a dance for the sick man. They directed that all the people should come together and that the sick man should be brought to the dancing place. Preparations were also made there for the fire. "All of you come here where we are going to sing," they announced.

When they had come together they began to sing, the two grandsons of Black Gan acting as leaders. When they started to dance one of them stood up and made a speech. He told them they must not go away during the dance or something bad would happen to them.

When they had sung four songs, the sound of a bull roarer was heard underground to the east, south, west, and north. The Gans ran there and formed in line around him (the sick man). The Gans came to the dance ground, and Black Gan shook himself by the side of the sick man. He took the sick man up and threw him over there. Then Brown Gan shook his body by the sick man and swayed from side to side. Then the Gan who has one side of his face covered, shook himself by the sick man and threw him over there. Next Red Gan swayed himself and took up the sick man and threw him over there.

The Black Gan then went to the sick man and made his eyes good again. Brown Gan went to him and fixed his arms. The Gan whose face is half covered fixed his back. On this side (north) Red Gan restored his legs. The man was well again, and danced among the others. They danced four nights and the morning after, the Gans and men stood with their little fingers interlocked; first a man and then a Gan; a man and then a Gan; a man and then a Gan. Thus they formed a circle, standing in a line alternating, with their little fingers interlocked. They danced until it grew light and then the dance began to move away toward the sunrise. Old men and old women were lying down nearby. The dancing people kept moving away toward the east. The old women and old men ran after them. They were dancing on the ground and then began to move up higher and higher in the air. The Indians ran after them but the Indians who were dancing went up with the dance. They could hear the sound of the dancing up there and the songs. They moved away to the Sun. He sent them where they do not die. They are still living there, I suppose. They are the people who do not die.

RELEASING THE DEER.¹

Ganisk'ide² was the only one who owned deer. He was the only one who brought them home and who ate their flesh. He gave none of the meat to the people who lived near him.

Ravens, who were then people, proposed that they make a puppy and

¹ Told by the father of Frank Crockett.

This is a very widely distributed tale. The owner of the animals is usually Raven or Crow. See this series, vol. 8, 212-4; Russell, 259; Wissler and Duvall, 50-53; Kroeber, 65; this series, vol. 10, 250-251.

² Ganisk'ide is a deity known to the Navajo, Matthews, 37, 244.

desert it. They did this; they moved away and left a puppy lying there. When the children of Ganisk'ide went where the people had moved away, they found the puppy. They took it up and carried it home.

Ganisk'ide told the children to throw the puppy away, but when they objected, he told them to try the dog's eyes by holding fire in front of them. When they brought the fire near the dog's eyes it cried, "gai gai gai." "It is a real dog," Ganisk'ide said. "You may take him behind the stone door where the deer are enclosed and let him eat the entrails."

When the children had taken the dog behind this door he became a man again. He moved the stone to one side and the deer that were inside ran out. Ganisk'ide called to his wife from the doorway to touch the nostrils of the deer with her odorous secretions. She touched each of the deer on the nose as they ran by her and they received the sense of smell. They ran away from her.

"You said it was a dog," he said to his children with whom he was angry, "but he turned them out for us." The deer scattered all over the earth.

DEER WOMAN.¹

After he married, they went on a hunting trip. When they had established camp where they were to get the deer meat, the man went out to hunt, but the woman stayed at the camp. As the husband left, he said, if anyone came from the north, that would be himself, but if someone came from the east it would be someone else.

Then Ganljine came there carrying a deer mask in his hand which he put on the brush of which the camp was made, and sat down by the fire. The deer mask was eating as if it were alive and it made a noise like a deer. Ganljine told the woman to put on the thing which was lying there. She replied that a deer mask was something to be afraid of. "Put it on and let me look at it," he insisted. "Will it be all right?" she asked him. He told her to put it on anyway, and stand at one side so he could look at it. She put it on and stood at the place designated in the posture of a deer.

He threw a turquoise ring on her, and she became like a deer as far as her neck. Then he threw a ring of *bacine* on her and an additional portion of her body changed to a deer. Next he threw a ring of *teeltce*, and last, one of *yolgai*. She was then completely like a deer and walked away, wiggling her tail.

¹ Told by Frank Crockett's father following the preceding story so closely as to make its separation a matter of doubt. A fuller version was obtained from a San Carlos, p. 49, above.

Toward the east there are mountains called Ilijo. There are four mountains standing in a line, one back of the other. She who used to be a woman and Ganljine went there together. They were mating as they went along, as could be told from the tracks. Deer tracks were in one place and nearby, other deer tracks, but on one side a man's tracks. They went toward the east.

When the husband came back he saw by the tracks that a man had visited the camp and had gone away with his wife. He went back to the settlement and told them that the woman with whom he had gone to hunt had gone off, leaving human tracks on one side and on the other side like a deer.

The people went in a company to the place where the man had camped and commenced following the tracks that were human on one side and deer-like on the other. While being trailed they ran from those who were following them, who ran after them, chasing them around until the one who had been a woman was worn out. They overtook her and threw on her a ring of turquoise, followed by one of *bacine* and then one of *iceltce*, and finally one of *yolgai*. As these rings fell on her she became progressively human in shape. When she had become a human being again, they took her back to the settlement. When it was time for deer to run again, she became a deer once more, and then became a person again.

When thunder was heard, they made a camp and went to hunt little fawns which they were bringing into the camp. This woman who had turned into a deer had little fawns which she had borne for a deer. She went around among the houses where the fawns were being brought in and found her own lying there dead. An Indian had killed them both and had brought them in. When she learned a man had brought in pretty fawns, with yellow around their eyes, she ran there and commenced to cry.

She spoke, saying that the deer they should see along the trail where she went with her children would be herself and that they should pray to her.

THE GAMBLER WHO SECURED THE WATER-CEREMONY.¹

A boy started playing *najonc* and lost his arrows, his moccasins, his breechcloth, his shirt, his headband, his hair, his eyebrows, and his eyelashes. When he returned home so divested, his mother told him to go away somewhere that she might not see him again.

¹ Told by Frank Crockett's father who practised the ceremony. It is for the recovery of those who have been made ill by the floods due to thunderstorms.

He started away, utterly naked as he was, and traveled until he came to the edge of the ocean. He jumped into the water but was thrown back.¹ He did this three times with the same result and then jumped in under the water. When he looked back through the water it was white. He began to eat all kinds of "worms" as he went along. He ate, also, some of the green growth floating on the water. They came with him to the house made of water. The fly that sat inside his ear gave him information and advice. All the water people and the fog people went with him; Water-old-man was among them and Water-youth with a downy feather on the crown of his head. He was sent down that way with a message.² They sent him where the black blanket of water is spread down.

"Over there he is running along," someone said. "Now to you they are starting, Water-youths, to you they are starting. Yonder we are coming, Water-youths are coming," he said. "They are coming right up the stream.

"Fog-youths are coming, right in front of the fog they are coming.

"Where the water stands straight up, next to him, the water people are coming to us. With water-downy-feathers as their feathers they are coming to us; holding the lightning in their hands they are coming to us.

"Where the fog stands straight up, standing next to me, they come to us," he said. "Fog-youths come to us," he said. "At the end of the water, they come to us. Having downy feathers of fog they come to us; holding the lightning in their hands they come to us."³

The one who became water came by the house made of fog and water. "Where is the place called 'House-of-water'?" he asked. "This place is called 'House-of-water'" the water people replied. His monitor, fly, told him they were not telling him the truth. He came to the house made of water. "Where is the place called 'House-of-water'?" he asked. It was Water Chief to whom he came. "It is called 'Water-house' right here," he replied. His fly told him that was correct; that 'Water-house' was there.

Two vessels filled with water which was boiling, were by the fire. "Drink all there is in one of the vessels," he was told by Water Chief. He drank the contents of one vessel and then vomited. He was saying, "wa, wa," as he vomited. He threw up all of the underwater "worms."

They bathed him with the contents of the other vessel. They commenced to dance and danced for twelve nights without sleeping. When

¹ A gambler made desperate by his losses is the hero of a Navajo (Matthews, 160) and a Jicarilla story (This series, vol. 8, 214).

² A messenger wears a downy feather tied at the crown of his head and is protected by it on his journey. It serves as a safe conduct.

³ These four paragraphs appear to contain the words of songs.

they had danced twelve nights without his falling asleep they told him he might go home.

Then Naiyenezgani danced there among them. His hat was white on top. He held his hand outspread over him as he stood by him. Water-old-man, too, danced among them. Water-house was on this side.

"Water-youths all came here where they were dancing. With their downy feathers of water they came there. They came to the dance ground holding lightning in their hands.

"From 'House-made-of-fog,' Fog-girls came where they danced having their downy feathers of fog. They held lightning in their hands.

"Water-youths were behind them, pretty, they were behind them; having their downy feathers of water, they were behind them. Holding lightning in their hands, they were all behind them.

"The Fog-girls came from the house made of fog. Having downy feathers of fog, they danced with fog. All holding lightning in their hands, the dance being made of fog they started to dance with him.

"They danced with the boy who became water."

Naiyenezgani danced among them. When they were looking somewhere else Naiyenezgani became a baby again, and was tied in a basket cradle. The attention of the people was attracted elsewhere and when they saw Naiyenezgani again he was standing among the Water-maidens to whom he did various things.

N Tobatc'istcini, too, was tied as a baby, then the two men did various things to them. The twelve nights had passed without anyone sleeping. He stood between the Water-maidens. The men from a distance made a circle and danced. The Water-people danced with him. The Fog-people danced with him.

The Sun was present there. From so great a height ¹ he looked down on them. They danced in his presence. They danced, too, in the presence of the Moon. When twelve nights had passed and it was the twelfth morning he went to sleep. Far off, a Water-maiden stood. He, who became water, stood here and there stood a Fog-maiden. When twelve nights had passed he fell asleep. He loved this one. They shouted to him saying, "You are falling asleep." The one standing behind him stepped by his foot and he fell against him.

Bil'olish was there where they were dancing.

"He took her away, where the land is beautiful with corn.

"Fog-maiden; where the land is beautiful with pumpkins.

"Bil'olish; where the land is beautiful with large corn, they two went.

¹ As high as a man's head.

"Fog-maiden; where the land is beautiful with large pumpkins, they two went.

"Bi'olisin; where the land is beautiful with large corn, they two sat down.

"Fog-maiden; where the land is beautiful with large pumpkins, they two sat down.

"Bi'olisin; where the land is beautiful with large corn, they two lay down.

"Fog-maiden; where the land is beautiful with pumpkins, they two lay down.

"At the east where the black water lies, stands the large corn, with staying roots, its large stalk, its red silk, its long leaves, its tassel dark and spreading, on which there is dew.

"At the sunset where the yellow water lies, stands the large pumpkin with its tendrils, its long stem, its wide leaves, its yellow top on which there is pollen."¹

This all happened where the man turned to water. He came back here where people were living. His mother had her hair cut off and was weeping for him. He came back at the end of a year. His younger brother was walking outdoors and saw him. When he saw him coming back he said, "Mother, over there my brother is returning." "Evil one,² why do you say that?" she replied. "I am telling the truth, my brother is coming. Come here and look," the boy said. She came out and found it was true. She called him her son, and told him she had been having a hard time and had cried on his account.

He went and hunted deer in company with his brother. He asked his brother to hunt in a certain direction and circle around to him again. There were thunder showers. The young man was sitting by himself. In one direction it was raining, it was black with the falling rain.

"I wish I might drink water again on top where black rain stands up. I wish I might drink water again on top where the water stands up." His brother returned and surprised him while he was still singing.

They went back again to the house and the boy told them that his brother had been singing. He was told there were no songs and that he was not speaking the truth. He reaffirmed his statement. He asked that a sweathouse be built. When it was ready the boys went in and were singing inside. The young man who had been turned into water started to sing the water songs. Inside he wove lightning together again. There had been no water songs and now they existed. Thus, there came to be medicinemen for water.

¹ Clearly a song.

² Because one supposedly dead was being mentioned to a near relative.

THE MAN WHO VISITED THE SKY WITH THE EAGLES.¹

Long ago, there was a man who had a wife and two children, both boys. He went with Coyote on a hunting trip and camped near where they expected to secure game. He went out to hunt in the morning; and Coyote also went by himself and, as he was walking along, he came where there was an eagle's nest on a point of rock jutting out in the middle of a high cliff. There were young eagles in the nest.

Coyote returned to the camp and reported to the hunter that he had seen young eagles in a nest. Saying he wished some good feathers for feathering arrows, he asked the other man to lower him from the top of the cliff to the nest. When they had come to the place, Coyote asked the other man to allow himself to be lowered and to throw the feathers down for him. Coyote lowered him, asking if he had come to the young eagles. The reply was, "Not yet." A little later, the same question was repeated and the answer this time was, "Yes." Coyote then let the rope fall on the man saying, "Cousin, she who was your wife will be mine."

The man then sat with the young eagles. He asked what sort of weather prevailed when their father returned. They replied that a "male" rain fell.² Soon a "male" rain fell and the father of the young eagles flew back in the rain. When he came where the man was sitting with the young eagles, he asked who was there. The man replied that Coyote had lowered him and that he was hovering his children for him. The male bird told him he might remain there and flew off.

The man then asked the young birds in what sort of weather their mother came back. They said she returned when a "female" rain was falling. Soon a "female" rain fell and the eagle's wife returned. She asked the man who he was; he told her that Coyote had lowered him down there and that he was staying with her children. Now she told him he might remain there and departed.

The male bird came back accompanied by a "male" rain. He brought with him a water vessel made of turquoise and bade the man drink. He drank and the water was not exhausted although the vessel of turquoise was very small.³

Accompanied by a "female" rain the female bird returned and perched

¹ Told by the father of Frank Crockett in February, 1910. For the distribution of this story see p. 67 above. It was said to be the myth of a ceremony used to cure one who gets ill from eagle feathers when he uses them to put on his arrows.

² This method of knowing when the parents are to return is found in another myth, p. 17 above.

³ A similar supplying of his wants is in the Navajo account, Matthews, 199.

nearby. She put down a horn vessel of boiled corn and invited the man to eat it. It was a small vessel, but it was not empty when he had finished his meal.

She flew away again and after four days the eagle people all assembled. They gave him an eagle shirt and instructed him to do as they did. He put on the shirt and flew a little way with it. He put on one shirt after another and flew farther and farther each time, four times. He was a man but he became an eagle.

"Where am I going?" he asked.

"Where the black mirage is located at the center of the sky, I go up. In the shadow of his dark wings, I come.

"Where the blue mirage is located at the center of the sky, I go up. In the shadow of his blue wings, I come.

"Where the yellow mirage is located at the center of the sky, I go up. In the shadow of the yellow wings, I come.

"Where the white mirage is located at the center of the sky, I go up. In the shadow of the white wings, I come," he sang.

"Between the two who sit on the white sky, I go up. Where the white weeds tower up, white on the sky at its center, I go up," he sang.

"Where the dark houses of the eagles project, I come," he sang.

"Where the blue houses of eagles project, I go up.

"Where the red houses of the eagles project, I go up.

"Where the white houses of the eagles project, I go up," he sang.

He lay down where there were no habitations. They asked him in vain to come inside the building, for soon the person with a skull that kills would come.

Saying he would remain there, he refused, and lay down. In the night, he heard the one with a skull that kills coming. He took up a stone and hit him with it as he walked by and killed him. He also killed the bees that had caused the eagles to die out by stinging them. He took the bees from their nests and killed them all. He killed, too, the wasps that lived in rocks, and all the yellow jackets. The tumble weeds, also, were killing the eagles by rolling on them. He beat these weeds with a stick and destroyed them.

He inquired of an old eagle woman where others were living. She told him of wood-rats which have many houses and bring back much material when they go abroad. He went where cactus was standing and when night came, lay down to sleep. He heard the sound of people shouting toward the east. They were saying, "Down here." They were chasing an insect called *agetdic*. He killed it.

The stars were people and were coming to get arrows. Those who were running after *agetdllic* jumped over his body one by one as they reached it. The last one who was running succeeded in jumping over the body but fell back on it.

They removed the skin, cut up meat, tied it up, and put it on the man's back for him to carry. They warned him against looking back. He started away with it and carried it until he came to the top of a hill. Wondering why he had been told not to look back, he did so and fell over backward. He went to the camp of the eagles and told them his load was on the hill. They went to get the load and brought it to the camp. There was a big pile of the meat which they brought back. "This was what he meant," they said. It was sunset by the time they brought the meat back.

"The man is a good helper," they said. "He has killed for us all those who used to kill us." The man then said he was going home, and the eagle people told him he might do so. They told him, though, that if he was afraid four times to fly down, that he could not go down. He was afraid the fourth time and came back saying that he would start home again on the fourth day.

They went with him to the place where the trail came up. He was afraid three times, but when it was to be the fourth time he flew down.

"Where the white mirage is located in the center of the sky he rested; where the yellow house stands, resting in its shadow he sat down.

"The blue house, standing at the center of the sky; resting in the shade he sat down again.

"The black house, standing at the center of the sky; resting in its shade he sat down again."

From there he flew down and lit on the earth. He alighted on a tree near which sat the Coyote who had lowered him. He was saying he would shoot the eagle there and get feathers to fix his arrows. When Coyote tried to steal up close under him the eagle flew away to his house and became a man again. Those, who used to be his children had been renamed, "They grew up by eating the neck." Coyote had punched their eyes out. "He did it with an awl," they told their father.

When he came back from hunting, his two children had been all right. He heard him bring his load as he came back. He was saying, "Raised-with-neck-meat, come and meet me." "Do not go there," he told his sons. Coyote kept shouting as he came. He brought the load there and threw it down. He called out. "Good, Cousin. You have come back? I took good care of your children."

The man who had been with the eagles then told his wife to put four stones on the fire. She put them on the fire to heat. She put one here and

one here. "Put two of the stones in your mouth and put your feet on these two," he told Coyote. Coyote did as he was told to, but ran only a little way before his tail fell out. His wife had an ill odor from being with Coyote. He beat among Coyote's children with a stick.

He did not like living on the earth. He placed eagle plumes in a row which multiplied fourfold. With the aid of these the man became an eagle. The people living here came to have medicinemen with power from eagles. He was a man but became an eagle and is now in the sky above.

HE WHO BECAME A SNAKE.¹

A man (Naiyenezgani) was living alone. He brought wood there and built a fire. He danced on rawhide against white men and then went to war. He came where the white people were and killed a white woman. He raised up her skirt with a stick and Gila monster was there. "Let that be your name," he said and Gila Monster was called *lenellai*. The two of them started back and came to a mountain called Bitcill'ehe. From there they went back and came to a place called Tsitena'a. A porcupine was there and one of the men said, "My cousin, a porcupine lies here." They killed it and buried it in the ashes of the fire. At midnight he uncovered it, but Naiyenezgani did not eat of it, only his partner. "My cousin, it tastes like red peppers, taste it," he said. They lay down again and went to sleep. The next morning there were traces where the one who had eaten had crawled into the water as a snake. Naiyenezgani went back from there and in the yellow light of evening came back to Tatakawa,² saying, "Since early this morning I came from Tsitena'a." When all the people had come together they asked, "What place is called that?" "Big-hawk-old-man says he has been all over earth and seen everything."³ Send for him," they said. When he was summoned, he came walking with his cane and sat down. "You are accustomed to say you have seen every place on earth. A man says he has come from Tsitena'a since early this morning," they told him. "Well, it is not near. I flew from there in ten days and when I came here the yellow light of sunset was over the earth."

Naiyenezgani then said, "He stayed with me last night and he ate something. It seems he turned into a snake and crawled in the river."

All the Eagle people, Black Whirlwind, the Sun, the Moon, and the Gan

¹ Told by the father of Frank Crockett in February, 1910. This is the myth upon which the ceremony for curing one bitten by a snake rests. For the San Carlos version see p. 64 above.

² A valley on Cedar Creek in the White Mountain country.

³ This knowledge of geography by a bird-old-man is found in a San Carlos story, p. 21.

people all started toward Tsitena'a. When they came there, in the presence of the Sun and Moon, Black Gan rolled a turquoise hoop into the water. The water of the river rose up so much. Then Ganlbaiye rolled a hoop of *bacine* into the water. Next Gan with his face half covered rolled a hoop of *tsetce* in the water and the river was lifted up so much (about a yard). Finally, Ganlci' rolled a hoop of *yolgai* and the water was high enough above the river bed that a man could walk under it.¹

They all entered the bed of the river and followed the man who had turned into a snake. They finally overtook him. There was a snake on the other side which they concluded was the one who had been a man. A turquoise hoop was rolled toward him and it jumped over his neck. From the neck up he took on the appearance of a man. A hoop of *bacine* was next rolled and it fell to the waist. Next a loop of *tsetce* was rolled which jumped on the man and fell to the hips, above which he took the form of a man. Finally a hoop of *yolgai* was rolled, and his entire body became human. Then they took him by the hand and led him back. They danced for him twelve nights and he was restored as a man. During the twelve nights, no one was allowed to sleep, but someone did fall asleep. The one who had turned into a snake began to sing, "I am going up. I am going up where the sky comes together," he said as he sang. He was no longer seen where he had been standing. The man had a sister who began to sing. "Truly, I am going where it is called, mesquites-come-together." She was no longer where she had been standing.

She is the one who crawls around here in the summertime. The female lives below; the male lives above.²

It was here the Indians secured the supernatural power. Naiyenezgani alone had the *najonc* poles. He alone played with them. There were two of the poles.

My yucca fruits lie this way.

THE HUNTER WHO SECURED THE BEAR CEREMONY.³

A man was out hunting when there was snow on the ground. As he walked along a hillside he slipped and fell off. Below was a bear's den and he fell right into it. When the female bear discovered him she jumped around and said, "Wau, wau, wau, wau." "Please do not act like that,

¹ The deities and materials have definite associations with the world-quarters. There are certain variations in this association.

² This refers to rattlesnakes under the mesquite bushes where they are said to be frequently encountered. The male above is probably the lightning which from this narrative appears connected with the porcupine.

³ Told by the father of Frank Crockett in February, 1910.

grandmother," he said. "It seems I fell in here." He remained there four days without anything to eat. "Are you not hungry?" the bear asked. "I am hungry," he replied, "but what is there I can eat?" She shook herself and cactus fruit rained down from her. After a second period of fasting, the same question was asked and the same reply given. When the bear shook herself, juniper berries fell. The third time it was white oak acorns, and the fourth time, manzanita berries.

After that she said there were two persons living across the valley and that they would go there to visit. She also said the visit would be dangerous, for she had in mind bears and a bear's camp. The bear told the man to remain between her hind legs during the period of danger.

When they entered the bear's house and the hosts became aware of the man's presence, they became aroused and growled, "Wau, wau, wau." The man remained between the hind legs of his companion who reached around with her front legs and defended him. "He has been with me a long time and he is our friend," she said to the others.

Next they all went to a camp where there were three bears and there again the same things happened and the same expressions were used. From there they went with him to a camp where there were four bears. He was protected at that camp as on the former occasions and was introduced as a friend.

Accompanied by the bears, he went back to the camp at which he had first arrived. He had been gone a year. He came back to his own people. From this man there came to be bear songs and medicinemen with bear power.

THE CANNIBAL OWL.¹

Owl was a person. He lived by eating people, carrying off the small children in a large burden basket. He had a wife to whom he brought them, saying to her, "Boil them." When they were cooked he ate them.

There were some people who were living in a large house made of white cactus. Owl poked a pole in after them. The people inside held on to the pole. Owl pulled on it and the people held to it. They let go suddenly and Owl fell over backwards. He took two children on his back and carried them away toward the camp. He put the basket down with the children in it and went some distance away to urinate. While he was gone, the children put a large stone in the basket and defiled it. Owl started away again with his load, but when he passed under the limb of a tree the children caught hold of it. They turned into downy feathers and were blown away by the wind. "Boys, downy feathers are being blown about over there,"

¹ Told by the father of Frank Crockett, February, 1910.

he said. They had been persons, but now they were downy feathers. Owl brought his load to the house for his wife. She took a knife and tried to cut across the stone with it. "It is a stone," she said. He took it to his son-in-law. "It is a stone with manure on it," he said. "That is its gall," he replied. Owl went back to his wife. (The story was interrupted at this point.)

THE DOINGS OF COYOTE.¹

Long ago, Coyote was told that the people were dying. He tied together a hairbrush, a wooden skin-dresser, and a stone pestle, and threw them in the water. "If these float let them come back to life," he said. They sank and, therefore, the dead did not come back.²

Snow fell. It rained down in the form of flour. This same Coyote said, "I chewed ice," and it became ice.

Also the horns of deer were tallow. Coyote again said, "I chew bones."

Coyote became ill. He had a handsome daughter. When he became ill, he told his wife to throw him away. He said their daughter was to be given to a man with a panther-skin quiver on his back who would come to play *najonc*. This man, he said, would also have a prairie-dog in his hand.

When Coyote was dead his wife gave the daughter to the man described by Coyote and he married her. It was Coyote himself, who married his own daughter. He had her hunt his lice. On the back of his head was a large wart. He told her that the lice always stay on this side, indicating a portion of his head remote from the wart. While she was looking for his lice, her husband fell asleep. Wondering why he always spoke as he did, she looked on the back of his head. There was a wart there. She slipped his head off her lap while he was asleep and going to her mother told her that the man was her father; that he had a wart on the back of his head. She picked up a large stone and was about to strike him on the crown of his head when he saw her shadow. He jumped, ran out, and trotted off toward the east. Whenever he came where there were camps people reviled him as the man who had his own daughter for his wife. They heard him saying "ci, ci, ci." They referred to him as the scabby one and hit him. He cried "wai" and turned from human form into a coyote.

Coyote was driving some mules. He smothered five of the mules. He wondered what smothered them. "Hurry," he said, "skin their throats. This place will be called Coyote Springs," he said.

When coyotes were people they all drank whiskey and ran about everywhere shouting. When they became coyotes, they barked.

¹ Told by the father of Frank Crockett.

² This incident is generally known over western North America. Professor Boas has discussed its distribution.

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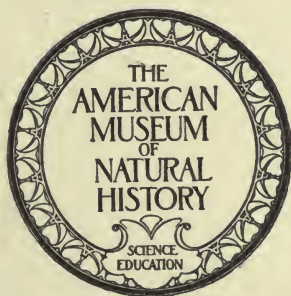
ANTHROPOLOGICAL PAPERS
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SAN CARLOS APACHE TEXTS

BY

PLINY EARLE GODDARD



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SAN CARLOS APACHE TEXTS.

BY PLINY EARLE GODDARD.

INTRODUCTION.

These texts vary considerably in their value as material for the study of the dialect of the San Carlos. The difficulties encountered in transcribing an unwritten language with sufficient phonetic accuracy to be reliable for deductions and comparisons are considerable. The Indian dictating is often slovenly in his articulation, but chiefly the recorder is called upon to hear with exactness sounds to which his ear is unaccustomed and to make distinctions which he has habitually ignored. In the material here presented the nasalized vowels have suffered particularly. They are of as much importance as any other of the sounds and probably are consistently used by the Apache speakers. It is fairly safe to accept as nasalized all vowels so marked and to assume that the vowels in the same words and under similar conditions are also nasalized even when not so marked. The same valuation as to the presence or absence of marks indicating glottal stops and glottalized vowels should be employed.

The texts taken from Albert Evans, which are placed first in this paper, are probably more accurately recorded than the remainder of the texts and they are also fairly well translated. Of these taken from Antonio, The Deer Woman, on page 290, is better than the texts recorded from him in 1910. The larger part of the material secured in 1905 has been included notwithstanding its imperfections, since as large and varied a vocabulary as possible is to be desired.

The English renderings are those given by the Indians, except where the context or the etymology of the words in the texts plainly indicated a different meaning.

The alphabet employed is that devised by the Committee of the American Anthropological Association and published in Smithsonian Miscellaneous Collections, Vol. 66, No. 6. It should be noted however that b and d are intermediates in sonancy while g is fully sonant. The back intermediate is represented by g.

PLINY EARLE GODDARD.

May, 1919.

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CREATION MYTH.¹ (Second Version.)

- at k'i da' go de ya tc'i ni n' n ne' e di go' da wa' et di go
Long ago it happened they say. People when were none, all when were none
- do n t'e go li go da' a ko go go de ya da' ni gos ts'an ya dɬ xɬ
not anything when was living then it happened. Then earth, sky dark
- et di da' dza ni gos ts'an ya dɬ xɬ aul ne' ni tc'i ni n' a ko go
when were not, "Here earth, sky dark will be made," he said they say. Then
- ni gos ts'an ya dɬ xɬ be' al ne hi et di tc'i ni n' a ko go ai ya'
earth sky dark with the it is made were not they say. Then that about
- 5 na ts'ε k'es a ko go ya' ya ti' tc'i ni n' a ko go an ni ta aul ne'
he studied. Then about it he talked they say. Then "Now we will make it,"
- n zi tc'i ni n' ai dai nɬa aul ne ni tc'i ni n'
he thought they say. "These both we will make," he said they say.
- a ko go bi djo ni' yi ka tsε k'es tc'i ni n' a ko go n ne' di ai le'
Then his assistants for them he studied they say. Then "Men four will be,"
- n zi tc'i ni n' a ko go ai ai le' hi bi ni' ye' yi go sɔn' a ko go al ne'
he thought they say. Then those who will be his mind with he thought out.
Then it was made
- tc'i ni n' di be go jo ni aul ne' ni gos ts'an bi ka' n ne' et di go
they say. This with good it was made. "Earth on it people not being
- 10 do n jo da ni tc'i ni n'
is not good," he said they say.
- a ko go 'ai a' l ne' go ya di nez bi' tc'i ni n' an ni ta xa ko go ca'
Then those being made about it they sat they say. "Now how
- al ne' ni tc'i ni n' di dan t'e he ta al ne yo go n jo ci ni tc'i ni n'
will it be made?" he said they say. "This just something if it is made will be good,"
he said they say.
- a ko go n ne hi dan wa' n jon da ni' tc'i ni n' n la le gon se' tc'i-
Then the men all "Good," they said they say. "Begin," they agreed they say.
- ni n a ko go an ni ta a dai le' tc'i ni n' a ko go di n t'e ca' a dol niɬ
Then now they make it they say Then "This what sort shall we make it?"
- 15 ni tc'i ni n' kal la hi bi da non t'a ni tc'i ni n' a ko go an ni ta
he said they say. "Well, let us try," he said they say. Then now
- a dai le go' an ni ta al ne hi da di' tc'i ni n' a ko go ai yi na dan ta'
when they were going to make it now that it is made of was not they say. Then
that they tried

¹ Told by Albert Evans. A translation will be found above, pp. 26-35.

te'i ni n' a ko go ai ni gos ts'an al ne hi do n jo da a ko go di do n-
they say. Then that earth which was made was not good. Then "This is not a-
good kind,"

t'e n jo da ni te'i ni n' xa go do le e x'e e ni te'i ni n'
he said they say. "What sort will it be?" he said they say.

a ko go djiñ go na 'ai bi tul Ge yi dn dziz a ko go na ki yo d-
Then Sun his breast he rubbed. Then two parts he divided it.

te'i n ne a ko go la' ai yi da ti ye ai yun la na t'ak' go a yun la di
Then one this hummingbird he made. Flying around he made it. "This

5 te'un ni nai a do ni te'i ni n' a ko go di' la' ni gos ts'an a dol niñ
will carry messages," he said they say. Then "This one earth we will make,"

ni te'i ni n' dza an ni ta ai n yi ne' te'i ni n' di ca' n t'e be' xa-
he said they say. Here now that he put down they say. "What kind with
shall we fix it?"

di dol niñ ni te'i ni n' a ko go kal la hi na bi k'i ts'i dañ kes ni
he said they say. Then "Well, you study about it," he said

te'i ni n' a ko go an ni ta ya ya dañ ti' a ko go ai di di yo xa t'i go
they say. Then now they talked about it. Then "Here four directions thus

bal ne go n jo ci ni te'i ni n' a ko go kal la hi bi da no ta ni te'i ni n'
being made will be good," he said they say. Then, "Well, let us try," he said
they say.

10 a ko go ni gos ts'an al ne hi ni yun 'a te'i ni n' a ko go do n jo da'
Then earth which he made he placed they say. Then it was not good

te'i ni n' a ko go do ni he' na da te'i ni n' kal la hi ni te'i' dñ xl
they say. Then it did not stay still they say. "Well," wind dark

di dn yi tci dez t'i dac doj ya ne he' na te'i ni n' a ko go t'a' do n-
four places standing against it nearly it was still they say. Then yet it was not-
good

jo da te'i ni n' a ko go di di di' bi ya' nez 'a go a gol ne' ni te'i-
they say. Then "These four places under it standing we will make it," he said
they say.

ni n' a ko go ai k'e go n jo n ci' ni te'i ni n' n la le bi go zi ni
Then "That way will be good," he said they say. "Well, let us find out," he said

15 te'i ni n' a ko go xan nai t'a di' ni te'i' dñ xl but l'a siz zi go ai-
they say. Then from the east wind dark under it standing he made

yun la te'i ni n' la di go bec dñ xl di di' bi ya nez a go ai yun la
they say. One side metal dark four places under standing he made it

te'i ni n' la di' l'o k'a tco' dñ xli bi ya' nez a go ai yun la te'i ni n'
they say. One place reeds dark under it standing he made they say.

la di' bec do l'ji di di' bi ya' nez a go ai yun la te'i ni n' an ni ta
One place metal blue four places under it standing he made they say. Now

n go he' na' te'i ni n' a ko go dac doj ja n jo n si li te'i ni n' a ko go
it was quiet they say. Then nearly good it became they say. Then

'ai ya' dɬ xɬ hɛl do' da 'ai k'ɛ go a yɛn la tɛ'i ni n' an ni ta n jo
that sky dark too the same way he made they say. "Now it is good,"

ni tɛ'i ni n'
he said they say.

a ko go ni gos ts'an da dɬ kɔ tɛ'i ni n' a ko go di do da 'n jo da'
Then earth was just smooth they say. Then this was not good

a ko go dzɬ ɛt di go tɛ'i ni n'
then mountains being not they say.

5 a ko go 'ai n nɛ' dɪ i ni gos tsan ya dɬ xɬ a yɛn la tɛ'i ni n'
Then those men four earth sky dark made they say.

a ko go di dɪ hi bi ji' go lɪ la' naic jɛ'ɛ tco' dɬ xɬ n xol ze' la'
Then these four their names were. One large spider dark was named. One

bɛc dɬ xɬ xas ti n' xol ze' la' na xo kos sɛ dɬ xɬ n xol ze' la' go-
metal dark old man was named. One great dipper dark was named. One
Gonaldjɛtco¹

nal djɛ tco' xas ti n xol ze' a ko go ai dɪl t'ɛ a ko go di ni gos ts'an
old man was named. Then these were four. Then "This earth

a da sɛn dɬɔ ni tɛ'i ni n'
we have made," he said they say.

10 a ko go ni gos ts'an da dɬ kɔ n t'ɛ go' do n jo da ni tɛ'i ni n'
Then "Earth just smooth is not good," he said they say.

k'a di' an ni ta' no xi dan hi da di' ni tɛ'i ni n' kal la hi di
"Soon now our foods are not," he said they say. "Well, this

ac la n'i na no ta ni tɛ'i ni n' a ko go ai na t'ag gi a lɔ za n'i yi-
which I made let him look about," he said they say. Then that which flies which-
he had made he sent.

dɛs 'a' a ko go di k'ad di gɛ da hai yo n nɛ' la' go lɪ cɪ' ni
Then "This on it somewhere people some must be living," he said

tɛ'i ni n' nan ta' xal la hi ni tɛ'i ni n' a ko go 'ai dɛ ya tɛ'i ni n'
they say. "Look around, begin," he said they say. Then that one set out they-
say.

15 na t'ag gi hi ni gos ts'an n tel go si 'a hi bi ka ba lɛ di dɔɔ tɛ'i ni n'
The flying one earth being wide which lies its edge he encircled they say.

a ko go na dɔɔ tɛ'i ni n' do n t'ɛ go lɪ da ni tɛ'i ni n' a ko go kal-
Then he returned they say. "Not anything is living," he said they say. Then
"Come,

la hi di ya' da da si t'a hi bi ka yo den 'i ni tɛ'i ni n' a ko go
this sky which rests above on it look," he said they say. Then

'ai n nɛ' dɪ hi ci na' nez na a ko go ai na t'ag gɛ hi ya bi ka yo
those men four were starving. Then that the flying one sky on it

¹ "Green, runs like a spider," was the informant's identification.

de ya tc'i ni n' a ko go di ya' bi ka yo do xa goz t'i da' ai tc'e
started they say. Then this sky on it he did not get through. That in vain

yi kan ta' a ko go ya' d ni yo da ya hi go tc'i go ti' yo tc'en ya
he tried. Then sky the center where there is a little hole he came out.

a ko go i la yo bi ya yo n ya n ne' go li yo a ko go n de' ya n ya
Then there on top he arrived, people where were living. Then people he came to.

a ko go yd na gos ni' bi pa yo n ne' na xes tan ne' ci na' nez na
Then he told them, "Under people who are living are starving,"

5 ni' tc'i ni n' a ko go an ni ta ya ya da ti' a ko go ai n ne hi ku'
he said they say. Then now they talked about it. Then "Those the people here

xa so ka da ni tc'i ni n' a ko go ku' hut dan la yo go dli da ni
let them come up," they said they say. Then "Here food many places is,"
they said

tc'i ni n' a ko go na dn da b d na gol ni' ni tc'i ni n'
they say. Then "Go back, tell them," he said they say.

a ko go na des dza a ko go na dza' da k'at d ka yo na dza
Then he started back. Then he came back. Nearly daybreak he came back.

a ko go do na gol ni' da' a ko go yis ka an ni ta na di dza an ni ta
Then he did not tell them. Then it was day. Now he got up. Now

10 na da yu d d kut' a ko go an ni ta n t'e la bi ya no xil na go d e ni'
they asked him. Then "Now what because of it shall I tell you?"

ni tc'i ni n' n za yo n ne' go li yo ni ya ni tc'i ni n' n t'e la be'
he said they say. "Far people where they live I came," he said they say. "With it
with it

a ku' do' ka da da ni tc'i ni n' a ko go bi ya yo n ne' go li la ni
there can you go?" he said they say. Then "On top people are living," he said

tc'i ni n' hut dan go li la' ni tc'i ni n' a ko go a ku' xa so ka
they say. "Food they have," he said they say. Then "Here let them come"

n ne' da ni ni tc'i ni n' ai n t'e be' a ku' do' ka ni tc'i ni n'
people they said," he said they say. "That what kind with there you go?"
he said they say.

15 a ko go ci ki yi da ni tc'i ni n' a ko go be' xa sun ka hi a gol ne'
Then "Cikiyi,"¹ they said they say. Then "With it that we may go up let us-
make,"

ni tc'i ni n' a ko go di n dil tci' ke dol ze ni tc'i ni n' a ko go
he said they say. Then "This pine let us plant," he said they say. Then

k'e dai dez la' tc'i ni n' a ko go na des sa di dan na yo ts'it dak'
they planted it they say. Then it started to grow this far away up

qn nd sa tc'i ni n' da ko hi go di do dal la' ni tc'i ni n' kal la hi
it stopped growing they say. "That is all this not the one," he said they say.

"Well,

¹ "My kin," used as an expletive.

l'u k'a teo' dɫ xɫ i kɛ da don dɫ' ni tɛ'i ni n' a ko go ɣɛ da dez la
 reeds dark we will plant," he said they say. Then they planted them

tɛ'i ni n' n des sɔ tɛ'i ni n' a ko go di do da a na yo ɔ nɫ sɔ da
 they say. They grew up they say. Then this not far they stopped growing

tɛ'i ni n' ci ki di do dal la ni tɛ'i ni n' a ko go xa go' a go nɛ'
 they say. "Ciki, this is not the one," he said they say. "Then what shall we do?"

ni tɛ'i ni n' l'o k'a dac daj ja n jon ni tɛ'i ni n' di bɛc dɫ xɫ
 he asked they say. "Reed nearly is good," he said they say. "This metal dark

5 bɫ kɛ dol ze ni tɛ'i ni n' a ko go ɣɛ dai dez la a ko go xat dat
 with it let us plant," he said they say. Then they planted it. Then up

n de sa an ni tɔ bi ɣa yo xa nɫ sɔ tɛ'i ni n'
 it grew. Now on top it grew up they say.

an ni tɔ da lɔ' ɛ san nɛ hi bi ts'a' na de zɔ da a ku sɪt da dɔ'
 Then one old woman from her they moved; there while she stayed

na de zɔ a ko go n nɛ' da lɔ' ɛ tɛ'o wi ni a ko sɪt da dɔ' na de zɔ
 they went. Then man just one crippled there while he was sitting they went away.

a ko go l'o k'a bɛc dɫ xɫ bɫ xa nes dɪz bi ka' da na zɔ ai bɛ da-
 Then reeds metal dark with they were twisted on them they went. That its joint

10 gos lɔ' ai ɣɛ daɫ ka' go' xa go ya a ko go bi ɣa yo xa na zɔ a ko go
 there they camped they went up. Then on top they came. Then

n nɛ' go li yo xa na zɔ a ku' i ta' go dʒɪn lɛ'
 people where they live they came up there among they lived.

a ko go an ni ta san nɛ hi da lɔ' ɛ n nɛ' tɛ'o wi ni hi da lɔ' ɛ
 Then now old woman one man crippled one

san nɛ hi bi ɣin a ko go i kɛ' dez aj a ko go de ti' an na yo ɔ aj
 old woman carried him on her back. Then behind them they two went. Then little
 far they two stopped.

a ko go ai san nɛ hi yi kɛ' ya da dil tal go da' tɛɛn go' a ko go
 Then that old woman her foot slipped down she fell. Then

15 bi ko yo na nes kɛ' a ko si kɛ'
 down there they two sat again, there they two stayed.

a ko go bi ɣa yo n nɛ' xɪ kai yi ai di na da ɔl t'o' da ni di
 Then on top people those who came, "This time we will smoke," they said.
 That

l'ɛ' na da il t'o' da no' xi ɣa lɛ xo' ka ni tɛ'i ni n' a ko go l'ɛ goz il
 night they smoked. "All of you come together," he said they say. Then evening
 it became

n nɛ' ni xes kai a ko go na t'os tɛ' a ko go bɛ' ba' t'o' xol za a ko go
 people came. Then pipe, then with for smoke they made. Then

ɔnɫ na des t'o'
 all smoked.

a ko go an ni ta yi te' i' xa dzi di ba ci ni' hi ic tce xol ne' n si
Then now about it they talked. "This for my mind you fix, I think."

a ko go ni gos ts'an a da sɛn dlə hi dzɛ i da di a ko go do n jo da hi
Then "Earth this we have made mountains are none. Then not good

bi ya a dɛ ni ni tc'i ni n' n jo da ni tc'i ni n a ko go xa di k'e go
that is why I said," he said they say. "All right," they said they say. Then
"Which way

al ne' n si ni tc'i ni n' dzɛ al ne' n si ni tc'i ni a ko go ai n ts'e
we make it I think," he said they say. "Mountains we will make I think," he said
they say. Then "That first

5 a gol ne' n si ci ni tc'i ni n jo da hai yo a dn ni yu a gol ne' ya dn ni
we will make I think," he said they say. "Good, what you say we will make,
as you say,"

n ni tc'i ni n' a ko go n jo da dn ni tc'i ni n' a ko go ya' ya daɬ ti'
he said they say. Then, "All right," they said they say. Then about it they-
talked.

la' i ya na tsi da kes a ko go n t'a go da la' e nas dli
Some of them they think about it. Then after that just one was again.

a ko go tu ja' ba na go dza n la le ta dɛn na ki l'e' na gol ti'
Then water only they decided upon. "Well, thirty-two nights it will rain,"

da dn nt' a ko go n jo go a dez la a ko go bi ko yo n ne' na ki si ken'
they said. Then good they made it. Then, "Down there people two who are-
staying

10 ai bi tc'i' tc'i ni a nal ne' ni tc'i ni a ko go da ti ye a ko na des dza
those to them send word," he said they say. Then hummingbird there started.

a ko go yɛ na gos ni' tu i di djoɬ tc'i ni yɛ n nt'
Then he told her. "Water goes all over they say," he told her.

a ko go san ne he n' i ai na ts'ud dn kez a ko go γac dlə e bi yi'
Then old woman that one that she thought about it. Then sycamore tree
its interior

yo ne' q an ne ya n ya ai Ge' yi nes da a ko go an ni ta na dji a yɛn la
in a hole she came to. There she sat. Then now (seeds) she prepared.

na dn lit' a yɛn la na da' i ya hi go yu ne' q yɛn dja a ko go tse
Sunflower seed she prepared. Corn just a little inside she put in. Then stones

15 yu ne' q yɛn la da tc'in ne' be i k'a do hi yu ne' q yi' a a ko go
in she put. Top grinder with she will grind in she put. Then

n ke gonɬ tɔ a ko go ai bac dlə e bi ni' an e ai tc'i aɛ Ge ba ci ne
it started raining, then that sycamore tree in a hole that edge of hole black stone

dai dn' a dje' yil dai denɬ xej a ko ne' nez da kq' a yɛn t'a
she put there. Pitch with she stuck it. Inside she sat, fire she put.

an ni tɔ na ki dza da l'e' na gonɬ tɔ a ko go tu da xo t'e he
Then twelve nights it rained. Then water everywhere

i dez djol ni gos ts'an bi ka' i dez djol a ko go na ki dza da l'e' anł
it overflowed, earth on it it covered over. Then twelve nights all

iz lı a ko go di ai di' tu xat dat' go de ya xat dak' gol do' da' nail-
were. Then this then water high became. High it kept rising. Every night

ka γε xat dak' gol do' a ko go tsjn 'i bıl q el a ko go tu ya hi
up it kept rising. Then that tree with it floated. Then water the sky

bi te'i' gol do' a ko go san ne hi bıl a na q el hi do yi go si da'
to it it kept rising. Then old woman with where she floats over she doesn't know.

5 a ko go ta dn na ki l'e' na gonł tã a ko go ya hi bi te'i' a xan ne yo
Then thirty-two nights it rained. Then the sky to it close

tu nes at' a ko go ai Ge anł n gonł tã
water stopped. Then there all it stopped raining.

an no ta san ne he n 'i bıl na dn el a ko go di dn bıl le dn el
Then old woman it was with it floated around. Then four times with it-
floated around.

a ko go bi ts'un tce' nai yl ni bok yl ts'ak a ko go na tse kes
Then her tree in vain she hit. "Bok," she heard. Then she thought about it.

do xa xe da n zi
"Not yet," she thought.

10 a ko go an ni ta ai Ge dlq' da na ki ye i na' la' t'al tci' la 'i
Then now there birds two of them were alive. One woodpecker, one

t'a ji' i na' a ko go na ki an ni ta da' n zat' go de ya
turkey were alive. Then two now just long time it became.

a ko go san ne he' tsj' na yil ni bok ni a ko go na go des dza
Then old woman tree she hit again; "Bok," it said. Then she went around-
again.

a ko go da na o na go dza a ko go da dji (tci) ne¹ nai dn 'a a ko go
Then she had gone around then top grinder she took up. Then

bi ts'in ys ni a ko go an ni ta dan n nit' a ko go tu an nas dnt'
her tree she hit. Then now "Dan," it said. Then, "Water is gone

15 hl ts'ak n zi a ko go bıl da tın Ge dje' na nai dn 'e ba ci ne xa nai-
I hear," she thought. Then its opening pitch she took off. Black stone she took-
off.

yi 'a a ko go da tın ji' xa na dza
Then opening she came out.

a ko go di sai ai ja da ta na' a ko go de ya yu we yo hi yał
Then this sand that only is there. Then she started over there she walked.

a ko go i ge dluc he bi ke' gonł tsã a ko go yi ke' de ya a ko go
Then black bug its track she saw. Then after it she went. Then

nail ka n za yo ya n ya yi te' i' xa dzi n t'e la' xa na yl n nit'
she tracked it, far to it she came. To it she spoke. "What you going after?"
she asked.

¹ The middle syllable is probably *tci*.

da' ci da' ai dā' ta dū xū na sūs dlī nī' n nit' n de' do lā' na ya da
 "Just I just now black water I became," it said. "People none when go about.

da cūc'a ku' go tē'o ba' xa nac dā' n nit' a ko go ai san nē hi
 just me here poor I came up," it said. Then that old woman

na des dza a ko go di dzd i naz ā si lī a ko go tu i ya hi go'
 she started back. Then this mountain stood it became. Then water a little

xa li Gē nez da ai Gē sūt da bi kō wā a go dlā a ko go xa go'
 where it flowed up she stopped. There she stayed; her camp she made. Then,
 "What

5 a go nē' n zī dza tē'o ba'c t'ī lē' n zī na tse kes a ko go ai Gē si da
 will be?" she thought. "Here bad I am going to do," she thought. She thought-
 about it. Then there she stayed.

a ko go bi ya yo n yo an ni ta n nē' bi ya yo xas kai n' i
 Then on top up there now people on top had gone up

nan t'an hi xa dzi n nē' lē xo ka l'ē' go na da nū t'o na do nit'
 chief spoke. "People come together, tonight we will smoke," he said.

a ko gō ba ci ni' i hi ca c tē'o lē di no' l'ai yo ni gos ts'an bi ka'
 Then, "For it my mind for me fix. This under us earth on

nes t'an a gol nē' n sī n nit' n jō da dn nit' n de' da bi ya a ko go
 fruits we will make I think," he said. "All right," they said, people all. Then,

10 di da no xi ya no xi nes t'ā' go lī k'a di' dza bi l'a yo n nē'
 "This all of you your seed it is now here under people

go lē hi ba' bi tē'o da ni a ko go yē' dai yā lē' n nit' a ko go di
 who live for them help them. Then with they will eat," he said. Then, "This

nan t'i' hi lē'. n sī ai yi ba' a go lē a ko go n jō da dn nit' ai
 grows I think this for them you make." Then, "All right," they said. "This

'in ts'ē a gon t'i a ko go yūs kā do lēt n nit'
 first we do, then tomorrow will be," he said.

a ko go yūs kā n de da bi ya na na kai a ko go n nē da bi ya
 Then it was daylight people all came. Then people all

15 bē na go Got' gō lī ku' n dai xez nil a ko go da lā' ē n nē' bē na go-
 wooden hoes they had here they brought them. Then one man hoe

got' do n jō da ts'ī' bē ki dē d kē daz mas ai it ta' yun ta' a ko go
 not good stick is crooked, that among them he put. Then,

ai do n jō da' ai do da' da dn nit' a ko go bē na go Got' da bi ya
 "That not good that no," they said. Then hoes all

i lā al za ai bē na go Got' k'ic i' o dais t'ē'
 were piled together, that hoe over this way they threw it.

a ko go bi bē na go Got' go li ni do bū go jo da a ko go ci do da'
 Then his hoe who had he was displeased. Then, "I, not,"

20 n nit' a ko go na des dza n nit' a ko go lā' n nē' xat dzi xa go
 he said. Then, "I go back," he said. Then one man spoke, "Why

a t'i go be na go got' n ne' bi ts'a' yo da sol ne' la' n ne' bi ye'
is it hoe man from him you threw? Some man his property

den tcq' le' do n jō yo a da dza da
will be poor. Not good you did."

a ko go ai nes t'an n'i bak Ge dol za a ko go nes t'an da bi ya
Then those seeds they planted. Then seed all

do xa dje da a ko go n dail si a ko go ai be na go got' den tco' xe-
didn't grow. Then they failed. Then that hoe the one that had been poor

5 hi n'i bi te'i' go ni' q t'a a ko go ai di' n ya a ko go yi te'i'
to him they sent word. Then there he came. Then to him

xa dzi da t'ε go ni do no xi tcq san ni da yul n nit' be na go got'
he spoke, "Why you did not help us?" he asked. "Hoe

ci ye hi si ts'a' yo o da sol ne' hi bi ya o nas tsa n nit' ci dai k'ε go
mine from me you threw because of that I went home," he said. "I that way

ci ye hi do no xul da n jo da hi ya o nas tsa ni' n jō añ ni ta no xi-
mine you didn't like because I went home. All right, now I will help you.

djoc ni ai ci be na go got' yi ta' ne'a n nit' a ko go an ni ta
That my hoe among them I put," he said. Then now

10 da wa n jo si li a ko go nes t'an da bi ya ba ke na dol za a ko go
everything good became. Then seeds all they planted. Then

an ni ta xa djek nes t'a a ko go san ne he n'i bul go jō nt' a ko go
now they grew up seeds. Then that old woman was pleased with it. Then

ai ye xun na si li
that with she lived it became.

a ko go an ni ta' san ne he n'i tc'o ba' ac t'i le n zi a ko go
Then now old woman, "Bad thing I will do," she thought. Then

bi ko wa ni a na γε a ko go tu na da hi kat' a ko go a ku' de ya
her house far away, then water was dropping then there she went.

15 ya n ya yinel i dza' ca' da t'ε n zi ba di cał n zi a ko go i ki-
She came there. She looked. "Here what kind?" she thought. "To it I will go,"
she thought. Then next time,

di go a ko go ya na na dza an ni ta ai Ge tu na hi kat' ai Ge
then she came back again. Now there water dropped, by it

nes ti a ko go do ai le da tc'ε ail'i a ko go na des dza a ko go
she lay down. Then she didn't do it. In vain she tried. Then she came back. Then

ko wa yo na dza
camp she came back.

a ko go da la'ε nai yis ka a ku' na des dza a ko go ya na na dza
Then just one it was day again, there she went again. Then she came there-
again.

a ko go tu na hi kat' na nes ti' a ko go tc'ε ail' i do ban jō da
Then water dropped she lay down again. Then in vain she did it. Not good for her

na des dza a ko go kō wa yo na dza
she started back. Then camp she came back.

a ko ya na tse kes da di bi dji ɬ ac lēc ci n zi a ko go bε nai-
There she thought about it, "Sometime its day I may do it," she thought.
Then it was day again

yis kã a ko' na des dza a ko go a ko ya na na dza a ko go yi l'a
there she went back. Then there she came again. Then under it

5 na nes ti' a ko go da ka dja' ba' a ne do n jō da ta' a ko go
she lay down again. Then nearly for her it happened. Not good yet. Then

ko wa yo na des dza ko wa yo na dza
camp she went back. Camp she came back.

a ko go ya na tse kez do can jo da n zi kal lã hi da lã hi di'
Then she thought about it. "It is not good for me," she thought. "Well just-
one more time

a ko na duc da n zi an ni ta da nec i n zi a ko go na yis kã a ko
there I will go," she thought. "Now what will it do to me," she thought. Then
it was day again there

na des dza a ko go a ku' na na dza ai ɢε bi l'a na nes ti' a ko go
she went again. Then there she came again, there under it she lay again. Then

10 an ni tã tu yu ne' oñ kat' a ko go bɩ go jōn a ko go na des dza
now water inside dropped. Then she felt good. Then she started back.

ko wa yo na dza a ko go' a ku' si da
Camp she came back. Then there she stayed.

a ko go da' ai ɢε xos tan bε da xɩn tã' a ko go bi bɩt' yu na yi-
Then just there six months were. Then her abdomen she felt over with her-
hand.

gi dɩl ni a ko go bi bɩt' dε ti n tca' a ko go se bi bε da xɩn tã
Then her abdomen little was large. Then eight when months were

a ko go bi bɩt yo na yi go dɩl ni a ko go na ki dza da da xi tã go'
then her abdomen she felt over. Then twelve when months were,

15 an ni ta ɬ me' goz li a ko go bɩ go jōn a ko go ai yi na li hn
now all her baby was born. Then she was glad. Then that girl

goz li
was born.

a ko go bi ts'al ya' a go la' bi tc'it' ya' a go la a ko go
Then its basket cradle for it she made. Its hay for it she made. Then

n jo go nai lte a ko go gos tan bε da xɩn tã a ko go nez da sɩt da
good she took care of it. Then six months were, then it sat up. It sat.

a ko go se bi bε da xɩn tã a ko go na doz si li a ko go na ki-
Then eight months were, then it crept it became. Then twelve

dza da be da xi ta a ko go na di dza na ya a ko go an ni ta ba' hi
months were, then it stood up. It walked about. Then now the mother

bi te'i ya! ti' n jo n go ya' ni' a ko go di n dji la go nan t'i ai
to her she talked. "Well," she told her. Then, "These seeds many grow those

be' hi na le y! ni a ko go ai n jo go te'o ba' ac t'i go an n!c la
with we will live," she told her. Then, "That well bad thing I doing I made you,"

y! n nt' a ko go y! na gol ni' a ko go n la Ge n la' te'o ba' ac t'i-
she told her. Then she told her. Then, "Over there there bad thing when I did

5 go go sun li hi a t'e y! n nt'

you were born it is," she said.

a ko go ba yi te'i' xat dzi ci ma' n nt' ci hi xa go ac ne'
Then her mother to her she spoke. "My mother," she said, "I what shall-
I do?"

n nt' ci ja je te'o ba' ac t'i go go sun li ai k'e go an t'i go n jon ci
she said. "My child bad thing I did you were born that way you do, is good I-
think,"

y! n nt' a ko go ci ja je nu' wa ge djiñ go na 'ai n ke na d!c ai ge
she said it to her. Then, "My child, well, over there sun it shines there

ts'it dak' nan te a ko go da t'e ci y! n nt' a ko go bunc ta' n nt'
up you lie." Then "That way," she said. Then, "I will try," she said.

10 a ko go ai a ko' de ya djiñ go na 'ai bi 'ul ye' n ke na d!c Ge
Then that one there she went. Sun its beams with where it shone

nes da' djiñ go na 'ai bi te'i go nes da a ko go do ba ne da' a ko go
she sat. Sun toward she sat. Then it did not happen to her. Then

na des dza ko wa yo ba yi na gos ni' do n j! da ci ma' y! n nt'
she went back. At camp her mother she told. "Not good, my mother," she said.

da ya t'en di a ku na dn da y! n nt'
"Nevertheless, there you go again," she told her.

a ko go la' na y!s ka a ku' na des dza a ko go a ku na na dza
Then one it was day again, there she went again. Then there she came again.

15 a ko go ai Ge na nes ti a ko go dac doj jo a y!n la a ko go te'e
Then there she lay again. Then nearby it did it. Then in vain

ai! 'i na des dza ko wa yo na dza a ko go ba y! na gos ni' ci ma
she did it. She went back. Camp she came back. Then her mother she told, "My-
mother

do can jo da y! n nit' da' ci ja je da Ge n jo n di a t'e y! n nit'
it was not good for me," she said. "But my child sometime good it will be,"
she said.

a ko go la' nai y!s ka a ko go a ko' na des dza ai Ge na nes ti'
Then one it was day again, then there she went again. There she lay down-
again.

an ni ta da go jo a xan ne go te'i dn dlat' dac do ja ai y!n la a ko go
Now good nearby sun shone. Nearly she did it. Then

ai ɣe si tɨ da na go de ya na des dza ko wa yo na dza ba yɨ na-
there she lay. Little while, she went back. Camp she came back. Her mother.
she told,

gol ni' ci ma' dac do ja a xan ne go te'i dn dlat yɨ n nit' n jo
"My mother, nearly near it shone," she said. "Good,

da k'a di go lañ ke yɨ n nit
pretty soon it will be," she said.

a ko go na yɨs ka a ko' na des dza a ko na na dza a ko' na-
Then it was day again, there she went back. There she came again. There
she lay again.

5 nes tɨ a ko go dɨn go na 'ai xa xo yaɨ a ko go ai ɣe bi l'ul xa t'i
Then sun rose. Then there its beams came out

si li a ko go nai li hn n'i bi k'ai di la' a ko go al ɨz li n ke nal kaj
it was. Then that girl her hips shook. Then all it was. She was quiet.

a ko go na di dza a ko go na des dza ko wa yo na dza ba yɨ na-
Then she got up. Then she went back. Camp she came back. Her mother she-
told.

gos ni' ci ma' n nit' da t'e go ci' ci k'ai dil la a ko go do xa' n jo-
"My mother," she said, "what is it my hips shook, then not soon I was well-
again?"

nas dlɨ da yɨ n nit' n jo an ni ta lañ ge yɨ n nit' ku' sɨn da yɨ n nit'
she said. "Good now it is," she said. "Here you sit," she said.

10 a ko go do a ko' na des dza da
Then not there she went again.

a ko go a ko si ke an ni ta bu go jo di ci djo go ni ci n zi-
Then there they two sat. Now she felt good. "This one my helper," she-
was thinking

go' bu go jo a ko go da 'ai ɣe gos tan be da xi taŋ a ko go bi bu't
she was happy about it. Then just there six months were, then her abdomen

na gi dl ni a ko go bi bu't de t'i hi n tca' a ko go ci ma' n nit'
she felt with her hand. Then her abdomen a little was large. Then, "My mother,"
she said,

ci bi di de n tca' ci ja je n jo xol ze yɨ n nit'
"my belly is getting large." "My child, good it is called," she said.

15 a ko go se bi be da xi ta a ko go bi bu't n tca' a ko go ai da'
Then eight months were, then her abdomen was large. Then then

tsj' ba ai le' bi l'o' ba ai le da bi ya ba' ai yun la' a ko go
sticks for it she made. Its grass' for it she made. All for it she made. Then

na ki dza da be da xi ta bi bu't n nit' a ko go ba yɨ na gos ni'
twelve months were her belly hurt. Then her mother she told.

ci ma ci bu't de bi yi' n ni' n nit' a ko go ci ja je do ba na go-
"My mother, my belly inside hurts," she said. Then "My child, one does not-
say that,"

te'il ni da yɫ n nit' a ko go do yaɫ ti da

she said. Then she did not say anything.

a ko go yo nas go an ni ta me' na di dil taz a ko go me' goz li

Then after now baby moved. Then baby was born.

a ko go ai ɛ kin hi hi goz li a ko go bi wo ye na bi ni ti ci wo ye

Then that boy that one was born. Then her grandchild she took up. "My-grandchild,"

yɫ n nit' a ko go bi wo ye yɫ te'i ye xa yi de la' a ko go da la' ɛ

she said. Then her grandchild ashes with she put on. Then just one

5 be yɛs ka a ko go t'a bi' nai dɪ ti a ko go ci wo ye yiɫ n nit' a ko go

it was day. Then early morning she took it up again. Then, "My grandchild," she said. Then

ya' xai dn 'a' go jo si xai dn 'a ya' yi do al ci wo ye yɫ ni go

for it she sang. Good songs she sang. For him she was singing, "My grand-child," saying

yi do al a ko go ci ja je yiɫ n nit' n jo yo n dza yɫ n nit' a ko go

she sang. Then, "My child," she said, "well you did," she said. Then

di ɛ kin hi no xa' goz li te'o ba' a xi t'i go goz li ci ja je ni

"This boy for us was born; bad thing because we did was born. My child, you

n lai n la ya k'os tu ba' ni cɪ tei ni te'i ni n' ni hi djuɫ go na 'ai

that one clouds water for I gave you birth," she said they say. "You, sun

10 ba' cinɫ tei ni te'i ni n' a ko go tu ba te'ɛs tei ne xonɫ ze yɫ ni

for you gave birth," she said they say. Then "Tobate'isteini you will be called," she said

te'i ni n' bi ja je hi tsi ts'ɪnɫ gai xol ze do ni te'i ni n'

they say. "Her child 'white head' will be called," she said they say.

a ko go me'i gos tan be do xi ta go neɫ da te'i ni n' a ko go

Then baby six when months were sat up they say. Then

se bi be da xi ta go na di dza a ko go na ki dza da be da xi ta

eight when months were it stood up. Then twelve months were,

a ko go n tca' si li a ko go bi wo ye ba' i do al go jo si' di i

then large he became. Then her grandchild for him she sang. Good songs, four

15 ba' yi do al te'i ni n' ai be' bi te'i' go jo go ai yɪn la te'i ni n'

for him she sang they say. That with to him good she did they say.

a ko go ai di' na di dza te'i ni n'

Then that time he stood up they say.

a ko go bi k'a' ya gon la a ko go xwos naz kat yɫ t'o te'i ni n

Then his arrows she made for him. Then cactus it stood he shot they say.

a ko go da yɫ tsɛ te'i ni n' a ko go bi k'a' de t'i n tca i go ya'

Then he hit it they say. Then his arrow little larger for him

ai yɪn la an ni ta xwoc yonɫ t'ok' buɫ ka yo ts'e n kez te'i ni n

she made. Now cactus he shot. Through it it went they say.

a ko go bi k'a' n tca go ya yin la a ko go xwoc n tcai ai yonlt'ok
Then his arrow larger she made for him. Then cactus large that one he shot.

a ko go biñ ka yo ben kez an ni ta ci wo ye n jo na anl wot dla
Then through it it went. "Now, my grandchild, good. You are strong enough.

k'a di' a ko' dan wa he buñ ka' nl je' yul ni tc'i ni n'
Now there everything for it you hunt," she told him they say.

a ko go ku' de ya tc'i ni n' a ko nan ta' a ko go do n t'e yinl-
Then there he started they say. There he looked over. Then he did not see-
anything.

5 tsa da dan jo go na dza a ko go la yo go na des dza a ko dlo' us-
Just nothing¹ he came back. Then another place he started. There mouse

ts'on se ya n ya yi neñ i a ko go n t'e ca' an t'e n zi a ko na des-
he came to. He saw it. Then, "What it is?" he thought. Then he started back.

dza ko wa yo na dza bi wo ye yul na gos ni' ci wo ye n t'e ci al-
Camp he came back. His grandmother he told. "My grandmother, something small

ts'is e bi na de xal i ge hi uc i yul ni a ko go ai dlo' us ts'on se xol ze
its eye stays open all the time I saw," he said. Then, "That mouse is called,"

yul n nit' a ko go ai a ko al duc ni n nit' a ko go ba nan da'
she told him. Then, "That there I meant," she said. Then, "Go to it;

10 canl xe ko' nanl te yul n nit' a ko go a ko' na des dza ya n ya
kill it. Here bring it," she said. Then there he went again. He came to it.

xi Ge ai yi zes xi a ko go nai dez ne' ko wa yo di ko' al dic ni
There that he killed. Then he brought it home, camp. "This I meant,"

n nit' ai yi da tc'i yan ne a t'e n nit'
she said. "This one we eat it is," she said.

a ko go la yo go na des dza a' ko ga' yan ya bit ts'a' na dil yot'
Then another direction he started. There rabbit he came to. From him it ran.

a ko go na des dza ko wa yo na dza a ko go ci wo ye n dec i
Then he started back. Camp he came back. Then, "My grandmother, I saw,

15 bi dja di ya xol tel hi hi hic' i ci ts'a' na dl yot nigo bi wo ye
his ears wide, that one I saw. From me it ran," saying his grandmother

yul na gos ni' a ko go ai yi ci wo ye ga' xol ze be xi na' hi ai ye-
he told. Then, "That, my grandson, ca' is named. With it we live That one

ko' buñ ka na dn da' sanl xe yul n nit' a ko go a ko de ya ai
for it go. Kill it," she told him. Then there he started. That one

ya n ya a ko go bi k'a' ye yul ka bi zes xi a ko go nai des ti
he came to. Then his arrow with he shot it. He killed it. Then he started home-
with it.

a ko go ko wa yo nainl ti di al duc ni ci wo ye n nit' ai yi be
Then camp he brought it back. "This I meant, my grandson," she said, "this
with

¹ Literally, "just good," but often used with the meaning here given.

i xi na' a t'ε da tci yan ne n jo ne a t'ε yi l n nit' a ko go an ni ta'
we live it is. They eat it, good it is," she said. Then, "Now

di n jo yo an t'i di da na yo n za yo bi xol ze hi gon li a ko
this well you are doing. This some distance far deer called lives. There

nan ta ai n jo ni a t'ε a ko go ci wo ye t'ε o'ol bi l'a o donl tō n-
look. That good it is. Then, my grandson, Douglas spruce under it do not-
pull it,

la' do da' lε ga' ci wo ye hi ye' n t'ε ai bi l'a do na tcl'a da
do not, my grandson that not good. That under do not cut open.

5 gon ye yu an ne la' ci wo ye ni t'ε i ni n'
Dangerous you do it, my grandson," she said they say.

a ko go a ku' de ya a ku ynl tsā n t'ε ci tsī' bus ga' da yo yel
Then there he started. There he saw something tree dry carrying.

da yo wel i ai ynl tsā a ko go na des dza ko wa yo na dza a ko go
What he was carrying that he saw. Then he started back. Camp he came back.
Then

bi wo ye ynl na gos ni' ci wo ye tsī' bus ga' da yo wel hi hi hic i
his grandmother he told. "My grandmother, tree dry carrying that I saw,

na des dza ai da' ai yi ci wo ye lā go i li hi a t'ε be' hi na a t'ε
I came back." "Then that one, my grandchild, much price it is. With it we-
live.

10 bi ka dn a' ko k'a' n l dzil go lε' at dnt' t'ε o' t'ε a ko go a ko
After it go. His arrow strong hard oneshoots." Then there

de ya a ko ya n ya a ko go t'cl b n ne de ya n ya a xan ne go
he started. There he came to it. Then brush behind he went, near

a ko go yonl t'ok yls ka' a ko go yi zes xi a ko go t'ε o'ol bi l'a
then he shot. He hit it. Then he killed it. Then Douglas spruce under it

q i dnl tō' a ko go 'san ne he da t'ε go ca' a ni la n zi go' a ko'
he dragged it. Then, "Old woman what for she says it," he thinking there

ni denl tō a ko go ai Gε nail'a
he dragged it. Then there he cut it open.

15 a ko go da k'a dja anl i lε go' tu is ki hn bi k'ez kat a ko go
Then, nearly all was done, water boy fell on him. Then

n jo go nail ā a ko go bi ka di' tu go da' tcn na kat a ko go
good he cut it. Then on top water down dropped again, then

an ni ta ts'it dak' dez γal a ko nai li hn ynl tsā a ko go ci ka'
now up he looked. There maiden he saw. Then, "My husband,"

bd n nit' a ko go ai bi tci' ja dai dn nl a ko go des dzul ko wa ni
she said to him; then that its intestines only he took up. Then he ran. House

bi t'ε' des dzul a ko go na li hn bi ke' es dzul ci ka' bd ni go
to it he ran. Then maiden after him ran, "My husband," saying,

bi t'e'i' dl woc a ko go ai yi t'e'i' n ki des ka' a ko go di n'i
to him she shouted. Then that toward her he put on ground. Then this it is
go no doz si li a ko go da ya t'e n di a xan ne di' hl wol
gulches became. Then nevertheless close she was running.

a ko go c ki hn na des dzul bi wo ye bi ko wa yo nal yot' ci wo ye
Then boy he ran again. His grandmother her camp he ran to. "My grand-
mother,"

n nit' n t'e ci ci ka' cu ni go ci ke' hl yot' n nit' ci go ye ye do da
he said, "something 'my husband' saying to me behind me is running," he said.
"My grandchild, 'not'

5 n l d e ni n n'i da dal la hai yo hi o na ni t'e i ni n' a ko go ko ge'
I told you it is. Not much good which way you do," she said they say. Then
fire

bi t'a yo ya o woñ get' a ko ya o goni ti a ko ya t'e n nes da
by in she dug a hole. In there she put him in. In there he sat.

' a ko go de ti hi go da dil got' a ko go ai nai li hn ai ci ka i
Then little while down she ran. Then that girl, "This my husband

hai yo n nit' a ko go ni ka' doc i da n nit' da ko ji ci ka' ol yot'-
where?" she said. Then, "Your husband I didn't see," she said. "Right here my-
husband was running

la d e ni n nit' ni ka' do c i da n nit' ci ka' bi gon si n nit'
I say," she said. "Your husband I did not see," she said. "My husband I know,"
she said.

10 a ko go di hi bi ke' n nit' ko' ba ji' nes da c liz a ko go da'-
Then, "These his tracks," she said. By the fireside she sat. She urinated. Then
there

'ai ge sit da a ko go a ko ya na go dn get' a ko go c ki hn xai dnl-
she sat. Then in there she dug. Then boy she took out.

t'i' a ko go c ki hn hi na di dza wa ji' xai ya
Then the boy stood up. There he came out.

a ko go nai li hn ci ka' b d n nit' ci ka' b d n nit' a ko go ci
Then maiden, "My husband," she said to him. "My husband," she said to him.
Then "I

te'o'ol di di' na ti go be ci ko wa le y d n nit' n jo n nit' a ko go
Douglas spruce four places they bring it with I make my house," he said. "All-
right," she said. Then

15 na li hn ol yot' te'o'ol nai ta la yo o na nal yot' nai ta la yo
girl she ran. Douglas spruce she brought a stick. Another direction she ran again.
She brought a stick. Another direction

o na nal yot' nai ta la yo o na nal yot' nai ta a ko go di di'
she ran again. She brought a stick. Another direction she ran again. She brought a-
stick. Then four places

le dn ts'i a ko go a ko ne' bi ko wa
she stuck them in a circle. Then in there her house.

a ko go yu ne' si ke a ko go ɛ ki hn do bu go jo da a ko go ai
Then in they two sat. Then boy he did not like it. Then that

na lin hi don jo da a ko go do ya na ɣa da a ko go na li hn da te'ud-
girl was not good. Then he did not touch her. Then girl she wanted to do some-
thing,

di go 'a ne' ai ɛ kin hi yi go si a ko go na lin hi ai bi go go li
that boy he knew it. Then the girl that her teeth she had.

a ko go ɛ ki hn sai te'il bu yi nes dok' di yi nes dok' ko'
Then boy sand brush with he stuck on. Four he stuck on. There

5 n yun dja a ko go na lin hi ba' al za a ko go yul nes tej a ko go
he put them. Then girl for he made them. Then he lay with her. Then

an ni ta yi go si go' ai yun la' a ko go ai da la'e nes dok ai yi
now because he knew it he did. Then that just one he made, that

ye' ya na di dza ai o yun nak' na ki o yun nak' ta gi o yun nak'
with he did it. That he threw in. Two he threw in. Three he threw in,

ai da bi ni i go o yun nak a ko go la' di i i le' go' ai de t'i
that half way he threw in. Then another four will be, that little

yi k'a nai ya' a ko go ɛ ki hn bi tse' li gai ye nai dn'a a ko go
it grinds up. Then boy his stone white he took up. Then

10 ɛ ki hn bi tse' li gai ye be' na yi' nes ne' a ko go ai ge bi bij
boy his stone white with he knocked. Then there his knife,

dol gi ni bec be' bi t'a le dn ta di k'e go a gol ze' n nit' a ko go
obsidian knife, with inside he cut around. "This way, it should be," he said.
Then,

di k'e go djoc xol ze n nit' an ni ta ni nc ne' n nit' a ko go ɛ ki-
"This way 'djoc' it is named," he said. "Now I marry you," he said. Then boy

hn n jo go nez da'
well he sat.

a ko go ɛ ki hn be'a hi bo' n' i la go¹ ai bi ɣa di i xai dn uj
Then boy his wife not liking him that her hairs four she pulled out.

15 a ko go tcuj xa de ya a ko go a ko cac ai yin la di i a ko go
Then wood she went after. Then there bears she made four. Then

bi ka' ɛ ki hn i yul na gos ni' n la ge n t'e ci n jo le' a no li ni
her husband, boy she told, "Over there something good look like

na kai ni go yul na gos ni' a ko go ɛ ki hn n jo n nit' a ko nel 'i
they are going about," saying she told him. Then boy, "All right," he said.
"There we will see,

n t'e ca' n nit' a ko go yu da ɣe te'il bi yi ge n nit'
something," he said. "Then up there brush inside," she said.

¹ Seems to contain *bo'*, "owl," the most feared and disliked of creatures.

a ko go a ku' dej aj a ko go ya n aj ai i ban go n jo' n si
Then there they two started. Then they two came there, "That leather
good I think,"

n nit' n jo i ban auc le n zi lañ ge . ya dn ni ai ba n ca ko'
she said. "'Good buckskin I make' you think. As you please that I go to.

yu we yo da nal kut' a ko go a ku ni ya go dza di' bi tc'i' a di-
Yonder hill then there when I come here to them you shout.

dn niñ a ko go ai bi da' n di cañ a ko go a ko ic ki hn o ya
Then those in front of them I come." Then there boy came.

5 a ko go de t'i' da gos t'o' go nai li hn na da dil yaj n lai bi gañ' ge
Then little when time passed girl she hollered. "Over there on top hill

ic ki hn das da' hi n da xo dzents n nit' yu xa yu xa yd n nit
boy who sits tear up," she said. "Yuxa yuxa," she said.

a ko go ic ki hn i dız ts'a a ko go ic ki hn bi'i bi tc'a i dai di-
Then boy he heard. Then boy his shirt, his hat he took off.

niñ a ko go tsi'i got' dñ xali hi bi tc'a' i k'e dn'a bi'i yi nai dnñ-
Then stump black his hat he put on, his shirt he put on.

tsoz a ko go bi ne di go nes da
Then behind it he sat.

10 a ko go bi tc'i' tc'i des tel a xan ne go ba ts'untel a ko go 'ai ge
Then to it they ran, near they ran. Then there

bi tc'i' na ts'untel in ts'e go' xul yoli yonlt'ok yizexi bik'i de go
to it they came. First which was running he shot. He killed it. Next one

k'a da la'e ye yonlt'ok' yizexi bik'i di go da la'e ye yonlt'ok
arrow just one with he shot. He killed it. Next just one with he shot.

yizexi bik'i de go da la'e ye yonlt'ok yizexi a ko go ał
He killed it. The next just one with he shot. He killed it. Then all

an ni ta a ko si niñ
now there they lay.

15 a ko go bi'a yi tc'i' na di dza a ko go bi i nai dnñ tsoz bi tc'a'
Then his wife to her he stood up. Then his shirt he took up. His hat

nai dn'a a ko go ai ge si zi a ko go bi'a na di dil yaj yu xa
he took up. Then there he stood. Then his wife shouted. "Yuxa

yu xa n nit' ic ki hn n jo go n da xot ts'untel sol xe n nit' a ko go
yuxa," she said. "Boy well tear to pieces. Kill him," she said. Then

ic ki hn i dız ts'a yuc di' n nit' i ku' i ban n jo ni hi sn niñ
boy he heard. "Come," he said. "Here buckskin those good lie,"

n nit' a ko go yoc di' hil te'
he said. Then, "Come here."

20 a ko go a ko ya n ya do bu go jo da a ko go n de' hi yi ts'a yo go
Then there she came. She was not pleased. Then the man away from

n ya a ko go bi tca' a ko go ai yi n̄ se a ko yɫ n̄ nit i ban n̄ jo
she stood. Then she cried. Then, "Those you make soft there," he told her.
"Buckskin good"

n ni 'n' a ko go na dn̄ t'ac yɫ n̄ nit na dec t'ac ko wa yo yɫ na t'aj
you said." Then, "Let us go back," he said. They two started back. Camp they-
two came back.

an ni ta n̄ jo si li an̄ bi tci' go ya
Now good it became, all continued well.

a ko go ic ki hn bi wo ye ai Ge bi ko wa tci' ni n a ko go bi wo-
Then boy his grandmother there their house was they say. Then his grand-
mother

5 ye na yo d̄l̄ k̄t ci wo ye hai yo ca' dan wa he bi ke go ye' i¹ gon li
he questioned. "My grandmother, where everything dangerous lives?"

ni tci' ni n a ko go gon ye yo gon li ni tci' ni n a ko go di
he said they say. Then, "Where it is dangerous he lives," she said they say.
"This

na Ge ga ni xol ze ai bi ke gon ye n de yi ya ni tci' ni n a ko go
Nagegani² is called, that dangerous, man he kills," she said they say. Then,

hai yo gon li ni tci' ni n n za yo gon li ni tci' ni n' na ko ze
"Where does he live?" he asked they say. "Far he lives," she said they say.
"North

bi' a yo go li ni tci' ni n' n̄ jo a ko di ca ci ni tci' ni n' ai
under he lives," she said they say. "All right, there I go," he said they say.
"That

10 ā ni hi dan wa ban ca ni tci' ni n'
I mean. All I go to," he said they say.

a ko go la' i de l̄ Ḡt xol ze ni tci' ni n' do ba na tci' ga da n de'
Then, "Another, Delgit is called," he said they say. "You can't get close.
Man

nāl̄ tset ni tci' ni n' a ko go la' i na ko' d̄l̄ ge di xol ze ni
he kills," she said they say. Then, "Another Nako'd̄l̄gedi³ is called," she said
tci' ni n gon ye yo gon li ko' na da t̄i yu bi ko wa ni tci' ni n'
they say. "A dangerous place he lives. Fire where it stands up⁴ his house," she-
said they say.

la' i tse da' ke ī es i xol ze gon ye yu das t̄in ni tci' ni n' di
"Another 'stone who kicks' is called. Dangerous place he lies," she said they say.
"These

15 ā n ni dan wa bi ke gon ye n ne nāl̄ tset ā ni ci wo ye ni tci' i
you speak of all are dangerous. People they kill I mean, my grandchild," she-
said they say.

¹ bi ke go jo ni, means "good fortune." The stem -ye' refers to "danger."

² "Kills with his eyes."

³ "Light every way," was the etymology given.

⁴ Where smoke ascends.

nin n jo dañ ga ban ca ai yi ni tc'i nin' a ko go ai ɬ nił xol-
 "All right, all .I go to those," he said they say. Then, "Those all I will-
 enumerate for you,"

tak' ni tc'i nin' a ko go ci wo ye ni i ze' n jo ni gon li a
 she said they say. Then, "My grandchild your medicine good you have, that
 tc'o neł ɛ ni tc'i nin' a ko go bi tc'i' go n ye dan wa' da dɪn ni-
 you take," she said they say. Then, "To them bad all four of them,
 t'ɛ go a ko go ai ban ca dɛ ni
 then those I go to I say."

5 a ko go a ku' dɛ ya a ku' bi tc'i' yu hi ɣał a ko go ai na ke-
 Then there he started. There toward he was walking. Then that eyes he kills
 ɣa ne bi ko wa ya n ya bi tc'i' yu a xan ni go goc k'az ni go co ɣɛ ci
 his house he came to. Toward it near cold wind blow

yil ai yun la a ko go na ye ɣa ni bi li' dɪ i bi na dez 'i ni ai das-
 with he made. Then Nageyani his pets four those which look about him those
 being frozen,

dli go do na da ɣal da' a ko go ya n ya yul xa a ya a ko go bi li'
 they did not see him. Then he came to him. He came in. Then his pets

tsi' be' xai yi' dais tsaz a ko go na ɣe ɣa ni da bi neł i a ko go
 stick with he hit. Then Nageyani he looked at. Then

10 bi ni' an na na dɪn a ko go bi i ze' ye na di yoł go' n jo na na dle
 his mind became none for awhile. Then his medicine with when he blew, good
 he became again.

a ko go l'ij dɪ i bi t'a sn nɪl go' a ko go yi tc'i' dɛ nił kat' a ko go
 Then snakes four inside his shirt were lying, then to him he threw them in fire.
 Then

bi tc'i' da des tał bi na o da xes tc'ɪ a ko go an ni ta' bin na et di
 to them they burst. Their eyes they flew in. Then now their eyes were none

si li a ko go bi bij dɪ xɪ i yi ta yun tɔ dan wa' nais tset a ko go
 became. Then his knife black he stuck among. All he killed. Then

na des dza ko wa yo na dza a ko go bi wo ye yul na gos ni' ci wo ye
 he started back. Camp he came back. Then his grandmother he told, "My grand-
 mother

15 ai na ɣe ɣa ne na sɪt tset n jo ci wo ye ai k'ɛ go' n jo
 those Nageyani I killed." "Good, my grandchild, that way is good."

an ni ta' ci wo ye na des dza hai yu dil git gon li n za yo go li
 "Now, my grandmother, I am going again. Where Delgit lives?" "Far away
 he lives,"

yul n nit' a ko go ni' xa gol get' ɣe¹ go' li do da dɔl le' a t'ɛ da n jo
 she said. Then ground flat by he lives. One cannot get to him." "All right,

¹ "Where it has been dug out" seems to be the literal meaning; perhaps a wallow is meant.

ban ca ci wo ye dic ni a ko de ya a ko go a ko' de ya n za yo
I will go to him, my grandmother, I say." There he started. Then there he started.
Far away

ni' xa yol Get Ge siz zi a ko go yinl tsā xa go' ac ne' xe' e n zi
ground flat he stood. Then he saw him. "How shall I do?" he thought.

a ko go na' d' i' di 'i' an di bi tc' i' xal wot' co yd n nit'
Then gopher his hole this to him came out. "Co," he said,

ic ki hn yd n nit' n tel a bi ya san da yd n nit' da' n lai siz zi ni
boy he said to. "What reason you sit?" he asked. "Just over there who stands

5 xa go' ta' a djo le n sj n nit' a ko go ci le n nit' n la le ya dn ni
'how (?) shall it be done' I think," he said. Then, "Me always," he said.
"Well, as you say,"

n nit' ban ca ba nac da le n nit' dza san da di t' i' hi ji'
he said. "I go to it, I always go to him," he said. "Here sit little while."

a ko go yo wi ya o nal wot' a ko go ai dl gat nez ti a ko go
Then right in he ran again. Then that Delcit lay there. Then

de t' i' hi go ai di hes na a ku ya dez i a ko go na nes ti a ko go
little while that one he got up. In there he looked. Then he lay down again. Then

an ni ta nail fi di nal wot' a ko go ic ki hn n nit' di go il ka'
now gopher ran back. Then, "Boy," he said, "four ways one on the other

10 go de Get' bi gac t' a Ge xa di k' i a ko go de n! dje ko' n! lat ni xal
I dug holes. Under his arm I cut off hair." Then, "Build a fire. Fire make burn;
your club

n jo go yinl tej an ni ta' yu ne' q dn nal yd n nit' a ko go ai
good make red hot, then in go," he told him. Then that

bec n du' a ko ne' ol wot'
knife hot in he ran.

a ko go bec ye yainl Get' a ko go na dil yot' a ko go bi de
Then knife he stuck in. Then he got up. Then his horn

da la' hi go i' an ne ye xai n dziz a ko go na ki go i' an ne ye xai n-
just one tunnel he tore out. Then the second hole he tore out.

15 dziz a ko go ta go' i' an ne ye xai n dziz a ko go di go i le' go'
Then the third hole he tore out. Then fourth it will be

bi ni yo daz tsā a ko go yi zes xi
its middle he died. Then he killed him.

a ko go bi ka ye ai yun la bi got' ai yun la bi di! ai yun la a ko go
Then his hide he secured. His knee he secured. His blood he secured. Then

ko wa yo na des dza ko wa yo na dza ci wo ye dl gat zel xi n nit'
camp he started back. Camp he came. "My grandmother, Delcit I killed," he-
said.

a xi ye' e ci wo ye n nit' a ko go ci wo ye i ka ye ca' nail tsoz
 "Thanks, my grandchild," she said. Then, "My grandchild, hide to me give,"

ni go i dec juj
 saying she danced.

a ko go ci wo ye xai yu ts'e da ke les i go li n nit gon ye ci wo ye
 Then, "My grandmother, where Tsedakeles lives?" he asked. "Dangerous,
 my grandchild,

tse nan ne doz it ni ge das ti bi la yo bi ja je san nul bi k'e go
 rock bluff in middle he lies. Under him his children are. On it

5 das ti da 'ai ge da la' hi go tc'un na tin ai ge da tc'i di ya yo go
 he lies up. There just one place trail by is. There if one gets up,

bi la yo ya o ko ts'd tal n jo bi tc'i' de ya a ko' de ya ai ya n ya
 under he kicks one over." "All right, to him I go." There he started. That one
 he came to.

tse nan ne doz it ni ge tc'i i tun' xas ti¹ a ko go tc'es ko si yi tc'i'
 Rock bluff middle trail by, old man. Then squirrel to him

nai nez int' a ko go yon tal a ko go da t'e ci li' xon tal yd n nit'
 he sent. Then he kicked it. Then, "Why my pet you kick?" he asked.

da' hi ya yo ac ti' n nit' a ko go dlo is tco' li k'uj ji a ko' nai nez-
 "Just when I am tired I do that," he said. Then rat spotted there he sent.

10 int' a ko go yon tal da t'e ci li' xon tal yd n nit' a ko go l'c
 Then he kicked it. "Why my pet you kicked?" he asked. Then snake

yi tc'i' yai yunt t'e a ko go be nes ts't' ai yi n nit' a ko go na di dil-
 to him he threw. Then, "I am afraid that one," he said. Then he tried to kick-
 it away.

taz a ko go bi bu ye' yiz kal bi tsi ya ye a ko di tse nan t'i'
 Then his knife with he cut, his hair below. There this stone wall

yo wi ya o go' da' na des dza yi zes xi go' ko wa yo na dza ci wo ye
 over when he knocked him he started back. Having killed him camp he came back.
 "My grandmother,

tse da ke les i zel xin n nit' bi yo ye yd na gos ni' n jon bil n nit'
 Tsedakeles I killed," he said. His grandmother he told. "Good," she said.

15 a ko go ci wo ye hai yo na ko' dil ge di go li n nit' a ko go
 Then, "My grandmother, where Nako'dilgedl lives?" he asked. Then,

gon ye yo go li ko' na da t'i yo go li yil n nit' a ko de ya ban ca
 "A dangerous place he lives. Fire where comes up he lives," she said. "There
 I will go. I will go to him,"

n nit' a ko go a ko de ya a ko go a ko ya n ya a ko go yes da
 he said. Then there he started. Then there he came to him. Then he was sitting-
 against something.

¹ Probably *das ti* "he lay," as 1.4 above.

a ko go hn du i ban ya ic ki hn n tē a bi sūn da n nit' n lai
Then wildcat came to him. "Boy, why you sit against it?" he asked. "Over there
xa go a djo le n si yū n nit' a ko go ic ki hn l'ē la nī t'a yū n nit'
'how it will be' I am thinking," he told him. Then, "Boy, firedrill make like-
arrow," he told him.

a ko go l'ē dī i nai dn nil bīs ga hi a ko go di wa yo nū t'o'
Then, "Firedrills four bring, dry ones. Then this over there shoot,"

yū n nit' dī yo nū t'o' yū n nit'
he said. "Four ways shoot," he said.

5 dī yo yi des t'ok a ko go na ko dū gē di a ko' yūn tsā a ko
"Four ways he shot. Then Nako'dilgedi there he saw it. There

yil tē nal yot' la yo na yil tē nal yot' la yo na yū tē nal yot' la yo
he ran to it. Another way he ran to it again. Another way he ran to it again.

Another way

na yil tē nal yot' a ko go xūn ya dā' yi tē'i' dē ya a ko go n za dī'
he ran to it again. Then when he got tired to it he started. Then from afar

bo yi' ts'i zūn gai ca no ya' ga' n nit' a ko go ic ki hn na ko di-
he called his name. "Ts'izūn gai, to me let him come,"¹ he said. Then, "Boy,
"Nako'dits'yi'

ts'i yi ca no ya ga n nit' a ko go lā t'ac n nit' n jo n nit'
to me let him come," he said. Then, "Let us two come together," he said. "All-
right," he said.

10 a ko go lān aj a ko go ci ko wa yo n nit' no' n nit'
Then they came together. Then, "To my house," he said. "All right," he said.

a ko dē aj bi ko wa yo nez kē xa t'ē wa an t'i yū n nit' lī zin dē
There they two started. His house they two sat. "What for you do it?" he-
asked. "Let us kill each other,"

yū n nit' n jo n i dā n ts'ē yū n nit' n jon n nit' a ko go i tsī'
he said. "All right, we will eat first," he said. "All right," he said. Then meat

bi bij i xai n nūl a ko go i ya tsūz ts'ūn gai ai do yi ya dā' a ko go
his knife he took out. Then he ate. Tsūzts'ūn gai that one he didn't eat. Then

ā l n la kē n nit' a ko go da t'in yo kē n nit' go da t'i yo n' aj
"All, come," he said. Then "It will be outside," he said. Outside they two came.

15 a ko go da n lā bec dol yi ni hi' go lī a ko go ai dai n lā bi tsi-
Then both knives obsidian they had. Then those both on his head

t'a' das da hi na gol nī' i go lī ni i t'sē lī o nit' nī' n nit' nī'
which sits tells him they have. "You first," they told each other. "You," he said.
"You,"

n nit' a ko go tsi ts'ūn gai bi tsi t'a gē das da hi bē l na gos nī'
he said. Then Tsūzts'ūn gai on his head which sits told him,

bi tē'o yoc'o' yu ne' bi gan lē t n dīt'
"His shadow in you stick," it said.

¹ Respectful address as between relations-in-law.

a ko go na ko di tsi yi in ts'e yi yainl get k'i di go tsi ts'unl gai
Then Nako'ditsiyi first he stuck. Afterward Tsits'unl gai

bi tc'o yoc 'o' yo ne' yi yainl get' a ko go lɥ es di' a ko go tsi ts'unl-
his shadow in he stuck. Then both are dying. Then Tsits'unl gai

gai in ts'e' na di doz a ko go bi i ze' n jo ne xun na hi' yi ya
first got up. Then his medicine good life giving he ate.

a ko go n jon nas dlj a ko go tsi ts'unl gai de dak' a na nil go'
Then good he became again. Then Tsits'unl gai up he lifted a little

5 bi bij ye' yi zes xi
his knife with he killed him.

a ko go na des dza ko wa yo na dza ci wo ye na ko dɥ ke di
Then he started back. Camp he came back. "My grandmother, Nako'ditkidi

zel xi n nit' n jo a xi ye 'e di ni gos ts'an bi ka' ba' na gon l'ok n 'i
I killed," he said. "Good, thanks. This earth on those who used to make trouble

ɥ l hɥ ɥ ɥ k'a di n jo si li ai ni gos ts'an bi ka' go jon si li
all you killed. Now good is become this earth on. Good is become.

a ko go tsi ts'unl gai xonl ze n 'i ci wo ye nai yi nes ga ni xonl ze do'
Then Tsits'unl gai you used to be called. My grandson, Nalyenezgani you will be-
called."

10 k'a di a ko ɥ l
Now this all.

NAIYENEZGANI.¹

al k'i da' tc'un ni go de ya' tc'ini n a ko go n de' a gol ne da'
Long ago they say it began they say. Then people when they were to be made

go de ya' tc'ini n ni gos ts'an ya dɥ xl bi' ɥ c ge n ne' da lai e
it became they say. Earth sky dark between man one,

ɥ ts'an e da la' e goz li tc'ini n a ko go ai tc'o ba' a t'i tc'ini n
woman one, they were they say. Then that poor thing it was they say.

ai ɥ ts'an na dle ce xol ze tc'ini n la' i na' yi' nes gan ne xol ze
That Ests'unnadlehl is called they say. One Nalyenezgani is called.

15 a ko go bi ta' do yi go si da' tc'ini n bi ta yi ka na o dɥ kat'
Then his father he did not know they say. His father for him he asked

tc'ini n xai yu ci ta goli ni tc'ini n n za yo go li ni tc'ini n
they say. "Where my father lives?" he said they say. "Far he lives," she said
they say.

a cɔ ba dɥ na l ni tc'ini n gon ye ni tc'ini n n jo ni tc'ini n
"Impossible to him you go," she said they say. "Dangerous," she said they say.

a ko de ya ni tc'ini n
"All right," he said they say.
"There I go," he said they say.

¹ Told by Albert Evans. For a free translation see pp. 36-41 above.

yi tc'i' de ya tc'i ni n na' u le ya n ya tc'i ni n bi' u yi ta
Toward him he started they say. Spider he came to they say. Her threads
among

des tal a ko go t'a ji' na dza tc'i ni n a ko go da' ai bi' ke c k'e
he tripped on, then back he started they say. Then that place on his tracks

na dza a ko go ai bi' u yi t'a na des tal a ko go po bi' yi'
he came back. Then that her threads among he tripped again. Then grass in

bi' gan be na go dn zit a ko go na' u le bi' an ya n ya go bi' tc'i'
his fingers with he felt around. Then spider his hole he coming to, to him

5 xal got' ci nal le n nit' xa yo dn ya a ko go ci ta bi' tc'i' de ya
she came up. "My grandchild,"¹ she said, "which way are you going?" Then
"My father toward I go."

go ye yu go li ku ci ku wa : yu ne' o na' a ko go yu ne' o n ya
"Where it is dangerous he lives. Here, my house inside come." Then inside he
went.

bi' ko wa yu ne' yi tc'i' ya ti' a ko go yu na gol ni' n ta gon ye yo
Her house inside to him she talked. Then she talked with him. "Your father where-
is dangerous

go li da ya t'en di na na goc ni' bi' ko wa hi bi' tc'i' din go li ke'
he lives nevertheless I will tell you about it. His house to it four ways one after-
the other

a gon t'e bi' tc'i' den ya yu go da' a na di' hi na da' bi' tsi' ke hi
there are to it you go. Over there far away if you come his daughter

10 da ni dol sel ni tc'i ni n
she will see you," she said they say.

a ko go ya n ya bi' la' da n na di' bun tsə ci nag ge ya l n nit'
Then he came there, his sister from afar saw him. "My brother walking,"
she said.

a ko go n nag ge da t'e hi da' ci nag ge dic ni hai yo la n nag ge
Then "Your brother, what (do you mean)?" "Well, 'My brother,' I say." "Who
your brother

ai ni n nag ge et di ci nag ge no xan ya dic ni a ko go ai na yu-
you mean? Your brother is none." "'My brother has come to us' I say." Then
that one she questioned.

da kut ci ta ba ni ya ni do be go sun da ni ta da' ci ta ku go li
"My father to him I come," he said. "I do not know your father." "But my-
father here lives

15 tc' n ni ai bi' ya ac t'i n jo ni ta go li leñ ke ku sun da n ta
they say. That because of it I am" "Well, your father lives here perhaps. Here
sit down your father

na da' k'at
he comes back soon."

¹ "Son's son.

a ko go bi ta na dał go bi ke' yuñt sa ko ji' xa din o ya la
Then his father when he came his tracks he saw. "Here who came?"

ni te'i ni n n ne' do la' da hi t'i da da' ko ji' o ya la dic ni
he asked they say. "Man not any we see." "But 'here he came' I say;

ko bi ke' ic 'i n jo ga dn ni do dac t'i da n ni n' n ye' nc ti ni hi
here his tracks I see." "Well, as you say 'I don't do anything' you said; your son
"I am' who says

na n ya ku sɪt da wa yoñ wa do xa k'i da n ni n ga dn i bi go zi
comes to you. There he sits. There 'I don't do anything' you said." "Well, let us
find out."

5 a ko go bi na t'o nai dn ne' na dos tse' yi yi ne' a ko go yi di-
Then his tobacco he took it up. His pipe he filled. Then he lighted it.

hən lə' a ko go bi ye' yain tə a ko go nais t'o di dn ɪ t'o anł
Then his boy he gave it to. Then he smoked. Four times he drew smoke. All

es dnt¹ a ko go a a a ni n go hi le' ni te'i ni n
was gone. Then, "a a pretty nearly," he said they say.

a ko go bi ye' tu dɪ xɪ e di ji' si ka te'i ni n a ko go bi ye'
Then his son water dark four directions lies they say. Then his son

djəŋ go na 'ai xa na da' ji' ya yuñ go' a ko go ɪ ts'os bi kə hi
the sun toward the east he threw him there. Then soft feather male

10 nas dli go bi te'o woc 'o' di yi nan el Got' a ko go a a a ni go hi le'
he turning into to the place of his shadow he came to. Then, "a a nearly,"

n nit' te'i ni n a ko go la ci' ya na d go' a ko go ɪ ts'os nas dli
he said they say. Then south he threw him. Then soft feathers he became

bi tco woc o di ye nan el Got' a ko go a a an ni go hi le' a ko go tu
to the place of his shadow he came again. Then "a a pretty nearly." Then water

dɪ xɪ si kə ał ai yi la a ko go dol yi ni nes t'an be da del kə'
dark it lies all he did. Then obsidian seeds he asked the name of.

a ko go yoł tak' te'i ni n do la' yił si da te'i ni n a ko go da ke-
Then he named them they say. Not one he missed they say. Then the last one

15 k'e yo mo' das da hi do xa yo ji da ci hi n t'e bi ya nans t'i do
owl which sat there, "I am not going to name it so. I it is because I am,"

n nit' te'i ni dn a ko go a a da ni ci ja je la' n jo n nt' te'i ni n
he said. they say. Then "a a truly my son, good," he said they say.

a ko go tu dɪ xɪ i si kə ai ye haiden la tu dɪ xɪ i si kə hi
Then water dark it stands that with he treats him. Water dark which-
stands

ye da dɪ ni go' n ne k'e go ai y n la a ko go ko wa al ts' s e yan-
with when he touched him with his hand like a man he made him. Then house
small he built for him.

¹ Also recorded es dnt.

gon a a ko go a kon ne' bi tsi zɨl ya a gon la a ko go bi gan ya
Then inside his hair for him he made. Then his hands for him

'a gon la a ko go bi la gan ya a gon la bi ke ya a go la a ko go
he made. Then his finger nails for him he made. His feet for him he made. Then

bi ke gan ya a go la anɨ ɨz li
his toe nails for him he made. All were.

ci ja je ka di' n t'e xan t'i ci ni te'i nin ci ta li xac t'i n jo
"My boy, now what you want?" he said they say. "My father, horses
I want." "Well,"

5 ni te'i nin li la' nan na dic t'e ni te'i nin

he said they say. "Horses some I will bring for you," he said they say.

a ko go li dɨ xɨ i go da tɨn t'e n ko' ci ja je ni te'i nin da' ai
Then horse black he brought down. "This one, my boy," he said they say.

"But that one

do da' ni te'i nin lai' i ci ki i da' ai ja ci li' ni te'i nin da' lai' i
not," he said they say, "another." "My kin, only that one is my horse," he said
they say. "But, 'another'

dic ni n jo ni go da na nas dza
I say." "All right," saying, he went back.

li li tso ge go da te' n t'e a ko go ci ja je ko' li n nɨt da'
Horse sorrel down he brought. Then, "My boy, here horse," he said.

"But

10 ai do da ni te'i nin ki yi xa di la li xol ze di la' ai ac' i da'
that one not," he said they say. "Kin, what one do you mean? Horse is named.
This is. That one I have." "But

lai dic ni ci ki n jo a dɨ i a ko na des dza ni go
another I say." "My kin, well, as you say," there he started back saying.

bec li gai ye go da te' i dol jak' bi ka' go da tci tin li li gai ye
Metal white down he brought one, on it down trail horse white

go da te' n t'e n ko ci ja je n nɨt' do da ai yi ki yi da' anɨ
down he brought it. "Here, my son," he said. "Not that one." "Kin, just all

ɨz li ni' n li i bi ka de ya n n jo a dɨ i bi ka na des dza
it is," he said. "Your horse for it I came." "Well, as you say." For it he
went back

15 bec do l'ɨ je bi ka' go da te' i tin ai di' li do l'ɨ i go da te' n t'
Metal blue on it trail down there horse blue down he brought.

t'e ko li yɨ n nɨt ai yi n nɨt ai aɨ dic ni ka di' n na des dza
"Here horse," he told him. "That is the one," he said. "That one I am talking-
about. Soon, I will start home,"

yɨ n nɨt' n jo n nɨt' da' ai' ja ci li' ni' na dɨ na ga dɨ i de t'aj
he said. "Very well," he said. "Only that my horse you you go home as you-
say." They two started away

a ko go yɨl de j aj a ko go ya iɨ ni' yɨl da j aj a ko go ya k'os
Then with him he went. Then in the middle of the sky with him he came.
Then cloud

dd xl go at dd dai hus t'a a ko go xa dd gac bil go da te'i nol l'ej
dark he covered him with. Then lightning with down he shot him.

a ko go bil naj nol l'ej n xol ze' a ko go ni gos ts'an bi ka' n ke-
Then Bilnajnol'l'ejn was his name. Then earth on it he alighted.

na dza

a ko go bi wi ye stt da yo na dza a ko go bi wi ye bl go jo
Then his grandmother where she lived he came back. Then his grandmother
was glad.

5 a ko go bi wi ye ba' e do al go jo si ba' e do al a ko go bi wi ye
Then his grandmother for him sang. Good song for him she sang. Then his-
grandmother

nl te go ba ya l'ti'
well for him prayed.

ci wo ye ni te'ini n n ku be'i hit' na hi go li ni te'ini n n jo
"My grandson," she said they say. "Over there that which we eat is living,"
she said they say. "Very well,"

ni te'ini n lu as teo ya n ya yi zes xi a ko go bi wo ye ya l n l'ti
he said they say. Woodrat he came to. He killed it. Then his grandmother he-
brought it to.

ai yi ci wo ye ni te'ini n a ko go na go des dza ga' ya n ya
"That one, my grandson," she said they say. Then he started away again. Rabbit
he came to.

10 yi zes xun a ko go nai des ti ko wa yo a xan ne go n yin l'ti bi wo ye
He killed it. Then he started home with it. House near he put it down. His grand-
mother,

il na gos ni' ci wo ye ni go bi dja n tel hi hi sel xi ni go bl na-
he spoke to. "My grandmother," saying "its ears being wide I killed," saying,
he told her.

gos ni' ai yi ci wo ye be'i hi na' hi a t'e
"That one, my grandson, we eat it is."

a ko go na go des dza bi ya n ya yi zes xi a ko go tsj' tc'o'ol
Then he went away again. Deer he came to. He killed it. Then tree Douglas-
spruce

bi l'a i zes xi a ko go na des dza na dza ko wa yo bi wi ye yd na-
under he killed. Then he started back. He came back. By the house his grand-
mother he spoke to.

15 gos ni' ci wo ye tsj' bis ga' da yo yei zel xin ai yi be'i hi na a t'e
"My grandmother tree dry carrying on his head I killed." "That one we eat
it is."

a ko go bi jan tc'o'ol bi jan yd n na a ko go bi ke dn ni go'
Then girl, Douglas spruce girl he married. Then not liking him

cac di i ba' yun la n wa yo n jo ne hi na kai yit n nit' hai yo
bears four for him she made. "Over there good ones are walking," she said.
"Where?"

ni yo da ge n jo ban t'ac
he asked. "Above here." "Well, we two will go there."

a ko go a ko yil dec aj yan aj n la' hi 'i ne yil n nit' hai yo
Then there he went with her. They two came there. "There you see it," she-
said to him. "Where?"

n la dil xli n tea 'i yil n nit' n jo bi ya yo de ya de ti' hi go
"There the black ones, the large ones," she said. "Very well, behind the hill I-
will go, after awhile

ko di' bi te'i na di nel yoc a ko go ci te'i' de ka nas tset' a ko go
here to them shout. Then to me they will run. I will kill them." Then

de ti hi go yi te'i' na di dil yaj
after a while to them she shouted.

5 a ko go cac tsi des tel a ko yi da' n ya bi k'a' go li go bul ti'
Then bears ran. There facing them he stood, his arrow having, his bow

(ul ti) go li go a ko go bi te'i' ts'ol tul a xa ni go yonl t'ok la'
having. Then to him they were running. Close he shot them. One

da la'e yus ka i ki di' go' la' na yus ka i ki di' go la' na yus ka
just one he hit. The next time one he hit again. The next time one he hit again.

a ko go ta gi da bi ya na ts tset
Then three, all he killed.

a ko go bi a ni hi tcak a ko go ai yi al ni n ai a t'e a ko go
Then his wife cried. Then "These' you told me; these they are." Then

10 da xa di ile ile' n ni n da ga ten di hi tcak a ko go da'a ku
"Easy tanned skins are made' you said." Nevertheless she cried. Then right-
there

sin nil da' na des t'aj ko wa yo yul na t'aj
while they lay they started back. By the house he came with her.

a ko go bi a i sit da' da' dec ye bi bi ka ol je da' bi'a it la-
Then his wife while she stayed there he went hunting. Deer for while he was-
hunting his wife pumpkin flowers

ta go ts'u hi xa de ya a ko go go! dil is hi na bi dnl ti
she went for. Then Gofills! took her away.

a ko go n de' na dza bi'a ni da di' hai yu ca lan ni zi a ko go
Then man came back. His wife was gone. "Where is she?" he thought. Then

15 a ko de' ya da' k'e yo bi ke' yul tsä bi ke' goz la' na ki go yo-
there he started away. The garden her tracks he saw. Her tracks were there, two.
Further over

we yo na des dza bi ke' na yil tsä
he went. Their tracks he saw again.

a ko go na des dza bi wi ye ya na dza ci wo ye n nit' te'i ni n
Then he started back. His grandmother he came to. "Grandmother," he said
they say,

de ya xai yo ci do woc 'i da n di' de ya a ko go a ko de ya bi sul
"I am going, where I do not know," he said. He started. Then there he went.
His flute

i dił dai dn t̥a da ła 'ai go dził das t̥a yo n ken ya a ko bi 'a ni
he carried with himself. Just one mountain where it forms a ridge he came down on.
There his wife

bi ke' yuñ ts̥a n de heł do' bi ke' yuñ ts̥a
her tracks he saw. Man too, his tracks he saw.

a ko go sul it dił da na is t̥a a ko go na ki da nal k'ud yo n ke-
Then flute he went with. Then second where there is a ridge he came down-
again.

na na dza a ko go bi 'a yi ke' na yuñ ts̥a n de do' bi ke' ai ge
Then his wife her tracks he saw again. Man too his tracks there.

5 a ko go xac ke
Then he was angry.

a ko go sul i dił da nai is t̥a ta go nai'o' a yo n ke na na dza a ko
Then flute he traveled with. Third place, where it stood he came down again.
There

bi ke' yuñ ts̥a
her tracks he saw.

a ko go bi sul i dił da nai is t̥a di go na yo 'ai yo n ke na na dza
Then his flute he went with. Fourth place where it stood he came down again.

a ko bi ke' yuñ ts̥a
There her tracks he saw.

10 a di yo ge da ni' n ken ya n de go li yo bi te'i' de ya a xan ne go
Up from there on foot he came. Man where he was living to him he started.
Near

ya n ya a ko go n ne go li yo n ya n ne' da 'ai e bi k̥o wa ya n ya
he came to him. Then man where he was living he came. Man that one his-
house he came to.

a ko go l'e' goz li n ne' do ła' bo i da
Then night was becoming. Man not one he saw.

a ko go n ne' ya n ya bi ts'i' i hi yi des 'a n ne' bu na da gol ni'
Then man he came to. His daughter he sent. "People tell them,"

yuñ n nit' a ko go da bi ya ił na gos ni' n de' da bi ya ni xes kai
he told her. Then all she told. People all came there.

15 na da il t'o yuñ n nit' a ko go na t'o do nai di le a ko go an ni ta
"Let us smoke," he said. Then a smoke they prepared. Then now,

ił na gos ni' n de' can ya ił n nit' ai yi n j̥o da dn nit' xa din go
they talked to one another. "Man came to me," he told them. "That is well,"
they all said. "From which way

n ya ci daił n nit' go tał ba ko wa di da bi da' d̥juŋ go na' ai bi l'ul
did he come?" they asked. "'From Gotalbakowa this morning the sun its beams'¹

¹ Literally "its strings."

xa na doz da' de ya n n nit' ci ki yi do ni' n na ya da lañ k'ε n za le
when they streamed out I started, he said." "My kin, he did not walk on the ground;
it is far,"

n nit' tε li tco¹ xas ti ye hi
he said, Chicken Hawk old man.

a ko go ci 'a et di ai bi ya ac t'i ai yi ko sɪt da no xa xoz ba
Then "My wife was not, that because I am." "That one there he lives, he-
wins from us.

n de' aɳt no xa xoz ba dan tε ci ni' n la le no xi djo ni da' ai do-
People all he wins from us. Perhaps you, come, help us." "That I am not here-
for that purpose;

5 bi ya ac t'i da na ci dɳ l'ok' go ac t'i n jo a ni da ya t'en di ci ts'i-
I have other business I am." "Well," he said "anyway, my company

la da aɳ ca xoz ba dan t'ε ci² nan noc ka
all he won from me. Some way I beg of you."

n jo yɪs ka bi gos zi yɪs ka ta tε'ε a go le tsi' di i xa do ka
"Well, tomorrow we will find out. Tomorrow sweathouse make. Sticks four-
kinds bring.

nai jonj a'l ne' a ko ne' go jo si xa di ta a ko go tsi' be' i di ka'
Najonc poles make. Inside good songs we will sing. Then sticks we will play-
with

al ne a ko go be is ka bi na jonc bal za ta tε'ε xo ne' ε do aɳ na ki-
make." Then they play with najonc poles they made for him. In the sweathouse
he sang. Twelve

10 za da xai dn' a aɳ al za
he sang. Everything was made.

yɪs ka hi Ge djan go na' ai bi l'ul xa no doz da' na des dza na-
The next morning sun its beams when they streamed out he started back
where they play najonc.

jonc k'ε yo a ko go ni bi ji' nai yi nes γan ni xol ze la' i go lɪs hi
Then his name Naiyenezgani was called. The other one Goklɪs

bi ji' a ko go dzɪ das ta di dil γac a ko go bi noɳ cil ni go
his name. Then mountain where it stands he shouted. Then he shouted saying.

dai nec cil a ko go ce le n ya la' n nit' ni yan' n nit' da xa o co le
He made him stop shouting. Then "Cele, he has come," he said. "I have come,"
he said. "Let us play,

15 ce le da' do n t'ε ba i de jonc da ce le i dɳ jonc no' n ne' wai-
cele." "But not anything is I play with." "Cele, we will play." "Well, people
all those

¹ "Hawk, catches chickens," was informant's comment. In several other places "yellow-tailed hawk" is mentioned in addition, (pp. 258). Pelican has been used, based on descriptions, and is probably the correct rendering.

² Perhaps, "you are some kind of a person," is the meaning of the word. It was explained that because he came so far in a day they knew he had supernatural power.

³ "My antagonist" in a game.

da wa' ba di conc ci hi i ki di go do let
we will play for them. Me the last time it will be."

a ko go i de conj a ko go ba se bi tci' yic lic a ko go ba se
Then they began to play. Then the hoop its nose he hit. Then the hoop

il ke xes ta n la yo tcil bi yi yo ne' o tag a ko go xe' n nit da t'e
broke apart. Over there bushes right in it ran. Then "Xe'," he said. "Why

ci ba se xonl lic n nit' xe' da don nit' n na jonc n tcon' la n de'
my hoop you hit?" he asked. "Xe'," he said. "Your pole is bad. Man

5 bun na conc ya tel e ni go bi na jonc xa yn nil n jo ga dn ni
his pole this sort," saying his poles he took up. "Well, as you say:"

a ko go na yi nes gan ni bi na jonc ye' i de conj go lit is hi ba go-
Then Naiyenezgani his pole he threw with. Goldsi he beat.

nes na xa la' ce le ca go nni na cit tsul la da il ni yo na ni nil
"Oh! cele, you beat me. My company half I bet again,"

yil n nit' n jo n nit'
he said. "All right," he said.

a ko go yil na dec joj gol lit is hi ba na go nes na a ko go xa la'
Then he started to play with him again. Goldsi he beat again. Then "Oh!

10 ce le la' go hi le na do nit' no' na do nit' tsi ya na gol ye de'
cele, another way it will be," he said. "Very well," he said. "Hair across the-
gulch

be' i dn kat n nit' no' na don nit' a ko go na yi nes gan ni ci
we will run with," he said. "All right," he said. Then Naiyenezgani, "I

ci tsi zil do la da n di tc'i k'e n nit' a ko go bi tsi la da nai n nil
my hair is not much, but I will try," he said. Then his company he wagered.

a ko go nal yoj ts'i nan tsi ya na zil tel go' no' ni' da' ni go ni
Then, "Gulch across his hair it reaches." "Well, you, just you," he said

tc'i ni n a ko go gol lit is hi ne t'a. bi tsi zil il ki des dont a ko go
they say. Then Goldsi put his head down. His hair he untied. Then

15 bi tsi zil da hl go jo ya n t'e na yi nes gan ni na ne t'o bi tsi zil
his hair right in the gulch it was. Naiyenezgani put his head down again. His hair

il ki hes ta hil yo ji xa na yo xa na dez tel go nes na
he untied. The gulch the opposite side it was going up. He won.

xa la ce le n nit' tc'i ni n k'at na na la go hi no' n nit tc'i ni
"Oh! cele," he said, they say. "Now we will play another game." "All right,"
he said they say

tsi' hi go be cit tsul la da la' na ni nul n jo' ce le ni tc'i ni n
"Tree we will strike, with my company another I will bet." "All right, cele,"
he said they say.

a ko go gol lit is hi na yi nes gan ni lei dle' go dza tsi hi go a ko go
Then Goldsi Naiyenezgani they played with each other. Here tree they strike.

Then

go lɪ is hi tsi' yi go a ko go tsi' yi tɕ'i' da hi ya tɕn i do na hi'-
Goldisi tree he struck. Then tree to it he went. The tree did not move.

na da a ko go na yi nes gan ni da hi ya a ko go tsi' yiz go i la yo
Then Naiyenezgani went to it. Then tree he struck. Over there

na go' a ko go go nes na'
he knocked it. Then he won.

xa la ce le ca go nenɪ na' na na la go hi le n ni tɕ'i ni n n jo
"Well, cele, you beat me." "We will play another game," he said they say.
"All right,"

5 n ni tɕ'i ni n il xa dn t'ac ni tɕ'i ni n jo ni tɕ'i ni a ko go da ci
he said they say. "We will run a footrace," he said they say. "All right," he said
they say Then "Just myself

na i dɛnɛ ti ni tɕ'i ni ci gan ci dɛjat na ki bɛ' i na' hes dza dai inɪ la
I will bet," he said they say. "My arm, my leg, two with I bet. Both

i k'i do ɟɛ ca gu nez na go n jo n ni tɕ'i ni n
you may cut off, if you beat me." "All right," he said they say.

a ko go il xa dec t'aj a ko go na yi nes gan ni go lɪ is hi ai bɪ
Then they started to race afoot. Then Naiyenezgani Goldisi that one with him

ɪ xa dec t'aj a ko go n'za yo dɪɪ si'an ni yi nat le sit dnɪ tel
they started to race afoot. Then far away mountain the one which stands around it
they ran around together.

10 a ko go na yi' nes gan ni i ts'ɛ nal got' go nez na xa la ce le ca go-
Then Naiyenezgani first ran back. He won. "Well, cele, you beat me.
nɪ na na tɕ'i le le
You have taken all."

a ko go bi gan na di tɔ bi dɛjat na di tɔ a ko go ko wɔ bi dɛit
Then his hand he cut off. His leg he cut off. Then house old

goz 'a yo ne' o doz a ko go ko ts'it da go dez 'i a ko go kɔ'
standing in it he crawled. Then there up he looked. Then fire

bɛ' dɪ ne' i yunɪ tsɔ a ko go na di doz a ko go nai dn la a ko go
one makes with he saw. Then he crawled up. Then he took them up. Then

15 ni yun tɔ la' i dai dn tɔ bin l'a ɟɛ yunɪ tsot' a ko go yi dɪ his
he put on the ground. One he put on the stick. Against his cheek he rubbed. Then
he twirled it.

a ko go dil la a ko go l'o' bɛ ko wɔ yi ko dn nil a ko go lɪt bɪ
Then smoke rose. Then grass with house he placed. Then smoke with

xa go' bi ga di' t'a ji xa na dzi' ci do n co da' do leɪ n nit' n de'
he came out. From above it back he spoke. "I not good will be," he said. "Man

bi dɛjat da hil to di bi gan da hil tɔ di ai ci ac t'i do ni tɕ'i ni
his leg if it breaks, his arm if it breaks, that I I will be," he said they say.

a ko go na yi nes gan ni ɔɪ na go nes na a ko go na yi nes gan ni
Then Naiyenezgani all he won back. Then Naiyenezgani

bi a il na des t'aj a ko go bi a ni bi a nas dlj a ko go go li yo
his wife he started back with. Then his wife had been his wife she became again.
Then where he lived

yl na t'aj a ko go bi wi ye bl go jo a ko go yl na t'aj yo yl
he came back with her. Then his grandmother was pleased. Then where he came back-
with her, with her

bi kq wa la yo na des dza
her house another place he came back.

a ko go tse na go le' na bud ntl ti del gut bi got' bi ta das sn nil
Then Ts'innagoli took him up. Delgit his knees he put across himself.

5 del gut bit dl bi t'a bi das n nil tse na go le na bud ntl ti bi ga yo
Delgit his blood inside he put across himself. Ts'innagoli took him up. Above

xa bus ti a ko go tse yi bi des te a ko go dl gut bit dl tsi des si'
he took him. Then rock he threw him on. Then Delgit his blood flowed out.

a ko go da nai dnl ti bi ja je sin nil yo n yinl te' da' tse bi ka di'
Then he took him up again. His children where they live he brought him then rock
on it

da nes da a ko go bi ja je bi te'i' n des ta co yl n nit' ci ma' co
he sat. Then his child to him put its head down. "Co," he said. "My mother,
'co'

n nit' da jo go a ni bi ke ka' teic a ni yl n ni a ko go na di t'ag
he said." "It is all right, it makes a noise, the air whizzing through says it, she told it
Then she flew away again.

10 ai da' na di dza na yi nes gan ni a t'i a ko go yi te'i' xa dzi
Then he stood up, Naiyrczgan did it. Then to it he spoke.

xa go go ni ma na da le yl ni xnl ts'a bi a de xil tnl a ko go
"Under what circumstances your mother she comes back?" he asked. "Rain female
comes down then

na da ni ni ta hi nai do nit' xnl ts'a bi ka hi hl tnl go na da le
she comes," it said. "Your father?" he asked again. "Rain male when it comes-
down, he comes back,"

yl ni a ko go n nag ge hi ai hi lo il tnl go na da le ni te'i ni
it said. Then "Your brother?" "That one hail when it falls, he comes back," he-
said they say.

n jo n nit'
"Well," he said.

15 a ko go ai bi ja je ni bi ni yi hez ti' ya yi hnl kat da bi ya
Then that his child it face he struck. He threw him down, all.

a ko go l'o' yi nij bi ka yo n yenl ts'o nez ti a ko go tse na go le
Then grass he pulled up. On him he put it. He lay there. Then Ts'innagoli

da 'ai e na t'ag da nez da n de la' nai ntl ti go tse' hi des te a ko go
the same one flew back. He alighted. Man another he brought. Rock he threw-
him on. Then

tse yi ka di' da nez da del git bi got' ye yonl luj yil na tc'inl luj
rock on top he sat. Delgit his knees he struck him with. He knocked him over.

a ko go la' a na nez da go del git bi got' ye na yonl luj yo we yo-
Then another one when he sat there Delgit his knee he struck him with. Over
'an on go' a ko go bi nag ge ni na na dza dl git bi got' ye yil-
he threw him. Then its brother came back. Delgit his knees he struck him with.

na tc'inl luj a ko go al
Then all.

5 . a ko go ai bi ka de da nes da bi l'a yo dez 'i go bi ko' na da-
Then that on it he sat. Below when he saw his fire where it arose

tj yu do bl go jo da a ko go xa go ac ne' n zi go das da a ko go
he was not happy. Then "What shall I do?" thinking, he sat there. Then

tc'a ba ne san ne hi yunl tsq bi l'a yo tse bi yi yo a ko go ci wo ye
bat old woman he saw below in the cañon. Then "My grandmother,

go da' tc'i na can de ni go dl yoc a ko go do i di ts'ad da a ko go
down can you take me?" saying he shouted. Then she did not hear. Then

na di dil gaj ci wo ye na do nit' a ko go i diz ts'a ye o n tel la
he shouted again. "My grandmother," he said again. Then she began to hear. "Ye o,
What is it?"

10 n di ci wo ye n tel la' xa na do na tc'i ga da n tel la xa na ci wo ye
she said. "My grandson, what is it? What are you after? Not anyone goes up there.
What are you after?" "My grandmother,

ci tc'i' xa si na go da' tein na ci de
to me come up. Down take me."

a ko go bi tc'i' de ya il tsq' tse yi na hil luj xa go ya a ko go
Then to him she started. This way and that rock she alighted on, she went up.
Then,

ci wo ye yil ni go da' ci na ci de ci wo ye do nac yo da da da yu
"My grandmother," he said, "down take me." "My grandchild, I am not strong-
enough what

a dn ni da ga ten di di n na' nanc te da' da n da ta tsa bi yi'
you say, nevertheless this your eyes when I put on sit on it. Basket in it

15 da n da ci wo ye ye da ga an le hi la' do da le ga' on ye yo an ne-
sit. My grandchild, don't pull it up, don't do it. Dangerous you make it.

hi la' do da' an ni dic de
Not I take you down."

a ko go yi ka' da nez da go da na bi yes di a ko go yil ni yo
Then on it he sat. Down she started to take him. Then halfway

na bo del hai yo ca' ci des yi n zi a xan ne go go dzi a ko go xat-
she was taking him down, "I wonder where she is carrying me," he thought. Near
more then up

dat yi di hez la bi na nan t'i hi a ko go de tj tcin gal a ko go
he lifted it, his eyes that which was over. Then a little he looked. Then

san ne he go da' tce n go' ko! go da tce n go' bi ko yo go l'a
old woman down she fell. With him down she fell. The stream (?) under him

nan kat
she struck.

a ko go na yi nes gan ni bi i ze' hi na hi ye yi yol a ko go
Then Naiyenezgani his medicine living with he breathed. Then

nl te go na de yol n jo nas dli a ko go tse na go le bi t'a san ne he
good she breathed again. Good she became again. Then Ts'innagoli his feathers
old woman

5 ai yin la ci yo ye bi t'a da 'a dñ ni go la go a yin la da' na yi-
he gave. "My grandmother his feathers just as you said many I made." Then
Naiyenezgani

nes gan ni na des dza a ko go san ne he na des dza al do' a ko go
started home. Then old woman started home too. Then

ci wo ye a xi ye' e' yil n nit' n jo go a cñ la na des dza na dn da'
"My grandson, thanks," she said. "Well you have healed me. I will go back. You-
go

hel do' yil n nit'
too," she said.

a ko go na yi nes gan ni bi ko wa n yo na dza a ko go bil go jo
Then Naiyenezgani where his house was he came back. Then he was happy.

10 bi wo ye es san ne hi bil go jo a ko go n jo go nan nes da tc'i ni n
His grandmother the old woman was happy. Then well they lived again they say.

THE SNAKE CEREMONY.¹

ał k'i da' go de ya te'i ni n go tal ba ko wa di' n ne' na ki dez aj
 te'i ni n dez ba yo a ko go na ba te'i ni n a ko go da jo go² t'a ji'
 na des t'aj tu dɬ xil bi ko' bi te'i' yu na t'ac a ko go n ne' et di go
 da bi ja' na t'ac te'i ni n tu dɬ xil bi ko' yo na t'aj
 5 a ko go n ne' bi ke' da yuɬ tsɔ na dail ka' a ko go tse n tea i
 si 'a ai ji' o ya lañ ɬe a ko go n ne' bi ke' i da di a ko go tse ɛ dli'
 tce ki a da t'i la ni go do t'ac q'i 'a no xel ka yo hɛn t'ac le'
 a ko go yu we yo be yɬ ka yu kɔ' dai diɬ lat a ko go i ka ba ne
 xa de ya ya n ya k'in ti' a ko go das si ne yuɬ tsɔ a ko go bi ts'a'
 10 xa 'al got' i 'an yu ne' a ko go bi k'as n ya nal got' yiɬ na gos ni'
 n la yo' das sin ne xa 'al got' n nit' n jɔ ban t'ac a ko go yi te'i'
 dej 'aj yan 'aj ɬic na dɛn tɔ xai ni xec ɬic a ko go yu ne' yi na-

THE SNAKE CEREMONY.

Long ago it began they say. Where the dance house is men two
 started | they say. Where they were going to war . then they came
 they say. Then just back | they two started to return. Black river
 its bed near it they came back. Then people being none | just-
 themselves they two came back they say. Black river its bed
 they came.

Then person his tracks they saw. They followed the tracks.
 Then stone large | lay there. There he had gone in it seemed.
 Then person his tracks were gone. Then, "Stone echo | girls
 did it," saying, "let us go. The sun is setting. Where we will-
 spend the night let us go."

Then over there where they camped fire they started to build.
 Then sotol stalk | he went for. He came to it. He broke it off. Then
 porcupine he saw. Then from him | it ran, its hole in. Then
 his brother he ran to it. He told him, | "Over there porcupine ran-
 away," he said. "Well, let us go to it." Then toward it | they two-
 started. They came to him. Stick he took up. He sharpened it. Then

¹ Told by Albert Evans. The free translation occurs on pp. 64-67 above.

² See note p. 160 above.

da ts'il get a ko go bi ts'o' dais dis xə dais diz a ko go nai des tɿ
a ko go kq' dai dił lat' kq' dai des ne' a ko go kq' dai nɪ la'

a ko go tse yił de da des tceɣ a ko go da si ne' kq' bi yi' yo ne'
o dais ti kq' ye dai xe zit' a ko go nez ke ił na ji' a ko go l'e is 'a
5 a ko go ɪ ts'a' l'e xo sa' da sun ne xa dais tɿ a ko go n ne' da lai 'e
yol gal lai do yi ya da a ko go da ɪ nɪ xaj a ko go de tɿ hi go da lai 'e
n ne' te'ɪ n na ts'it a ko go n ne' la' te'ɪ n na ts'it a ko go dai ɪ nɪ la
te'ɪ n na das ts'it ɪ te'ɪ xa dzi

a ko go ci dan da' do bi k'e yo ci te'ɪ go de ya da' dan da'
10 na na go tɪ dɪ ni le na den ts'a yo go t'a ji' na den t'i xe la' bɪ dɪ nit'
bi k'is n yi te'ɪ xat dzi a ko go n jɔ n nit' da ɣa t'en di a ko
ts'it da a ko go xaił kə hi bi te'ɪ a xa de a ko go an ni ta' dan da
hił ts'ak n nit' a ko go na dɪ da' ci k'is n t'a ji' na dɪ t'i xe la'
a ko go i gai ye bił da nan k'it' xa sin ya go t'a ji' na don t'i xe la'
15 do da' le ɣa'

a ko go bi k'is n na des dza xa yɪ nɪ k'a yo a ko go i ɣa ye bił-
na nal get yu xai ya a ko go si des kez n t'e ca yi ɣa a ni lan n zi
a ko go t'a ji' na dez ɣal a ko go yɪ nɪ tsə sit da yo yɪ nɪ tsə n t'e ci
hi ɣal go yɪ nɪ tsə da' dais got a ko go go tal ba ko wa yo nal got

20 da dan' n nit' na goc ni' go ye go go de ya n n nit' a ko go
tu dɪ xił bi ko yo da dan' n nit' n jɔ be go zi n di a t'e n nit'
a ko go n de' da bi ɣa ɪ la 'at dza

a ko go dju na 'ai bi l'a yo te'ɪ n ni ɔ t'a a ko go la yo na di-
t'a yo go ni ɔ t'a a ko go la yo o na 'a t'a yo go ni ɔ t'a a ko go
25 la yo na xo k'os se' bi ya yo go ni ɔ t'a a ko go da do i dez ə
go li go le na xe za

a ko go ai di' da bi ɣa na des sa tu dɪ xił bi te'ɪ na des za
a ko go be go t'i ne' be' n ke ge t'i go na de za a ko go ai ge nan za'
a ko go n de' di yɪ ɪ cɪ lɪ n da ni hi la n 'i da bi ɣa nanɪ sə a ko go
30 n de' ai ge sit da ni da di a ko go ai da di yi ni do la' yo 'i da
a ko go ai ge n do' xa na de za da' a ko go bi ke' ja' xa da gon tɔ
do xa k'i da

a ko go l'ic ai bi ke' da gonɪ tsə a ko go ai ci' da dɪ nit'
a ko go n la le di yi bi ke' doñ kə da dɪ nit' a ko go ai bi ke'
35 na de za ai to dił xił bi t'a nan za a ko go te'e da ił 'i a ko go

inside he stuck it. | Then his quills he twisted it. He twisted it out. Then he began to carry it back. | Then fire they were making, fire they kindled. Then fire burned.

Then stones with it they lay the fire. Then porcupine fire in it | they put it in. Fire they covered it. Then they two sat on either-side. Then night was. | Then each way night was porcupine they took out. Then man just one | ate it. The other he did not-eat it. Then they slept. Then little while just one | man he woke-up. Then man other woke up. Then both | woke up. To each-other they spoke.

Then, "I death¹ (?) to me begins to happen. Misfortune | tell about me if you get back. Back don't look," he told him. | His brother to him he spoke. Then "All right," he said. Nevertheless there | he stayed. Then daybreak to it near then, "Now death | I feel," he said. Then "You going my brother back don't-look. | Then soapweed ridge when you get up back don't look. | Don't do it."

Then his brother started back. When it was daylight then soapweed hill | he went up. Then he thought about it. "What for he said it?" he thought. | Then back he looked. Then he saw, where he sat he saw. Something | was going when he saw he ran. Then Gotalbakowa, he ran back.

"We had bad luck," he said. "I tell you dangerous it happened," he said. Then | "Black river its stream we had bad luck," he said. "Well, we will find out it is," he said. | Then people all were in-one place.

Then sun under he sent word. Then another way south | he sent word. Then another way west he sent word. Then | another-way dipper under he sent word. Then just not long | where he-lived they came together.

Then there all started. Black river to it they started. | Then sheet-lightning with they can see well they started. Then there they came. | Then men, "Supernatural I am," they say, many. All came there. Then | man there who was sitting was not there. Then those supernatural ones not one they saw. | Then there long time when they stayed there, then his track only they look-for. | Nothing is there.

Then snake that its track they saw. Then "That is the one," they said. | Then "Come, this after him let us go," they said. Then this after him | they went. That Black river by they stopped.

¹ Probably this is not the literal meaning.

di di gi nc li da ni hi la dza n la le tu dɬ xil de t'i yu da' go
da di xol ze da ni te'e a dail 'i a ko go do la da

a ko go di' be go t'i ne ai de t'in yu da go da yi di xun la a ko-
go bi l'a na de za a ko an ni ta bi ke' nan za a ko go xai ya
5 na de za ai yi bi l'a na de za a ko go tu' le dn lɪn bi te'i yu na zel
a ko go tu le dn li ni ai ba nan za a ko go do xa k'i da' an ni ta
xai ya na de za a ko go tu q'a' ba nan za a ko go xai ya na de za

a ko go yu wi ya yu nan za a ko' da yɪnɬ tsɔ a ko go ai ge
n de' da bi ya i nanɬ tsɔ a ko go n ne' n 'i du ai da' a ko go
10 an ni ta di yi ni bi ba se di i be' ya nanɬ tsɔ a ko go 'ai ge an-
ni ta da lai 'i bi k'e dol baz a ko go bi k'os hit t'i si li a ko go
bi ba se la' bi ke na dol baz a ko go il ni yo n de' k'e go hit t'i
nas dlɪ a ko go la' bi ke na dol baz a ko go yo ya go hit t'i nas-
dlɪ a ko go la' bi ke na dol baz a ko go ɔnɬ da xo t'e he n ne' nas dlɪ

15 a ko go t'a ji' na de za a ko go go tal be ko wa bi te'i yo na-
de za a ko go a ku' na zel a ko go a ku' n jo go na zel a ko go
yu we yo bi te'i' a xan ne yo na de za a ko go yu we yo bi te'i yo
a xan ne go n go n ya 'ai ge nan za

a ko go yu we yo dza tse xa dec gi j gol ze da dn nit' a ko go
20 dza di yi gon li da ni 'ai ge ɔnɬ yu we na de za a ko go yu we yo
nan za dza tu lit tso gi xa li gol ze da ni an ni ta dza di yi
go li da ni

a ko go dza n ne' n 'i da bi ya t'a ji nanɬ sa a ko go yu wo
na de sa¹ go tal ba ko wa yo di yi ɬ t'a xa t'e hi da bi ya go li ye
25 nanɬ sa a ko go an ni ta dza n ne' ɬ 'an ne go xa daz t'i 'i da bi ya
dza a gol za an ni ta ai dza di' il ts'a' da bi ga be' go di xe ya
te'i ni n

a ko go an ni ta dza na k'i dza da l'e' go dzɪn tal do xat dn
il xaj go da' da bi ya dez i go an ni ta ɔnɬ a dez la a ko go n de' n 'i
30 n jo nas dlɪ a ko go dza di' n de' bi ji' ba' a da gos za te'i nɪn
an ni ta ta dn na ki yu xa t'i' go' a gol za an ni ta dza il ts'a yu
n ne' di xez del a ko go il 'an da xa dji go' a gol za an ni ta dza
di yi go li do lɬ ni te'i ni n

a ko go di be' i na hi ba' a gol za a ko go nes t'an ta dn na ki
35 yu xa t'i go a gol za di ye' da xun na do ni te'i ni n a ko go n de'
bi nes t'a' ba' a gol za a ko go n ne' na gol ti ni be' ba' nan t'i do

¹ The last syllable should be za.

Then in vain they tried. Then | these, "Supernatural I am," they-said, many. There "Come, Black river little up | lift up," they-said. In vain they tried. Then nothing.

Then this lightning that one a little up lifted it up. Then | under they started. There now after him they went. Then down-stream | they went. That under they went. Then water comes-together close they were coming. | Then water comes together that they came to. Then nothing there. Now | down they went. Then water stands they come to it. Then down they went.

Then beyond they came there they saw it. Then there | people all stopped. Then that person was not that. Then | now a supernatural one his rings four with they came to him. Then there now | just one on him he put, then his neck can see it was. Then | his ring another on him he put again, then middle like a-man can see | he became. Then another on him he put again, then nearly all he was seen | he became. Then another on him he put again. Then all that way man he became.

Then back they started. Then Gotalbakowa toward it they-went back. | Then there they were coming back. Then there all-right they were coming back. Then | beyond to it close they came. Then beyond to it | when near it became there they stopped.

Then beyond, "Here 'Stone forked' is called," they said. Then, | "There supernatural one lives," they said. There all beyond they started. Then beyond | they came. "Here 'Water-yellow comes out' is called," they said. Then "Here supernatural-one | he lives," they said.

Then here those people all back they came. Then beyond | they went. Gotalbakowa supernatural ones different kind all where they live | they came. Then now here people different ways those they talk all | here they made. Now that from here each-way all with they scattered | they say.

Then now there twelve nights when they danced nobody | slept; all were awake. Now all they made. Then that man | good was again. Then there people their names for they made they say. | Then thirty-two kinds they made. Now here away-from each other | people they went. Then different ways they call-with they made. Then, "Here | supernatural ones will live," he said they say.

Then these we live with for them he made. Then fruits thirty-two | different kinds he made. "These with they will live," he said they say. Then people | their seeds for them he made.

n nit' te'i ni n a ko go n de bi na da' ye na na do' n nit' a ko go
 bi' o na ya i ye da n na do ni te'i ni n a ko go na da' ye da xun-
 na do' ni te'i ni n ko' be' dai t' es go a ko go di ci djil ye da xun-
 na do ni te'i ni n a ko go di' a nol djε Ge xwoc na ki yu xa t'i' i
 5 ba' al za te'i ni n a ko go an ni ta da xo t'ε he' ba' ke dol za
 a ko go ye' da xun na do le' ni te'i ni n

a ko go di dji hi ba' al ne' ni te'i ni n a ko go la' p'ε' ba'
 al za te'i ni n la' dji ba al za te'i ni n a ko go di da nai xi ti hi
 ba' al za te'i ni n a ko go di' la' goz k'az go' ba' al za te'i ni n
 10 di' la' goz do go al za te'i ni n a ko go na ki dza da' da na xi ti'
 ba al za te'i ni n a ko go il ni yu ba' il te'ε nil te'i ni n a ko go
 la' set dog go ba' al za te'i ni n la' hi si k'az go ba' al za
 te'i ni n

an ni ta dza an' iz li te'i ni n a ko go di ni' bi ka' a go-
 15 t'ε hi ba al za te'i ni n an ni ta n ne' ni gos ts'an bi ka' n jo go
 go li do le' ni te'i ni nant'a hi a ni te'i ni n k'a di' ci no xun
 na di ci do ni te'i ni n a ko go ci da bi ya ci ja je nol li do le'
 ni te'i ni n a ko go ci da xa go as tsa i yu go no xi da xa go no te'i'-
 go' do ya l ni te'i ni n

20 a ko go ci n jo go no xai ac ti' do le' ni te'i ni n a ko go
 an ni ta da xo t'ε he ye' ku te'i ya ti' te'i ni n n jo go ka' a gon-
 la da' a ni te'i ni n an ni ta ci bi ya yo gonc li do ni te'i ni n
 di na gon ti ge nes t'an no xan nant' i do le' ni te'i ni n an'
 ic tei goc la ni te'i ni n di da bi ya il k' i go doz dont ni te'i ni n
 25 ai da' di a dε ni hi bi da got dzun' tsun' le

an ni ta dza n jo go no xa' ic tei goc la ni te'i ni n an ni ta
 ni gos ts'an bi ka' n go no le ni te'i ni n' ai da' ci' da co ka do
 ni te'i ni n' k'a di' an' ni te'i ni n di do an' te'i di go a go t'ε hi
 no xa' ic dε la ni te'i ni n' a ko go di a dε ni hi do' da co dla-
 30 da yo go do no te'i' gon jo da do le' ni te'i ni n a ko go ci'
 dac n na l ya da ti' do le' ni te'i ni n ci dac en na l na ts' i da kez-
 do le' ni te'i ni n an ni ta an' di be' no te'i' ya ti' an ni ta
 n jo go n go na le n si' go' a dε ni ni te'i ni n' a ko go ci' dji hi
 da bi ya na dε da' do' no xi nec i go ni te'i ni n a ko go no xa'
 35 n jo go na tses kes do' ni te'i ni n di n de nes t'an bi xa dan dan
 ye' na xε ni go ba' a goc la ai jn no xi ye' ni te'i ni n' ai n ne'

¹ Probably *ai ja no xi ye*, that only is yours.

Then, "People rain falling with for they will grow," | he said they say. Then, "People their corn with they will live," he said Then | "(A weed) with they will live," he said they say. Then, "Agave with they will live," | he said they say. "Fire with they-will roast, then acorns with they will live," | he said they say. Then this giant cactus, cactus two ways called | for them he made they say. Then now all kinds for them were planted. | Then "With them they will live," he said they say.

Then "This daylight for them is made," he said they say. Then another night for them | he made they say. One day for-them he made they say. Then these months | for them he made they say. Then these some cold for them he made they say. | These some hot he made they say. Then twelve months | for them he made they say. Then in middle for them he divided they say. Then | some hot for them he made they say. Some cold for them he made | they say.

Now here all became they say. Then this earth on it the kinds | for them he made they say. "Now people earth on well | will live," he said they say. The chief said it they say. "Soon I you | I will look over," he said they say. Then, "I all my children you will be," | he said they say. Then "I if I do-anything, you will do the same," | he said they say.

Then, "I good for you I will pray," he said they say. Then | now all kinds with they talk they say. Good for them when he-had made it | he said it they say. "Now, I on top I will live," he said they say. | "This, if it rains seed for you will grow," he said they say. "All | I finished," he said they say. "These all are straightened out," he said they say. | "Now this what I say you must remember."

"Now here good for you I have finished," he said they say. "Now | earth on you will live," he said they say. "Now me you will pray to me," | he said they say. "Soon all," he said they say. "These all different ways | for you I made," he said they say. Then, "This what I say if you do not believe | not to you it will-be good," he said they say. Then, "I | in my presence you will-talk," he said they say. "I, in my presence you will think," | he said they say. "Now all this with to you I say. Now | well you will live I thinking I say it," he said they say. Then "I days | all I will go across I will be seeing you," he said they say. Then "For you | good I will think," he said they say. "These people fruits their pollen | with when I talked to you for I made it,

ni gos ts'an bi ka' n ne no li ni no xa' ac la ni te'i ni n ai ai
 ja be' na da co ka le ga' ni te'i ni n di la go ya ti' no xi te'i' hi
 da bi ya da xol tsot' k'a di' di anł no xi te'i' ya ti' a ko go di
 a gon t'e hi da bi ya no xil te'in na xac la ni te'i ni n di an ni ta
 5 il ts'a yo di xo del ni te'i ni n anł a ko' ni te'i ni n ci bi ga yo
 n gonc le yu de ya ni te'i ni n k'a di' da ku hi gu' anł ni te'i ni n

THE SISTERS ARE LURED BY A FLUTE.¹

al k'i da te'un ni n' n ne' go li te'i ni a ko go n ne' la go go li
 te'i ni ai ge na li' n na ki n t'e ci yi diz ts'a a ko go ai na lin
 na ki d k'is n hi hi sol yi diz ts'a a ko go ci dj n nt' dan jo ne hi
 10 a ni yo don t'ac n nt'

a ko go a ko' dej aj a ko go yo we yo n za yo sol a ni a ko go
 a ko hi'ac a ko go dlq' li tci hi yan aj hai yo de co aj ni
 te'i ni n' den jo ne hi a ni yo den t'aj ni te'i ni n' 'ai ci' a dic ni
 ni tci ni kal la hi a dn ni ni te'i ni a ko go a dn nt' dj e ak
 15 dj e ak a ko ni do' da ył n nt'

a ko go yo we hi na dec aj a ko go xac bi di yan aj a ko go
 xai yo dec go aj n nt' a ko go den jo ne hi a ni yu den t'aj n nt'
 ai ci a dic ni ni tci ni n' a ko go xal la' a dn ni hi ni te'i ni n'
 a ko go ya·ya· ni te'i ni n' ni do da' ni te'i ni

20 a ko go yu we yo na dej aj a ko go a ko xa go' yan aj xai yo
 de co aj ył n nt' n ko' den jo ne hi a ni yu den t'aj ni te'i ni n'
 a ko go xal la a dn ni hi ni te'i ni n' a ko go a dn nt' wo o·
 wo o· n nt' te'i ni n' ni xe do da n nt' te'i ni n'

a ko go yo we dej aj a ko go yo we yo goc ni ye yan aj a ko go
 25 xai yo de co aj ni te'i ni n' den jo ne hi a ni yo den t'aj ai ci
 a dic ni ni te'i ni xal la' a dn ni hi ni te'i ni a ko go i·i· ni
 te'i ni a ko go ni he do da ni te'i ni

a ko go den jo ne hi a ni yo n'aj a ko go sol dai dz ts'a
 ci dj e' ko' an nil ts'ak bi ya de t'aj ni a ni q a go bi te'i' n t'ac

¹ Told by Albert Evans. The free translation will be found above, pp. 69-71.

that you use," he said they say. "These people | the earth on, people tribes for you I made," he said they say. "This this | only with pray to me," he said they say. "These many languages to you | all you hold. Soon this all to you I talk. Then these | kinds all I leave you (?) I made thus," he said they say. "These now | each way scatter," he said they say. "All this," he said they say. "I on top | where I live I go," he said they say. "Now so much all," he said they say.

THE SISTERS ARE LURED BY A FLUTE.

Long ago they say. People were living they say. Then people many were living | they say. There maidens two something they-heard. Then those maidens | two sisters of each other those flute they heard. Then, "My sister," she said, "that very good | where he-makes the sound let us go," she said.

Then there they two started. Then beyond far flute sounded. Then | there they 'wo went along. Then bird red they two came to. "Where are you going?" he said | they say. "The very good where-it sounds we two are going," she said they say. "That I I said it," | he said they say. "Well, say it," she said they say. Then he-made a noise, "Djeak, | djeak, so," he said. "No," she told him.

Then onward they two started again. Then quail they two-came to. Then, | "Where are you two going?" he said. Then, "The very good where it sounds we two are going," she said. | "That I I said," he said they say. Then, "Well, say it," she-said they say. | Then, "γa. γa." he said they say. "You, not," she said they say.

Then onward they two started again. Then there turtle doves they two came to. "Where | are you two going?" he said. "Here the very good where it sounds we two are going," she said they say. | Then, "Well, make the sound," she said they say. Then he said, "Woo· | woo·," he said they say. "You, not," she said they say.

Then onward they two started. Then beyond roadrunner they two came to. Then, | "Where are you two going?" he said they say. "The very good where it sounds we two are going." "That I | I said it," he said they say. "Well, you say it," she said they say. Then, "i·i·" he said | they say. Then, "You not," she said they say.

Then the very good where it sounded they two came. Then flute they heard. | "My sister, here we heard it make a sound because-

a ko go a ko' no xɛl ka a ko go sol a ni hi hi hił tse' a ko go
na dn t'ac a ko go a ku' n 'aj

a ko go i ci kɛn na ki san ne he da la' e a ko go yil na xes ta
a ko go a ku' n 'aj a ko go te' e ki da la' e ɛ ki hi da la' e ɛ ts' a'
5 nej tej a ko go yis ka na di kai t' a bi yo sol ba a ni a ko go
bił da go jo a ko go ai ge kɔ wɔ a da goz la a ko go ɛ na ji' ya' go'
a da goz la a ko go i ci ki hn bɛł dan jo go' an ni ta a ko i ta si ke
a ko go te' e ki na ki n 'i nej djek' a ko go teɟ dɛł te' ɛł hi hi
san ne hi ba' a yɛn la a ko go do bɛł da go jo da a ko go cił dɛj je
10 na do t'ac ni te' ɛn n

a ko go na dec t'aj a ko go gon dɛn yo na do t'ac n nɛt' go hi-
yan ni a ko go ɛ kɛn hi a ko do 'ac le ga' yɛł n nɛt' a ko go gon-
li yo na t'aj a ko go a ko' na xez ta a ko go n zat' go de ya go
ɛ ki hn a ko de j aj a ko go bi te' i yo he 'ac a ko go kɔ wɔ
15 da an na di' si ke a ko go ai te' e ki' bi da so sint' a ko go ai da-
bɛł tsɔ a ko go yoc di' daił ni do da' do bi gonł zi da n nɛt'
a ko go ai na li hn i kɛł di go' na ɣa hi a ko de ya a ko ya n ya
a ko go ai bɛł n jo ni hi yɛł tsɔ a ko go yɛł na gol ni' ku'
de t'aj n' yɛł ni no te' i' yɛł ni a ko go n jo ni na li hn a ni

20 a ko go ai ge na des dza ko wɔ yo na dza a ko go a ko bi k'i
yɛł na gol ni' n ne' na ki ko' si ke n nɛt' a ko go ai bi te' i'
na hi t'ac n n nɛt' hai yo n nɛt' n jo na dji' la' ba le da o ya
ni te' ɛn ni n' a ko go dai ya go bi te' i' da 'ac ni te' i ni n a ko go
ya' a daiz la' a ko go bi te' i yo o daz ne' a ko go dai ya a ko go
25 a ko' n ne' la go des kai a ko' kɔ wɔ ba' a gol za yu ne' nez ke
a ko go yu ne' si ke a ko go da bi ga' yu ne' na xez ta

a ko go n ne' bi te' i' na des za a ko go a ku' nanł sa a ko go
te' i gon ti' ge da na denł sa a ko go ɛ ki hn na ki n 'i da la' e
dai zes xi la' i its' os nas dli bi ɣa yo kɔ wɔ buł ka yo bił te' u-
30 gon yol a ko go 'ai ja hi na' a ko go gon li yo o na' dza bi-
k' ɛs n n 'i zes di da' a ko go o na dza ko wa yo na dza a ko go
a ku' bi go ye yɛł na gol ni' ci k' ɛs n ci ts' a' zes di a ko go ni go
bi wo ye yɛł na gol ni' a ko go ci wo ye ai k' e go do da' dɛł ni n
ni te' i ni n'

of it we two came. It make the sound when the sunset to him we-come. | Then there we will spend the night. Then flute that sounds we will hear then | we two will go back." Then there they two came.

Then youths two, old woman just one. Then they lived together. | Then there they two came. Then girl one, boy one away from-each other | they lay down.¹ Then it was day. They got up. Early flute for them he played. Then | they were pleased. Then there house they built. Then across from each other beds | they made. Then boys they loved. Now there awhile they two lived. | Then girls two those were lying down.² Then wood snaps that | old-woman for them made. Then, they did not like it. Then, "My-sister, | let us go home," she said they say.

Then they two started home. Then, "Where we live we will go-back," she said, the elder. | Then boys, "There you two must-come," she said. Then where they lived | they came back. Then there they lived. Then long time when it had passed | boys there they two started. Then near them they two came. Then house | some distance from they two sat. Then those girls they knew them. Then those they saw. | Then, "Here," they said. "No, we do not-know them," he said. | Then that girl the younger there started. There she came to them. | Then that one she loved she saw. Then he spoke to her. "Here | we have come," he said, "to you" he said. Then, "Good," girl said it.

Then there she started back. Camp she came back. Then there her kinsfolk | she told, "Men two here sit," she said. Then, "Those to them | we went," she said. "Where?" he said. "All-right, seeds some prepare for them. Let them eat," | he said they-say. Then, "When they have eaten to them you two go," he said they say. Then | for them they cooked. Then to them they took it. Then they ate. Then | there men many went. There house for them they built. In it they two sat. | Then in it they two were-sitting. Then all in they lived.

Then men to them they went. Then there they came. Then | by the door they came. Then boys two those just one | they killed. The other soft feather he became. Roof house through it with him it was blown. | Then that one only was alive. Then where he lived he went back. His brother | that one when he was killed, then he-went back. House he came back. Then | there his grandmother he told, "My brother from me died." Then saying it | his grand-

¹ In pairs.

² The verb indicates more than two and the narrator said "four" were meant.

a ko go 'ai tc'ε ki' na ki hi xa ts'ɪnɪ tel naz nɪ tel a ko go a ku' ts'ol tɪ a ko ka ts'ɪnɪ tel a ko go bi kɪd di go n ne' lɔ go yi kε' ts'ol tɪ a ko go ɪc ki hn da lɔ'ε n 'i i ta' das wot a ko go n ne' bos del a ko go tu nan li hi ai ta bɔ ts'ɪnɪ tel a ko go tu lɔ'
 5 a ko go nal ɛ i ta bɔ na di bɔ bɪt djat' n nez hi hi sɪt da goc-
 l'ɪc i sa ai lε' go ta bɔ di' a ko go yi tc'i' na di dil gaj a ko go
 san ne hi ni djat' no' tc'i' xan na n tse' n nɪt' a ko go ne t'ε bi ya
 n nɪt' di n ne' lɔ' no xɪl da xi dε' n nɪt' no xi ɣa go ni tc'i ni n'
 a ko go bɪt djat' xa nai dez tsi a ko go bi ka' xa naz des kai a ko go
 10 ai san ne hi n 'i bi tc'i' xat dzi ci wo ye yi n lai no xi ɣa go'
 no xɪl da hi dε' ni tc'i ni a ko go n tc'i dil woc yo go n djat' xa-
 na n tse lε ga' a ko go tail ni ge da di kai go ɪ xan denɪ tal lε ga'
 ci djat' ɪs t'o' n di lε ga' a ko go tu yo ya on dε' a ko go da hi na
 ni tc'i ni n'

15 a ko go ai yo we ts'i des kai da n na yo o tc'o kai a ko go 'ai
 i kɪd di go na sɛ i ai nal'ɛ i yi tc'i' na di dil gaj ci wo ye san ne hi
 ni djat' ci tc'i' xa na dn tse' ni tc'i ni n' ye o ni tc'i ni n'
 do nɪl dzil da' n tɛ lɔ bi ɣa a dn ni ni tc'i ni n' ku' goc l'ɪj i sa
 ac lε' ni tc'i ni n' a ko go an ni tɔ bi djat nai dez tsi a ko go
 20 bi ka' dai his kai a ko go ɪ ni' yo da di kai a ko go san ne hε'
 ɪ xan del tal a ko go ai ti n dε a ko go nal'ɛ i nas son zε na-
 das dlɪ

a ko go xai ya go tak ka' q kai a ko go n la yo hi kɔ n 'i
 ta gi hi kɔ n 'i ai yi a ku di nes bi a ko go bi kɔ wɔ a da gos lɔ
 25 a ko go ai ge na xes tɔ a ko go n do i ba n ya a ko go bi ko wa yo
 bes kɔ na ki be ɪs kɔ a ko go q na dza ci ko wa yo n na' lε ga'
 da xa ge' ni tc'i ni n' a ko go n jo ni tc'i ni n' a ko go di ci ko-
 wa yo go jɔ n ni tc'i ni a ko go ai n jo go ne xez tɔ tc'i ni n'

a ko go n do i bi ko wa yo doñ ka ni tc'i ni n' a ko go a ko
 30 des kai a ko hun kai a ko na ki be yɪz kɔ a ko go ai di' na kai
 a ko go ai bi k'i si li a ko go kɔ wa yo na kai a ko na xes tɔ
 a ko go di' da lɔ hi ge bi ko wa a ko go n ne' gon li yo doñ ka'
 n nɪt' a ko go des kai a ko go a ku' hi ka an ni tɔ yo na su hi ka

mother he told. Then, "My grandchild, that way not I said," | she said they say.

Then those girls two ran off. They ran back. Then there | they came. There they came to him. Then after that men many after them | ran. Then boy just one that one with them ran. Then men | overtook them. Then water that flowing that water's-edge they ran to. Then water was much. | Then heron water's-edge stood, her leg long that one sat. Clay | vessel she was-making by the river. Then to her he shouted. Then, | "Old woman, your leg to us put across," he said. Then, "What for?" | she said. "These men many are chasing us," he said. "They are going to-kill us," he said they say. | Then her leg she put across. Then on it they started across. Then | that old woman that one to her he spoke. "My grandmother, over there will kill us | are coming-after us," he said they say. Then, "To you if they call your leg you must put across. | Then in the middle of the water when they are-going you must pull your leg back and forth. | 'My leg hurts' you must say. Then in water let them fall. Then we will live," | he said they say.

Then those onward they went. Far they went. Then those | behind those coming that heron to her they shouted. "My-grandmother, old woman | your leg to me put across," he said they say "Ye. o.," she said they say. | "I am not strong enough. What because you say that?" she said they say. "Here clay vessels | I will make," she said they say. Then now her leg she put-across. Then | on it they started. Then midway they were going then old woman | pulled her leg back and forth. Then those fell in-the water. Then ducks they are called they became.

Then down on the water they went. Then over there they went those, | three they went those, those there they stopped. Then their house they made. | Then there they lived. Then wildcat came to them. Then their house | day passed, two days passed then he went back. "My house you must come | sometime," he said they-say. Then, "All right," he said they say. Then, "This my house | good," he said they say. Then those well they lived they say.

Then, "Wildcat his house let us go," he said they say. Then there | they started. There they came. There two they spent nights. Then there they went back. | Then those their kin they became. Then camp they came back. There they lived. | Then this just-one place their camp was. Then, "People where they lived let us-go," | he said. Then they started. Then there they went. Now further on they went.

a ko go a ku ma' ba n ya a ko go ai ge ci la 'ac yɫ n nt'
 n na ji' si tɪn lɛ' n nt' n jɔ n nt' cɪ na 'ac di' yo da ɣɛ di na bi'
 n nt' a ko go n jɔ n nt' a ko go a ku' des kai a ko go a ku'
 hɯŋ kai ai ge na xɛz tɔ n nɛ' na gal dʒɪt' go' na xɛz tɔ tɛ'i ni n'
 5 n nɛ' lɔ go go li yu nɛ' na do ka n nt' a ko go a ku na des kai
 a ku' o na kai a ko go a ku na kai a ko go ai n jo go n nɛ'
 nas dlɪ a ko go n nɛ' lɔ kɔ wɔ lɔ ai ge di nes bi di ɔ do xa yo
 no' xa go des ti da ni tɛ'i ni n' di n ko' ɔ

THE GOOD AND BAD BROTHERS.¹

ɔ k'i dɔ' tɛ'i ni n nɛ' lɔ go go li a ko go ai ge ɛ ki n' na ki
 10 don t'aj da ni tɛ'i ni n' a ko go bi k'ɪs n bi dɛj 'aj a ko go n za yo
 hi 'ac a ko go l'ic di dʒad di yan 'aj a ko go ɛ ki n' n tɛ'a i ai
 zis xɛ' ni tɛ'i ni n' a ko go ɛ ki n ɔ ts'ɪs i do da' t'ɛ t'i yɛ hi
 a t'ɛ do da' ni tɛ'i ni a ko go zis xɛ' di c ni ni tɛ'i ni a ko go
 do da' di c ni t'ɛ t'i yɛ hi a t'ɛ tɛ'i kɛ hɪn na ni tɛ'i ni a ko go
 15 zis xɛ' di c ni ni tɛ'i ni a ko go do da ni ɛ ki hɪn ɔ ts'ɪs ɛ a ni
 n tɛ'a i a ko dac ɣot' a ko go ɛ ki hɪn ɔ ts'ɪs ɛ a ko dac got'
 bi k'ɪs n yɫ n dɛl do da' yɫ ni go a ko go l'ic nai nes 'int' a ko go
 n jɔ n nt'

a ko go yo we na dez 'aj yo we n za yo i ts'a yan 'aj a ko go
 20 wai das da hi zis xɛ' n nt' a ko go ɛ ki hɪn ɔ ts'ɪs ɛ do da' ni
 a ko go zis xɛ' di c ni ni go a ko da hɪs got' (das got')² a ko go
 ɛ ki hɪn ɔ ts'ɪs ɛ hi do da' ni go yɫ n dɛl a ko go do da' t'ɛn t'i-
 yɛ hi nɛ ka t'ɛ hi da' na da da' tɛ'i kɛ hɪn na ni go yɫ n dɛl a ko go
 ai i ts'a yi tɛ'i' na di dil ɣaj na di t'ak' a ko go bi k'ɪs n bi tɛ'i'
 25 yaɫ ti' da t'ɛ go zis xɛn i ci ts'a' na nen int' yɫ ni a ko go t'ɛ t'i-
 yɛ hi n t'ɛ bi ɣɔ dɪz ɪnɪ xɛl n nt' da xa ɪn t'ac lɛ' n nt'

a ko go na dez 'aj a ko go n za yo hi 'aj a ko go a ko li yan-
 'aj li des gan nɛ hi yan 'aj a ko go si k'ɪs n wai zis xɛ' n nt'
 do da' t'ɛn t'i yɛ hi a t'ɛ da' do hɪn i da n la' bɪn ka yo l'o' hi tɪn
 30 ni tɛ'i ni a ko go di c xɛ' da ɣa t'ɛn di ni tɛ'i ni a ko go do da'
 ni tɛ'i ni a ko go an ni tɔ zis xɛ' di c ni do da' di c ni t'ɛn t'i yɛ

¹ Told by Albert Evans. A free rendering in English will be found on pp. 77-81 above.

² Both forms were given.

Then there coyote came to them. Then there, "My cousin," he said. | "By your camp I will sleep," he said. "All right," he said. "My cousin, here up stream let us move," | he said. Then, "All-right," he said. Then there they started. Then there | they came. There they lived. People hunting they lived they say. | "People many live among let us go again," he said. Then there they-started. | There they came. Then there they came. Then those good people | became. Then people many, houses many there they lived. "Here all. Nowhere | is there a way for us," he said they say. This so much all.

THE GOOD AND BAD BROTHERS.

Long ago they say people many lived. Then there boys two, | "Let us go," they said they say. Then his brother he-started with. Then far | they two went. Then snake racer (?) they came to. Then boy the large one, "This | I will kill," he said they say. "Then boy small, "No, poor | it is. No," he said they say. Then, "I will kill I say," he said they say. Then, | "'No,' I say; poor it is, let him live," he said, they said. Then, | "'I will kill it,' I say," he said they say. Then, "No," he said, boy little one said it. | Big one there he ran. Then boy small there he ran, | his brother he caught, "No," saying. Then snake he let get away. Then, | "All right," he said.

Then onward they two started again. Beyond far hawk they-came to. Then | "Over there that one sitting on the tree I will kill," he said. Then boy small, "No," he said. | Then, "'I will kill it' I say," saying there he ran. Then | boy small "No," saying he caught him. Then, "No, poor | he is like when he is sitting; let him live," saying he caught him. Then | that hawk to it he shouted. It flew up. Then his brother to him | he spoke, "What for that I. going to kill from me you make it get away?" he said. Then, "That is poor | because you always kill," he said. "Hurry up, let. us go," he said.

Then they went again. Then far they two were going. Then there horse they came to. | Horse poor they came to. Then, "My-brother over there I will kill," he said. | "No, poor it is do not-do it (?). Over there through him grass we see," | he said they say. Then, "I going to kill anyway," he said they said. Then, "No," | he said they said. Then "Now 'I will kill it' I say." "'No' I say, it is poor." | Then that horse he made go away; over there

a ko go ai li' nai nez int' n la yo ol l'a' a ko go zis xē n nił dic ni-
da' si ts'a' na nen unt' ył ni bi k'is n da' hñ t'ac ył ni

a ko go yo na so na dej aj a ko n ne' go li la' yo n, aj a ko go
a ko si ke a ko go ai ic ki n hi hñ dan bi ya nai zit' ai dai ya
5 a ko go n tcai hi do na zi da a ko go ic ki hn ał ts'is e hi n ne
xał dzul e yan na zit' a ko go dai ya ni ba nai ne' a ko go ic ki hn
go yan ne hi do na zi da bñ gon ye tēn ni n'

a ko go ai ic ki n hi n jo go sñ da' a ko go ai go yan ne hi
n de' nan t'an hi ył na gos ni' ic ki hn ał ts'is e bñ si ke hi ci da-
10 hi yo a dn ni yu ac ne' ni te'i ni a ko go ic ki hn da t'e hi ni
te'i ni a ko go ci ic ki hn bñ si ke hi ni te'i ni n' a ki' xa go
ac ne' ni ya' ni te'i ni da' di yu ya ge ka di djol ta nił goz'a
ai ge ci bi yi' yan nai hñ t'a hi a t'e ni te'i ni a ko go t'a bi ni ge
da di anc t'e hi k'e go cñ dak xan nai tñ hi a t'e n ni te'i ni n jō bi-
15 go zi ai an ni hi da ni a ni yo go a ya do nił ni te'i ni a ko go
nan dn dñ ył ni te'i ni

a ko go da la' e yis ka a ko go an ni ta ai ic kin hi yñ ka
yi des'a a ko go ic ki hn ai nan t'an bi ko wa yo n na' te'i ni
ył n nt' a ko go ic ki hn a ko de ya a ko ya n ya a ko go bi-
20 te'i' xat dzi a ko go ic ki hn ył n nt' a ko go di yo ya ge
ka di djol ta nił ge ai a ko ne' o ca' n ni te'i ni ył n nt' a ko go
do a dic ni da ni te'i ni n jō do a dn ni da lañ ke' dza di' dñ i
yis ka go a ya dn nił bñ ni te'i ni

a ko go ic ki hn i na des dza a ko go ko wa yo na dza a ko
25 sñ da' do bñ go jo da da na tse kes n t'e a ko go n t'e ca' bi ya ci k'is n
ca na gol ni' n zi go sñ da a ko go a ku da na da' a ko go da 'ai-
k'e go o hi'a da dñi bñ ya a ko go da 'ai k'e go ta gi be yis ka
a ko go yis ka ai yi a ko ne' o wa go bi ya do bñ go jo da a ko go
xa go' ca ac ne' n zi

30 a ko go an ni ta ai li n'i bi te'i' da' n ya a ko go ai li
xat dzi ic ki hn n t'e bi ya do nñ go jo da ył n nt' a ko go da'
yis ka ka di djol e ta nił yu ne' o na' cñ ni hi bi ya do cñ go jo-
da' n jo ni te'i ni ic ki hn ni te'i ni n la ge ni' he ta' hi na' n'
ni te'i ni k'a di' ci ca' ce hi na ni te'i ni he ta' hi na' n' ga
35 ci ca' ce hi na ni djoc ni ni dñi ni a ko go di n sa dñi na dn nił
ni te'i ni bec da la' e ni te'i ni a ko go an ni ta na na dc dał ni

he ran. Then, "I going to kill when I told you | from me you drove it away," he told his brother. "Well, let us go," he said.

Then farther on they started again. There man where he lived they two came. Then | there they lived. Then that boy food for it he worked. That they ate. | Then the larger he did not work. Then boy the smaller man | rich he worked for. Then what they ate he gave him. Then boy | the older did not work. He was lazy they say.

Then that boy well he lived. Then that older one | man the chief he talked to. "Boy the smaller with whom I live 'Whatever | you say I will do,'" he said they say. Then, "Boy which-one?" he asked | they say. Then, "I boy with whom I live," he said they say. "That what | I do does he say?" he said they say. "Well, this down the hill lead boiling | that I in it I will jump it is," he said they say. Then, "Next morning | just-as I am with me the cover will be opened it is," he said they say. "Well, I will find out | that which he says, true if he speaks; he shall do it," he said they say. Then, | "Go home," he said they say.

Then one day was. Then now that boy for | he sent messenger. Then, "Boy, 'That chief his house you come' they say," | he told him. Then boy there he started. There he came. Then to him | he spoke. Then, "Boy," he said to him. Then, "'This down stream | lead where it boils that in I go,' you say they say," he told him. Then | "I did not say it," he said they say. "All right, perhaps you did not say it. Here four | when days are you do it," he told him they say.

Then the boy started back. Then camp he came back. There | he sat. He was unhappy. He was thinking about it. Then, "What for it my brother | reports on me?" he thinking he sat. Then there he was sitting around. Then just that way | sun passed over days all. Then that way three days passed. | Then the next day that in he was to go in because of that he felt badly. Then, | "What I do?" he thought.

Then now that horse that one to him it came. Then that horse | spoke. "Boy what for it do you not feel good?" he said. Then, "Well | tomorrow 'lead boiling in you go,' he told me because of that I am unhappy." | "All right," he said they say. "Boy," he said they say, "over there you it was you saved my-life," | he said they say. "Now, I it is I will save your life," he said they say. "You it was because you saved my life, | I am alive; I will help you," he said they say. Then, "These pails four take," | he said they say. "Knife one," he said they say. Then, "Now I will come to you," he said | they say. Then, "There lead-

te'i ni a ko go a ko cid dn los ni te'i ni a ko go ci ni kud dn gac
 ni te'i ni a ko go et dñ in sa dñ i xat dñ do bññ a ko go la'
 be ta dn gac la' n dññ la' na ki a ko ya' ya hi dn 'a' an ni ta
 yu ne' ya na hi dn t'a' ai da' ci hi dju na 'ai xa na dac i n ci dn tel
 5 ni te'i ni

a ko go yus ka ał iz li a ko go nan t'an n ne' da wa' yñ na-
 gos ni' di dñ i a ga go ne' yñ n nt' a ko go ai lñ' nai dn loz
 a ko go lñ' a ko yi dez dzinz a ko go n de' la hñ ba da dlo' lñ'
 bññ ka yo l'o' hi t'i ai ya da dlo' a ko go a ko n ya an ni ta
 10 in sa dñ i yi nil bec den nan ne yñ tñ' a ko go bñ ni k'ññ gñ
 a ko go bñ dñ in sa dñ i xa dez bñ a ko go xa na t'a ci n yññ tñ
 a ko go in sa da la 'e be ta i des gñz a ko go in sa da la 'e ye
 yo dñ a ko go in sa na ki yo ye ya yi hñ 'a a ko go an ni ta
 yo ne' ya hi t'ak a ko go aññ na da dez zñ ko wa yo n de' n da-
 15 hes kai a ko go yus ka a ko go t'a da bñ' na hes kai a ko go ai
 xat dak' q na tñ a ko go ic ki hn i a ko das da do daz tsa da
 hn na go das da a ko go na di dza xa na dza a ko go ko wa yo
 na des da a ko go a kos da a ko go bñ go jñ

a ko go da 'a na' na go des dza go' bi k'is n ba na na gos ni'
 20 a ko go nan t'an ya n ya ic ki hn bñ si ke hi ci 'ai di t'is q a hi
 k'ññ na dai k'i hi a ko go t'a bñ ni ge q a na dñ hi k'ññ k'e a ko go
 bi t'a do xa na dñ da ni' ni te'i ni n jo a ya do nñ nan da' ni
 te'i ni

a ko go yus ka hi ge' ic ki hn yi ka des 'a a ko go ic ki hn a ko
 25 de ya a ko go nan tan ya n ya a ko go di t'is da dñ bi ya k'ññ na-
 k'i' hi gññ k'e a ko go do xa na dñ da n ni te'i ni da da ni n ne'
 ni te'i ni da' do a dñ ni da ni te'i ni n jo do a dn ni da lañ ge ni
 te'i ni a ya dn nñ dñ i yus ka go ni te'i ni

a ko go ic ki hn na des dza ko wa yo na dza a ko go do bñ go-
 30 jo da a ko go a ku' ya na tñ kes go' da na da' go 'a' da dñ bi ya'
 a ko go t'is ki yñ k'e hi na ki go dñ i a ko go n t'e hi be' xa go
 ac lñ n zñ a ko go do bñ go jo da a ko go ai l'ic di dñ di hi
 n'i ko di' bi t'e' da' dn ya a ko go ic ki hn n t'e bi ya do nñ go-
 jo da yñ n nt' a ko go da' n la ge t'is q a hi k'ññ na k'i' t'a bñ-

me," he said they say. Then, "My head¹ cut off," | he said they-say. Then, "My blood pails four will be filled." Then, "One | with wash yourself; one you drink; other, two in there throw in. Then | in you jump. Then me sun where it comes up put me," | he said they say.

Then days all were. Then chief people all he told, | "Today let him do it," he said. Then that horse he led. | Then horse there he led. Then people many they laughed at it. Horse | through him grass could be seen. That they laughed at. Then there he came. Then | pails four he brought. Knife sharp he-brought. Then his head he cut off. | Then his blood pails four he filled. Then east he took him. | Then pail one with he bathed. Then pail one with | he drank. Then pails two inside he poured. Then now | inside he jumped. Then all started back. Camp people they came back. | Then day was. Then early in the morning they came back. Then that | up he lifted again. Then boy there sat on something. He was not dead. | Alive he sat on something. Then he got up. He came out. Then camp | he lived again. Then he-stayed there. Then he was happy.

Then a long time when it had passed his brother reported on-him again. | Then chief he came to. "Boy I stay with. that 'This cottonwood which stands, | which is cut off then in the morning the one it stands again I can cut. Then | its leaves will not grow again' he says," he said they say. "Well, let him do it. Go home," he-said | they say.

Then the next day boy for him he sent. Then boy there | he started. Then chief he came to. Then, "'This cottonwood every day it is cut off | I will cut, then it won't grow again,' you say, they say. You spoke the truth?" | he said they say. "But I did-not say it," he said they say. "Well, perhaps you did not say it," he said | they say. "You do it four days," he said they say.

Then boy started back. Camp he came back. Then he was-unhappy. | Then there thinking he sat around, the sun passed over every day. | Then cottonwood that he was to cut two its days. Then, "What with how | I do it?" he thought. Then he was-unhappy. Then that snake racer (?) | that one here to him came. Then, "Boy what because of it are you unhappy?" | he said. Then, "Well, 'Over there cottonwood that stands one cuts it early-morning | it stands it becomes again, that I cut off (Inter.) you say?"

¹ Literally, "face."

ne ge q̄a na dle n'i da gunc k'ε n ne ni' ne yd ni la' ni te'i ni
 n jo ya dn ni la' ci djos si ni' n' ni xe ta hi na 'n' ka c̄c̄ q̄
 ce hi na' ni te'i ni da kwi yis ka go an ne' ni te'i ni a ko go
 na ki go dzi' ni te'i ni a ko go n jo yis ka a ko' bi te'i' di ca'
 5 a ko go bi da hi ca' a ko go bi t'a q̄l nai hic ge' a ko go do-
 xa na dje da a ko go an ni ta go da' te'i na d̄c̄ da' a ko go an ni ta
 k'un dn k'i ni te'i ni

a ko go c̄ ki hn nan t'an banl 'a a ko go di dji b̄l n nut' a ko-
 go n jo n nit' a ko go an ni ta a ko' b̄l na d̄c̄ za a ko go q̄ a go
 10 a ko go a ko ya hi kai a ko go 'ai l'i ci da bi ja yō i a ko go
 go da ts'un na dza a ko go an ni ta k'ũ k'i a ko go na des dza
 ko wa yo na dza a ko go an ni ta yis ka t'a bi ne ge t'is do xa-
 na tse da t'i si da ko si t̄a an ni ta nan t'an da ni leñ ke h̄n na'
 yd n nut' a ko go n jo go bi te'i' te'i go ya a ko go an ni ta b̄l go-
 15 jo n jo go na nes da a ko go a ko si da

a ko go n zat' o na got' tsa a ko go ai bi k'as n'i ba na gos ni'
 nan t'an yd na gos ni' a ko go n ne' xal d̄z̄l le' bi tsi' ni ai ci
 na si hi a t'ε ni ni te'i ni n jo bi go dol zun' ni te'i ni a ko go
 nad dn da b̄l ni te'i ni

20 a ko go c̄ ki hn yi ka' des 'a' a ko nya a ko go na yo d̄l kut
 c̄ ki hn o wa ge n ne' bi tsi' n ni hi ci na si hi a t'ε a ko go
 da la 'ε l'ε' d̄ t̄c̄ hi a t'ε n ni te'i ni da' do a d̄c̄ ni da ni te'i ni
 n jo do a dn ni da' lañ ke d̄ i yis ka go a ya dn ni d̄ do an dza da yo go-
 n ni k'ud d̄c̄ h̄c̄ ni te'i ni a ko go c̄ ki hn na des dza a ko go ic ki-
 25 hn do b̄l go jo da a ko da na da' a ko ya na tse kes a ko go dai-
 k'ε go ta gi be yis ka a ko go da la 'ε 'it dzi'

a ko go i tsa ban t'ak' a ko go c̄ ki hn b̄l n nut' n t'ε bi ya
 do n̄l go jo da b̄l n nut' a ko go da' n wa ge n d̄c̄ bi tsi' n di ai
 na si go' da la 'ε l'ε' d̄ t̄c̄ hi a t'ε ni n c̄l n ni la a ko go ai bi ya
 30 do c̄l go jo da do a d̄c̄ ni da hi ya a ko go n jō ni' he ta hi na n'
 a c̄c̄ 'a' ce hi na' ni te'i ni ai n ne' bi tsi' n di hi ai bi tsi t'a'
 bec o Genz ai bi ya n ni a ko go ai bec i ts'i ya da yo gus ai yi
 k'at' da tsa yo gol do' ai ta b̄a yo tu n l̄i yo yi ya go ta' bec
 ts'i ya da yo gus a ko go ai xa na dn gus a ko go n jō da do d̄l̄

he told me," he said they say. | "Well, as you say. Once me you helped me, you it was, I was saved. Now, I | I will save you," he said they say. "How many days you do it?" he said they say. Then, | "Two days," he said they say. Then, "All right, tomorrow there to it I will go. | Then its top I will go. Then its-leaves all I will eat off. Then they won't come out again. | Then now down I will come again. Then now | you cut it off," he said they say.

Then boy chief he sent to him. Then, "This day," he said to him. Then, | "All right," he said. Then now there they went with him. Then when the sun was setting | then there they came. Then that snake just himself he saw. Then | down he came. Then now he cut it off. Then he started back. | Camp he came-back to. Then now next day early cottonwood did not stand-again. | The cottonwood just so lay there. Now chief, "You spoke-the truth, you live," | he told him. Then well to him he treated him. Then now he was happy. | Well he lived again. Then there he lived.

Then long time passed again. Then that one his brother informed on him. | Chief he told. Then, "'Man rich his daughter sick that one I | I will cure' he said," he said they say. "All right, we will find out," he said they say. Then, | "Go back home," he told him they say.

Then boy for him he sent. There he came. Then he questioned him. | "Boy 'Over there man his daughter who is sick I I will cure; then | just one night I will make a child,' you said they say." "But, I did not say it," he said they say. | "Well, perhaps you did not say it. Four days you do it. If you do not do it | your head I will cut off," he said they say. Then boy started-back. Then boy | was unhappy. There he sat about. There he-thought about it. Then just that way | three days passed. Then just one day remained.

Then hawk flew to him. Then, "Boy," he said, "what because of it | are you unhappy?" he asked him. Then, "Well, 'Over there man his daughter is sick, that one | when I cure just-one night I will make child, you said' he told me." Then, "That because of | I am unhappy, I did not say it because." Then, "All right, you it was I was saved. | I will save you," he said they say. "That man his daughter is sick that one crown of her head | iron is screwed in that because she is sick. Then that iron down they screw it that | soon she will die. Those by the shore, by the-river for that they dance. Iron | down they screw it. Then that

ni te'i ni n jo a xi ye' e' ni te'i ni a ko go ci ai bi l'e' bi ni go
da n duc dał da ne da go l'ic dđ xđ i a di do nđ a ko go me' go do-
leł ni te'i ni n jon ni te'i ni

a ko go ai ał be yıs ka ai bi dji a ko' de ya a ko go n ne'
5 da wa bi ne i go a ko go ai n ni hi bi tsi' t'a' bec o gęz ai yi
xa yi gęz a ko go n jo nas dli bi ko wa yo na dza a ko go l'e'
goz li a ko go l'e' bi ni go ai i tsa hi da nes da kę wa bi ka'
a ko go l'ic dđ xđ a dn nit' a ko go me' goz li a ko go xa ynl-
ka a ko go t'a bi ne ge nan t'an yi gos sint' a ko go dan ni la n nt'
10 a ko go n jo hn na' n nt' a ko go c ki hn n jo go na nes da
a ko go n jo go sđ da

a ko go n zat' go de ya' a ko go bi k'ıs n ba na gos ni' nan t'an
bđ na gos ni' a ko go ci k'ıs n' c kın hi don jo go a ni da n nt'
a ko go ci dđ ğt zıs xe' hi a t'e bi zat' nanc'a n ni bi ka ge
15 nans tsoz n ni ni te'i ni ai k'e go nan t'an ył na gos ni' a ko go
n jo a ęa do nił nan da' ył n nt'

a ko go c ki hn yi ka' des 'a' c ki hn a ko de ya a ko go
c ki hn a ko n ya a ko go na yo dđ kđ a ko go c ki hn ył n nit'
ci dđ ğt zıs xe' n ni te'i ni a ko go a ęan ne' dđ yıs ka go bi-
20 zat' nan 'a' bi ka ęe nanł tsoz ni te'i ni a ko go do an dza da-
yo go n i' (n ni)¹ kud dđ ğe ni te'i ni a ko go c ki hn na des dza
ko wa yo na dza ko wa yo sđ da a ko go do bđ go jo da go' na da'
ya na tse kes go' na da' a ko go na ki be yıs ka an ni ta ta gi
be yıs ka da la 'e 't dzi

25 a ko go li li gai ye ben kai yo l'o hi t'un ne n'i ba na na dza
a ko go c ki hn n t'e bi ęa do nł go jo da bđ n nt' da' dđ ğt
zıs xe' n ni' n cđ n ni la (ne cđ n ni)² ai bi ęa do cđ go jo da n jo
ni he ta hi na' n' da la hit di' ce na hi na' a ko go an ni ta ał
do leł ni he ta hi na' n' da la he di n djo nac ni bđ n nit' a ko go
30 a ko' n t'ac goc i ai na ęa yo n za yo go li ył n nit' k'a di' ęe
bec n nez i la' na dn ti ył n nit' bec bi nail 'a hi³ heł do' bđ-
n nt' a ko go ai la' da ynl la nai dn ne' a ko go a ko n t'ac
ył n nit' ci ka' dan da ył n nit' a ko go c ki hn da nes da a ko
li' i bđ na dđ ęot' a ko bđ yil te a ko go a ko bđ nil got' a na di'
na dn ya c ki hn ai ge bi te'i' ęał ti' a ko go n lai n la dđ ğt'

¹ Both were recorded.

² First given.

³ "That with one skins," (?).

you screw up again. Then good she will be again," | he said they say. "All right, thanks," he said they say. Then, "I that its night middle | I will come on (house). When I sit on it snake black will-rattle. Then baby will become," | he said they say. "Good," he said they say.

Then that all days passed. That its day there he started. Then men | all watching him then that sick one crown of her-head iron screw that | he screwed up. Then well she became. Camp he came back. Then night | became. Then night its middle that hawk sat on, house on it. | Then snake black rattled. Then baby was born. Then day broke. | Then early chief knew it. Then, "It is true," he said. | Then "Well, you live," he said. Then boy well lived again. | Then well he lived.

Then long time passed. Then his brother informed on him. Chief | he informed. Then, "My brother, boy says something not-good," he said. | Then, "'I, Delgit I will kill, his tongue I will-bring,' he says. 'His hide | I will bring' he says," he said they say. Thus chief he told. Then | "Well, let him do it. Go home," he told him.

Then boy for him he sent. Boy there started. Then | boy there he came. Then he questioned him. Then boy he said to, | "I Delgit will kill,' you said they say. Then do it. Four days his tongue | bring. His hide bring," he said they say. Then "If you do not do it, | your head I will strike off," he said they say. Then boy started back. | House he came back. House he sat. Then being unhappy he sat about. | Studying about it he sat about. Then two days passed. Now three | days passed. Just one remained.

Then horse white through him grass could be seen that one came to him again. | Then, "Boy, what because of it are you-unhappy?" he asked. "Well, 'Delgit | I will kill you said,' he said-to me. That because of I am unhappy." "Well, | because of you I was saved. Once again I will save you. Then now all | will be. Because of you I was saved. Once again I will help you," he said. Then | "There we two will go. I will look. That one where he goes-about far he lives," he said. "Now | knife long one you take," he said. "Knife short too," he said. | Then "That one both take. Then there we two will go," | he said. "On me sit," he said. Then boy sat on him. There | horse ran with him. There he went-with him. Then there he arrived with him. Some distance away | he dismounted. Boy there to him he talked. Then, "Over there

xol ze buł n nūt' ai be ci n jo go hn kac ył n nūt' a ko go n jo go
 ył gac a ko go di ci do co 'i da ni hel do' do no 'i da a ko go
 ci ka' dan da ai bec n nez i da dn tı ył n nūt' a ko go ai dı dn
 ı na hic te bi l'a yo nı tenc get' dı dn ni te'i ni ts'ıt da go xonł-
 5 cıc le ga' ni te'i ni a ko go ai yi senł hi go bi zat' xa dn al bi ka ge
 a dn lıl ni te'i ni

a ko go an ni ta ı ki hn da nes da a ko go yi te'i' na dl got'
 a ko go yi l'a te'el got' a ko go na di dza a ko go yu we di' yi te'i'
 na dl wot' a ko go yi l'a te'un na nal got' a ko go dl ıt te'e he ta
 10 le na di mas a ko go yi te'i' na des dzıl a ko go yi l'a te'un na nal-
 got' ai bec be' ts'ıt da go yol cıc a ko go yo we di' yi te'i'
 na des dzıl a ko go yi l'a te'un na nal got' a ko go dl ıt n des daz
 nanł daz a ko go yi zes xı

an ni ta a ko yi te'i' dej'aj ya n'aj a ko go ai nail a' a ko go
 15 bi ka ge a yın la bi zat' a yın la a ko go bi ka ye hi n tca' ı ki hn
 te'e ail i a ko go da bi t'a go a xan ne go il woj a ko bi ka ye
 yi di des to' a ko yi denł tı' a ko lı n'ya a ko go bi ka ye yi-
 des tsont' a ko go bi tus yo an o yınł tsoz bi ka' da nes da a ko go
 bil na hil te a ko go ko wa yo da na yo ył na t'aj ai ge i ka ye
 20 yi denł tı' ai ge i zat' n yın'a' a ko go al be yıs ka nan t'an
 yi te'i' de ya i zat' yo'al go a ko ya yın'a' a ko go n ko' al n-
 ni ni nan ni a ył n nūt' a ko go n jı n nūt' bi go zi da k'at'
 bi ka ge hi n nūt' ko' sıl tsoz a ko go n de la' a ko do' ka
 a ko go ko na dai den nol tonł ył n nūt' a ko go n jı n nūt' na-
 25 dn da' i na yo ył n nūt'

a ko go na des dza a ko i ya ai do' n ne' da bi ya ył na gos ni'
 a ko go ko' le xo' ka di da dn dl ıt bi zat' yi go sın ci n nūt'
 a ko go da bi ya le' xes kai n ne' lı da bi ya ku' ni hes kai
 a ko go a ku' n ne' nai yo dıl kıt di xo lı ył n nūt' a ko go dl-
 30 ıt bi zat' lı da t'el e buł n nūt' a ko go do l'a yi gonł si da a ko go
 n de da l'a'e yınł'at' di yo ya ge xas tı hn sıt da hi ba na' na-
 xo dı kıt n nıt' a ko go a ko' ya n ya xas tı n wa yo n na'
 ył n nūt' a ko go nan t'an hn no ket' ył n nūt' n jı a ko di ca
 n nūt' a ko go a ko de ya a ko n ya a ko go bi te'i' xa dzi xas-
 35 tı hn ył n nūt' dl ıt bi zat' lı da tel i ył n nūt' a ko go xe'

Delgit | is called," he said. "That knife well sharpen," he said. Then well | he sharpened it. Then, "This me he cannot see me. You too he cannot see you." Then, | "On me you sit. That knife the long one take up," he said. Then, "That four times | from side-to side I will move. Under him, I go across fourth time," | he said they say, "up you must stab," | he said they say. Then, "That one when you kill his tongue cut out, his hide | prepare," he said they say.

Then now boy sat on him. Then toward him he ran across. | Then under him he ran. Then he got up. Then from beyond toward him | he ran across. Then under him he ran again. Then Delgit in vain | whirled around. Then toward him he started running-again. Then under him he ran again. | That knife with up he stabbed him. Then from beyond toward him | he ran again. Then under him he ran again. Then Delgit swayed back and forth. | He fell. Then he killed him.

Now there toward him they two started. They two came to him. Then that one he skinned. Then | his hide he prepared. His tongue he prepared. Then that hide of his was large. Boy | in vain tried. Then by it near little gulch there its hide | he started to drag it. There he dragged it. There horse stood. Then its hide he pulled-it. | Then across he pulled it. On it he sat. Then | he ran back with-him. Then camp little ways they two came. There hide | he-threw down. There tongue he put down. Then all days were. Chief | to him he started, tongue holding. There he carried it to him. Then, "Here that you spoke of | I brought back," he said. Then, "All right," he said, "I will find out. Soon | its hide," he said. There it lay. Then, "Men some there go, | then here drag it-back," he said. Then, "All right," he said. "You go home | where you eat," he told him.

Then he started home. There he ate. Then men all he spoke-to. | Then, "Here come together. This someone Delgit his tongue I suppose he knows," he said. | Then all came together. Men many all here came. | Then there men he questioned. "These so many," he said, "Delgit | his tongue (Inter.) what kind?" he asked. Then not one knew it. Then | man just one he sent for. "That down-there old man who sits go to him. I will question him," | he said. Then there he came to him. "Old man over there come," | he said-to him. "Then the chief invites you," he said. "Very well, there I will go," | he said. Then there he started. There he came. Then to him he spoke. "Old man," | he said, "Delgit his tongue (Inter.) what kind?" he asked him. Then, "He," | he said, "Delgit is-

n nŭt' dŭl gŭt xol zɛ bi zat' da goŭ gŭj lɛ n nŭt' an ni na ca da'
 huc i lɛ hn' n nŭt' ai yi da ni la da 'ai bi zat' da goŭ gŭj n nŭt'
 a ko go ɛ ki hn na dn da' yŭl n nŭt' na des dza ko wa yo na dza
 a ko go bŭl go jo a ko go a ko si da

5 a ko go n zat' go dɛ ya a ko go ɛ ki hn na tse kes go' sŭt da
 si k'ɛs n' ci kɛ dn ni la n zi kal la hi ci hi ba na goc ni' n zi
 a ko go a ku' dɛ ya ya n ya nan t'an yi tɛ'i' xat dzi wa gɛ n nɛ'
 sŭt da hi da an dza hi k'ɛ go ac nɛ' hi a t'ɛ n ni yŭl n nŭt' n jo be-
 go zi n nŭt' na da da' yŭl ni

10 a ko go ai n nɛ hi yŭn ka des 'a a ko go n nɛ hi a ko n ya
 na yo dŭl kŭt ɛ ki hn at dza hi k'ɛ go ac nɛ' n di tɛ'i ni da da a ni
 yŭl n nŭt' da' do a dɛ ni da n nŭt' a ko go do a dn ni da lañ gɛ dŭ
 yis kŭ go a ya dn niŭl yŭl n nŭt' a ko go n nɛ na des dza a ko do bŭl-
 go jo da' ya na tse kes da na da' a ko go ta gi bɛ yŭs kŭ da la' ɛ
 15 go dzi'

a ko go ko' dɛ ya lŭ li gai yɛ dɛ si gan nɛ hi nai dn dziz i sa
 dŭi nai dn nŭl bɛc da la' ɛ nai dn tŭ a ko go ɛ lŭ a ko go
 a ku' lŭ yi des loz a ko n ya lŭ bi zol k'ũ gŭj yi zes xi a ko go
 i sa a ko n yŭn 'a da la' ɛ i sa dŭl xa des bi a ko go la' yo dŭl
 20 la' yɛ ta des gŭs la' yo nɛ' ya yi zat' i ya hi go a ko go yo nɛ'
 ya hi tak' a ko go ai bŭl da dɛ tɛ' a ko go bɛ yŭs kŭ t'a bi nɛ gɛ
 ai dak' o na tŭ a ko go n nɛ' n'i da dŭ a ko go do xa k'i da
 a ko go di' n nɛ hi da bi ya ba da dlɔ

a ko go anl ɛ lŭ a ko go ɛ ki hn i n jo go i ta n gon lɛ'
 25 tɛ'i ni n ɛ lŭ

MAGIC FLIGHT.¹

al k'i dŭ tɛ'i ni a ko go n nɛ' go li tɛ'i ni a ko go n nɛ' go-
 lŭ go n nɛ' da la' ɛ ku du ca' n zi tɛ'i ni a ko go a ku dɛ ya
 n za yo n nɛ' go lin yo n ya a ko sŭt da do n t'ɛ yi ya da a ko go
 n zat' go dɛ ya a ko go n nɛ' xa dn ci na da' hi n ya' a ko go
 30 a ku ko wa gɛ n ya a ko go ai n nɛ hi yi t'a yo a na dŭl a ko go ai
 n nɛ hi ɔ na dza a ko go ai di' yo wɛ da la' ɛ da hi tŭ a ko go n nɛ'
 na na dza a ko go ya na tse kes xa dŭ' ca' na da' n zi a ko go a ku
 yi t'a yo na zi' a ko go kal la hi bi tɛ'i' xaus dzi n zi a ko go

¹ Told by Albert Evans. A free translation is given on pp. 81-85.

called his tongue is forked," he said. "When I was young | I used to-see it," he said. "That is the one. Just that his tongue is forked," he said. | Then "Boy, go home," he said. He started home. House he came back. | Then he was happy. Then there he sat.

Then long time passed. Then boy thinking about it he sat. | "My brother me he does not like," he thought. "Well, I will-inform on him," he thought. | Then there he started. He came there. Chief to him he spoke. "Over there man | who sits 'just the way-you do I can do,' he says," he told him. "All right, I will find-out," | he said. "Go home," he said.

Then that man for him he sent. Then man there came. | He questioned him. "'Boy, just as he does I do,' you said they say. Did you say it?" | he asked him. "But, I did not say it," he said. Then, "Perhaps you did not say it. Four | days you may do that," he told him. Then man started home. There he was unhappy. | He thought about it. He sat around. Then three days passed, just one | was left.

Then here he started. Horse white, poor he led back. Pails | four he brought. Knife one he brought. Then all became. Then | there horse he led. There he came. Horse his throat he cut. He killed him. Then | pails there he put. Just one pail blood filled. Then some he drank, | some he washed with, some in he poured, very little. Then in | he jumped. Then that they closed. Then night passed. Early | that they opened. Then man that one was not. Then there was nothing. | Then those men all laughed-about him.

Then all was. Then boy well still lived | they say. All.

MAGIC FLIGHT.

It was long ago they say. Then man lived they say. Then, "Man where he lives | man just one I am going," he thought they say. Then there he started. | Far away man where he lives he came. There he sat. He did not eat anything. Then | long time passed. Then man from somewhere he comes came there. Then | there camp he came. Then that man near by he walked. Then that | man was going back. Then from there forward just one month then man | came again. Then he thought about it. "From-where does he come?" he thought. Then there | near him he stood. Then, "Well, to him I will speak," he thought. Then | near

a xan ne go ya n ya a ko go yi te'i' xa dzi xa di' na na yul n nit'
 di n za yo gone li n nt' xai yo ni' n zat' a co a ko n na'
 n nt' a ko go a ku di ca xac t'i n nit' a ko go n jo na des dza
 k'at' n nt' a ko go dza di' da la' e da xi ta go nanc da dza
 5 n nt' a ko go n te'i' xa dis dzi yul n nt' a ko go n jo n nt'

a ko go n ne' a ko' sit da a ko go da la' e da xi ta a ko go ai
 n ne' na na dza li' bd na dzit di a ko go a ku' yi te'i' de ya a ko
 ya n ya a ko go yi te'i' ya ti' a ko go ni' na n dza la yul n nt'
 a ko go ku nans dza n nt' a ko go a ku' di ca de ni n' yul n nt'
 10 a ko go n jo a ko dn na' di n ne' la' ba si ke tal le' n si ni
 te'i ni a ko go ci' na des dza ci ke' yo hi na le ga' ci' na des dza
 ni te'i ni a ko go ai te dlo a da yis ka go a ko de ya a ko go 'ai
 n ne hi bi ji' ba' bil na gos ni' a ko go yi gon si a ko go ai n ne hi
 bi te'i ya ti' n' ci li' be ke' hun ka le ga' ni te'i ni

15 a ko go a ku' de ya hut dan i ya hi go dait n ne' a ko go ai
 yi do yul i yo ne' go de ya a ko go a ko' hi ya li bi ke' ai ja
 yol ka a ko go n za yo yol ka a ko go ai n ne hi na tse kes a xan-
 ne go go li ci n zi a ko go n za yo dzul da' n' a yo xai ya a ko
 nez da a ko go ai li bi ke' i da di' do xa k' i da a ko go da' ai ge
 20 sit da xa go' ac ne' n zi go' sit da

a ko go n t' a go ga ge da di t' ak' a ko go yi te'i' na di dl gaj
 xai yo den ya yul n nt' a ko go bi dz ts'a a ko go bi te'i' go da'
 des t' ak' a ko go ban ya a ko go yi te'i' ya ti' xai yo den ya
 n nt' da' ko' de ya n ko' li bi ke' n ne' li bil o nal go' i
 25 bi te'i yo de ya n nt' a ko go ai yi ni' n zat' yo go li n nt'
 bi te'i' dzul di go da n' a yul n nt' a co a ko dn na' yul n nit'
 ai n ne' do n jo da yul n nit' a ko go bi te'i' gon ye yul n nit'
 a ko go da ya t' e n di a ko de ya n nit' n zat' n nit'

a ko go co n yul n nt' di bi kan hi cal hi nanc ne' n nt'
 30 a ko go n jo n nt' ai bi te'i' yo a xan ne yo nanc xe yul n nt'
 a ko go di li gai ye al t' a ye hi n na' nanc t' e n nt' a ko go dza di'
 nic xe yul n nt' a ko go ai xat dak' di' xo le la' yul n nt' a ko go

he came to him. Then to him he spoke. "Whence did you come?" he said to him. | "Here far I live," he said. "Somewhere land far impossible there you go," | he said. Then, "There I go I am that kind," he said. Then, "All right, I am going back, | soon," he said. Then "From now just one month I come back here," | he said. Then, "To you I will speak," he said. Then, "All right," he said.

Then man there sat. Then just one month was. Then that | man came again. Horse he rode. Then there to him he started. There | he came. Then to him he spoke. Then, "You have you-come again?" he asked him. | Then, "Here I have come back," he said. Then "'There I will go,' I said," he said. | Then, "Very-well, there you go." "'This man some I want to stay with,' I think," he said | they say. Then, "I I start back. After me you must come, I I start back," | he said they say. Then that fifteen days there he started. Then that | man his name he told-him. Then he knew it. Then that man | to him had spoken. "My horse his tracks you must trail," he said they say.

Then there he started. Food a little he carried. Then that | he will use taking it he started. Then there he was walking his-tracks those only | he trailed. Then far he trailed him. Then that man he thought about. "Near | he lives," he thought. Then far mountain where it stood he climbed. There | he sat down. Then that horse his tracks were not. There was nothing. Then right there | he sat. "What shall I do?" thinking he sat.

Then just then raven alighted on (tree). Then to him he-shouted. | "Where are you going?" he said. Then he heard him-slightly. Then to him down | he started to fly. Then he came to-him. Then to him he talked. "Where are you going?" | he said. "Well, here I started. Here horse his track, man horse who-was riding | to him I started," he said. Then, "That country far he lives," he said. | "To him mountains four stand," he said. "Impossible there you go," he said. | "That man is not good," he said. Then, "To him it is dangerous," he said. | Then, "Nevertheless there I will go," he said. "It is far," he said.

Then, "Sho," he said, "this food that I travel I will give you," he said. | Then, "All right," he said, "that one toward him near I will carry you," he said. | Then, "This white thing your eyes I will put across," he said. Then, "From here | I will carry you," he said. Then, "That up do not raise," he said. Then, | "From-here I will carry you," he said. Then, "Just one mountain where-

dza di' nic xe' yɫ n nt' a ko go da la' hi go dzɫ nan 'a yo nɛnɛ xe
ai ge ci xa na soɫ a ko go ai ge de ti sin ke do yɫ n nt'

a ko go a ni ta yi des ɣn a ko go da la hi go dzɫ nan a yo
n yɫn ɣn a ko' nes da a ko go ai ge si ke a ko go de ti hi go yi ɣn
5 a ko go na ki dzɫ nan a yo n yɫn ɣn a ko nez da a ko go de ti
ɫ te'i yaɫ ti' a ko go na yi ɣn a ko go ta go dzɫ nan a yo nez da
a ko si ke a ko go de ti hi go na yi ɣn a ko go yo we yo dzɫ
dji nan a yo nez da a ko go ai ge si ke

a ko go ai di' yɫ na gos ni' n la' ge dzɫ si 'a ai yu da ge
10 go lin la' yɫ n nt' a ko go ai bi te'i' a xan ne yo nɛnɛ xe yɫ n nt'
a ko go yi ɣi a ko go a ko a xan ne go n yɫn ɣi ai ge ga ge
bi ts'a' o na dza

a ko go da bi ja yo we de ya ai dzɫ i a xan ne go ya n ya
a ko go a ku' hi ɣaɫ bi te'i' yo a ko go a ko' tu n li ba yo tu ba
15 xa go get' ya n ya a ko go ai ge sɪt da a ko go de ti' hi go a ko go
te'e ki na ki tu yi ka n'aj a ko go an na di' sɪt da a ko go
te'e ki tu ya n'aj a ko go tse aɫ ts'us e hi be' yonɫ ne' a ko go
te'e ki a ko da dez gal a ko go a ku da yɫn tsɔ a ko go da xa
o na t'aj a ko go ko wa yo na t'aj

20 a ko go bi tsi' bɫ na gos ni' ci ta n nt' wa yo n ne' ni te'i'
de ya ni hi hi sɪt da ni te'i' ni a ko go ci tsi' ba no' ac ni
te'i' ni ku' no ya' ni te'i' ni a ko go di no xi nas dzɫ lɔ no xa
na i zɪt' do' ni te'i' ni a ko go a ko yan aj ku' ci ta no ket'
yɫ n nt' a ko go a ko de ya a ko n ya a ko go a ko' nez da
25 a ko go o i a a ko go bi te'i' yaɫ ti' ni' nɛ i n' yɫ ni a ko go ku'
ni te'i' de ya n' ni' n jo n ca' na i zɪt' yɫ n nt' a ko go n jo n
n nt'

a ko go yɫs ka a ko go na us st' n di ɣa dn ni di yo ya ge
dzɫ si 'a ai da la' dji n n get' a ko go k'e dn le a ko go da la'
30 dji no t'a a ko go na da' la' nan ne' ku' yɫ n nt' a ko go a ku
de ya tsi' a tea' al za go yo aɫ be xa go ka he tsi' al za ai yo tɫnɫ
a ko go a ko n ya a ku yes da a ko go dan jo go yes da a ko go
ɫ ni' n 'a a ko go sɪt da

it stands across I will carry you to. | There I I will rest. Then there little while we will sit down," he said.

Then now he began carrying him. Then just one mountain where it stands across | he put him down. There he sat down. Then there they two sat. Then after a little time he carried him. | Then second mountain where it stands across he put him down. There he sat down. There little while | to each other they talked. Then he took him on his back again. Then third mountain where it stands across he sat down. | There they two sat. Then after a little-time he took him up again. Then beyond mountain | fourth where-it stood he sat down. Then there they two sat.

Then there he talked to him. "Over there mountain stands, that beyond | he lives," he said. Then, "That to it near I will-carry you," he said. | Then he carried him. Then there near he put him down. There raven | from him went back.

Then just by himself onward he started. That mountain near he came. | Then there he walked toward him, then there by the-river shore water for | it had been dug out he came there. Then there he sat. Then after a time then | girls two water for came. Then some distance away he sat. Then | girls water they two came-to. Then stone small with he threw. Then | girls there looked-around. Then there they saw him. Then quickly | they two went-back. Then house they two came back.

Then his daughter spoke to him. "My father," she said, "over-there man 'to you | I will come' the one who said sits," she said they say. Then, "My daughters to him you two go," he said | they say. "Here let him come," he said they say. Then, "This our work much for us | he will do," he said they say. Then there they two came. "Here my father asks you," | she said. Then there he started. There he came. Then there he sat down. | Then sunset. Then to him he talked. "You I saw," he said. Then, "Here | to you I started," he said. "Good, for me you will work," he said. Then, "Very well," | he said.

Then it was morning. Then "I will work for you," you said. Well, this downstream | mountain stands, that just one day you dig down. Then plant. Then just one | day make it mature. Then corn some bring back here," he said. Then there | he-started. Wooden ax being made he carried it. Shovel wood made of, that he carried. | Then there he came. There he sat-against it. Then merely he sat against it. Then | sun was in the-middle. Then he was sitting.

a ko go xas tĩ hn bi tsi' da ke' yo na ɣa hi bi te'i' xat dzi ci ta
 n ne' no xan na zut' hi hi dan la' ba noc ne' n nt' n jɔ ci tsi'
 a ko dn na' n nt' a ko go a ku hi dan yi dez ne' a ku yi ne'
 a ko go n ne' dan jo go sut da ye' yɫ n nt' n i zi yo on ya n'
 5 yɫ n nt' a ko go hɫ dan na ni ne' yɫ n nt' da' do ca da di hic-
 naɫ ne' n nt' a ko go i na' dɛ ni n nt' do da' di dzɫ i do xa-
 go ac le go da' n nt' ɪn na dɛ ni yɫ n nt' a ko go i ɣa a ko go
 aɲɫ a ko go co' yɫ n nt' a ko go ni tsi ts'ɪn bi kai yo doc i
 n nt' a ko go ai bi tsi' ts'ɪn bi te' i' n ne tɔ a ko go ya la'
 10 na dɛ te n nt' a ko go ai ji' n ne tɔ a ko na li hn na dɫ ni'
 a ko go bi yol ye' yon yol a ko go n ne' ɲɫ xaj a ko go bi gan
 ye' yɲɫ tsot ni yo bi tsi ts'ɪn n yɲn 'a

a ko go na di dza a ko go dzɫ di ji' yɫ di des ni a ko go ɫ ki-
 dɫ dɔ' si li a ko go na dɔ' k'e dn la a ko go xat djek a ko go bi-
 15 zol goz li a ko go da la' e go' da di ga a ko go an ni tɔ n ne' te'i-
 naɫ sut' a ko go na dn da' yɫ n nt' na hi zi dn yɫ n nt' a ko go
 na di dza a ko go bi na' di a t'i go dez i a ko go n lai n la' bi ka
 dn ya n' yɫ n nt' la' ba na yɫ n nt' a ko go la' ya n ya li xes l'ɔ
 a ko go nai des ne' a ko go ko wa yo nan t'aj a ko go xas t'i hn
 20 bɫ go jɔ ci ki n ne' a ɣa t'e le ga' na 'o sit' n ni n' ni te'i ni
 a ko go ɔ i ɔ a ko go yɫ kɔ di li la' ca nɫ cɔ yɫ n nt' a ko go
 n jɔ n nt'

a ko go yɫ kɔ li ba' bi k'e da' is nil a ko go yi ka' da nes da
 a ko go na li hn tsi' n l'z i bai n tɔ a ko go biɫ des get' a ko go
 25 bi k'os yu ya yol le a ko go biɫ nal get a ko go bi li' hn ya
 nan 'n kat a ko go li n' i xat dzi xal la n nt' ci tsi ke an na-
 ci dɫ n nt' a ko go da dal la n nt' a ko go ci tsi' ke hi na ki dza-
 da la' yɫ n de n nt' a ko go ai da xa di n ne' xa t'i ni yɫ ni ne'
 n yos bɔ n nt' a ko go ai yɫ kɔ ci tsi' dɔ wɔ ba dɛ t'e a ko go
 30 la' yɫ ni ne' a ko go n jo go na zut' hi le

a ko go yɫ kɔ ai te'e ki na ki dza da hi yi des t'i' a ko go ai
 nai li hn yi ke' yo na ɣa hi ai bi la' ɣa i ɣa hi go dais k'ɫ go'
 ai yɲn la' a ko go xas t'i hn bi na nai nɫ t'i' a ko go ai te'e ki yi ta
 de ya a ko go da la' he di xa dn ya na ki dn xa dn ya ta dn xa dn ya

Then old man his daughter the youngest to him spoke. "My-father, | man who works for us food some to him I carry," she-said. "Very well, my daughter, | there you go," he said. Then there food he started to carry. There she carried it. | Then man merely sat. "Ye," she said, "where you work you came here," | she said. Then, "Food I brought you," she said. "But, I will-not eat. I am not going to live," | he said. Then "'Eat,' I say," she said. "No, this mountain I can do nothing with," | he said. "'Eat,' I say," she said. Then he ate. Then | all. Then, "Sho," she said, then, "your head through it I will look," | she said. Then that one his head to her he put down. Then, "Lice some | I will take out for you," she said. Then there he put it. There girl felt over it with her hand. | Then her breath with she blew on-him. Then man went to sleep. Then her hand | with she lifted it, on the ground his head she placed.

Then she got up. Then mountain four places she pushed with-her hand. Then level | it became. Then corn she planted. Then it grew up. Then its tassel | became. Then just one it became white. Then now man she woke up. | Then, "Get up," she said. "You-have completed your work," she said. Then | he got up. Then his-eyes hard he looked. Then, "That over there after it | you came," she said. "Some go for," she said. Then some he went to. He-tied it together. | Then he started carrying it. Then camp they two-came back. Then old man | was pleased. "My kin, man must be-this kind. 'I will work for you,' he said," he said they say. | Then sun set. Then it was morning. "These horses some for me you ride," he said. Then, | "Very well," he said.

Then it was morning. Horse for him on it he put (saddle.) Then on him he sat. | Then girl stick tough she gave him. Then with him he began to buck. Then | on the back of his neck he struck-him. Then with him he bucked around. Then his horse was tired-out. | He fell down. Then horse that spoke. "Well," he said, "my daughters did it to me," | he said. Then, "Nearly," he said. Then, "My daughters twelve | one you marry," he said. Then, "That one which ever one he wants he may marry. | I lost," he said. Then, "These tomorrow my daughters all for him I will put in a-line, then | one he may marry, then well he will work."

Then it was day, those girls twelve he put in line. Then that | girl youngest that one palm of her hand small projects | she caused. Then old man his eyes he put across. Then those girls along | he started. Then just once he went by. Twice he went by. Three-

a ko go dji ɪz li' gɛ a ni tɔ na li hn yi kɛ' yo na ɣa hi hai yi dzɛz
 a ko go ci ki yɛ n nɪt' ci tsi' ciɪ n jo ni sɪt ts'a' xa yɪnɪ tɪ n nɪt'
 a ko go yɪl n na a ko go yɪl bi kɔ wɔ

a ko go ai na lin hi na do t'ac xas t'i hn ni zɪl xɛ ai bi ɣa
 5 na dn t'ac n nɪt' a ko go n nɛ' n jo n nɪt' a ko go li ba na
 yɪl n nɪt' a ko go li dɪ xɪ i nai t'ɛ' ai do da' n nɪt' lai' i li
 bi ɣa dac tɛi i des ka ne¹ ai nanɪ tɛ' yɪl n nɪt' a ko go a ku dɛ ya
 a ko go ai nainɪ tɛ' a ko go ai di' xa dn jɛ ci ko di' xa di cɛ
 n nɪt' a ni tɔ di xas t'i hi bi tsi' i bi 'a' dɔ wɔ nes nan ɛ a t'ɛ
 10 do xɪ n na hi da' n nɪt' ni zɪl xɛ' ci lɔ go n k'jɛ as tsa ai ɣa gon li-
 yo nad dn t'ac n nɪt' a ko go li lɛ kɛ' da nes kɛ a ko go li
 bɪ nai hil tɛ

a ko go 'ai bɛ yɪs kɔ hi 'aj go' a ko go xas t'i hn xat dzi n lai yo
 ko wa yo na no' ta n nɪt' a ku bi tsi' dɛ ya a ku' n ya ɛt dɪ
 15 n nɛ n' i da 'a dɪ a ko go bi ta yɪl na gos ni' a ko go da 'a dɪ
 n nɪt' n jɔ bi kɛ' di ca nas tset , n nɪt' a ko go a ku' dɛ ya a ko go
 di li tɛi' i dɪ lɛ yo ta a ko go bi kɛ' li bɪ na dil ɣot' a ko go ai
 na li hn yɪnɪ tsɔ n la' ci ta li bɪ hl wot a ko go xac kɛ lɔ li tɛi'
 n nɪt' a ko go ai gɛ nez kɛ bi ko wa dɛ go tɛ' q ɛ n ɣon 'a a ko nɛ'
 20 nez da a ko go n nɛ hi ts'i' dɪ xɪ i yi yi' nez da

a ko go xas t'i hn li bɪ da dɪ wot' a ko go ai ya n ya san-
 nɛ hi n nɪt' hai yo n nɛ' ci tsi' cɛ nez i n nɪt' a ko go doc 'i da
 n nɪt' ko ji' q aj la² n nɪt' a ko go ku da a dɪ doc 'i da n nɪt'
 a ko go xas t'i hn na des dza ko wa yo na dza

25 a ko go na yɪs kɔ a ko go dɔ wɔ a ko des kai a ku' hn kai
 a ko go ai bɪ n nas gɛ tu n tɛ li nan li a ko go a ku bɪt tsi'
 ba dan ni a ku' yɪnɪ tsɔ a ko go ta' dɪ ni gɛ tsi' n nez i n tsɔ zi
 yi ka' das kɛ bɪ da na 'oɪ a ko go xai ya a da t'ɛ a ko go ci tsi' ni
 da la' hn di ci tɛ' i' ni ɣal yɪl ni a ko go ci ja jɛ da la hɛ di ci tɛ' i'
 30 n ɣal yɪl ni ci dɪ jɛ da la hi di ci tɛ' i' n ɣal yɪl ni a ko go ai
 do' a ko dez i da a ko go n nɛ hi do da' yɪl ni a ko go dai k'ɛ go
 bɪ da na 'oɪ bi ts'a yo go bɪ na dɛ 'oɪ a ko go ai do bi tɛ' i' di-
 ɣal da' a ko go na des kai ko wa yo na kai

¹ Perhaps "little fat."

² It is improbable that the *a* is nasalized.

times he went by. | Then fourth when it was then girl youngest he drew out. | Then, "My kin," he said, "my daughter I like from-me you have taken," he said. | Then he married her. Then with her his house was.

Then that girl, "Let us go back. Old man will kill you that because, | let us go back," she said. Then man, "Good," he said. Then, "Horse go for," | she said. Then horse black he brought-back. "That not," she said. "Another horse | his hair reddish, poor that one bring," she said. Then there he started. | Then that one he brought back. Then, "There you spit; I here I will-spit," | she said. "Now this old man, his daughters, his wife, all ghosts are. | They are not alive," she said. "He will kill you, I many times I will intervene for you. For that reason where you live | we will go," she said. Then horse one behind the other they two-sat. Then horse | ran with them.

Then that day passed when they two went, then old man spoke. "Over there | camp you look," he said. There his daughter started. There she came. There was no one. | That man was not. Then her father she told. Then, "Not there," | she said. "Very-well, after him I will go, I will kill him," he said. Then there he started. Then | red with him goes surrounding him. Then after-him horse he rode. Then that | girl saw him. "There my father horse rides. Then he is angry red," | she said. Then there they-two sat. House poor stood inside | she sat. Then man tree black inside he sat.

Then old man horse rode. Then that he came to. "Old-woman," | he said, "where man my daughter who stole from me?" he said. Then, "I did not see him," | she said. "Here they two-came," he said. Then, "Here he is not, I did not see him," she said. | Then old man started back. Camp he came back.

Then day was again. Then all there started. There they-arrived. | Then that between water wide flowed across. Then there his daughter, | his son-in-law there saw them. Then middle-of the water log long, large | on it they two sat. It floated about-with them. Then down she held her head. Then, "My daughter," he said, | "just once toward me look," he said. Then, "My child, just once toward me | look," she said. "My sister, just once toward-me look," she said. Then that one | did not look there. Then the man, "No," she said. Then thus | it floated with them. To the-other side with them it floated across. Then that not toward-them when she looked | then they started home. Camp they came back.

a ko go na li hn uc ki hn ai bu de j'aj a ko go uc ki hn go li yo
 da' a na di nez ke a ko go na li hn bi te'i' ya ti' a ko na dn da'
 yu ni ni k'i la' ni no' del' a a ko go do da' le ga' a ko go ni l-
 5 a ko go a ku na dza a ku bi k'i da bu l tsə a ko go bi te'i' na-
 da des sa a ko go bi k'i do da yu ni n di' la' bi naj te ti' a ko go
 a ni ta bi ni' ba te a ol ta' a ko go bi 'a n' i do ya na ts' u d des-
 kes da' a ko go an ni ta a ku set da a ko go da 'ai k'e go set da

a ko go n zat go de ya a ko go n ne hi hi bi tsi' bi te'i' n jo
 10 si li a ko go ba n yo' a ko go ai ba n tsoz a ko go bi yu' yai-
 'in la a ko go 'n ne bu ni a ko go n jo ni a ko go ai ge ni ne go'
 n ne' ba ya da ti' a ko go di' li n jo ni ne' n nt' a ko go a ko
 des kai n ne' da wa a ko go ci tsi' ni ne' ni go n ne' te' i ya ti'

a ko go an ni ta n wa di' xa wo' na ki da nes ke a ko go ai
 15 xa go' n t'a' n ne' no xi te' i xas dzi n nit' a ko go n jo da dn nt'
 da bi ya o da yes ts'a a ko go xa go' d te' i xa dzi do a ni hi da'
 na de t'aj 'n' da la' dji n t'a gol ze di' na de t'aj 'n' a ko go xas-
 t' i hn no ke' na ba hn' a ko go bi 'a' bi tsi' do' no' ke' na ba hn'
 a ko go san ne hi na sis dli hn ni hi ts' i' d d x d i na san dli hn
 20 a ko go yoc di yo tu si ka ge d ni yo ts' i' no x d na 'el 'n' a ko go
 ci tsi' ci ja je cu t di e te' e' da ni 'n' da lai he di na cu n nli da ni 'n'
 a ko go o na kai 'n' a ko go yoc di' na de t'aj 'n' a ko go n k' i go-
 li ge nan n t'aj 'n' a ko go a ku o nan dza 'n' ni k' i la' ni no te' i la'
 ni l n nit' a ko go ci do ca no ts' u d do kes a t' e da n d d e ni 'n' a ko go
 25 o nan dza dn' a ko go ai ci n' i an c t' e' da 'ai ni lan ya' ai ci
 n ya' ai 'n' bi nac ni' ni te' i ni n jo ni' ci ye n li 'n' ai nin i la'
 n jo k' a di' na dn t' ac k' ad di' an l a ko go ko n jo go n gon dle'
 an ni ta ni na gos si sint'

a ko go ai yu n ne n' i bu ts'a' k' u ci' nal ti a ko go do da'
 30 nas dli a ko go al k' i da yu n nen i bi 'a' nas dli a ko go d ts'a'
 na da dez za a ko go ai xa go' te' e ki n' i yu na na' a ko go n jo go
 yu gon le' te' i ni n an l uz li an l

¹ Spanish, *pañó*, "cloth;" no doubt a charm.

Then girl, boy that one with they two started. Then boy where he lived, | some distance they sat down. Then girl to him talked. "There you go back," | she said. "Your kin some will try-to embrace you. Then must not. Then if they embrace you | you will not think about me again." Then boy started back. | Then there he came back. There his kin saw him. Then toward him they started. | Then his kin, "Not," he told, but one embraced-him. Then | now his mind left him. Then his wife that one he did not think of again. | Then now there he sat. Then just that-way he sat.

Then long time passed. Then man that his daughter toward-her good | he became. Then cloth then that one to him she gave. Then her beads he gave her. | Then "I will marry you," she said. Then, "Very well," he said. Then there he was getting married | people talked about it. Then, "These love each other, they are-marrying," he said. Then there | they started, people all. Then, "My daughter she marries," saying man spoke.

Then now over there turtle doves two sat on (tree). Then those | doves, "Wait, people, to you I will speak," she said. Then, "Very well," they said. | All listened. Then doves to each other spoke. "Sometime ago | we two were traveling about. One day gets ripe from place called we started. Then old man | after us came to fight. Then his wife, his daughters too after us they came-to fight. | Then old woman I became. You log black you became. | Then over this way water where it lay in the middle log with us floated. Then, | 'My daughter, my child, my sister' in vain they-said. 'Just once look at me again' they said. | Then they went back. Then over here we two started. Then your kin where they live | we two came. Then there you went back. 'Your kin one embraces-you' | I told you 'then me you won't think about' I told you. Then | you went back. Then that one I I am; that one you are." "That one I, | Oh yes that was I remember again," he said they say. "Good, you mine you were, that one you are. | Well, now we-will go back. Soon all then here well we will live. | Now I-know you again."

Then that one he was to marry from her he gave back. Then not | it became. Then long ago one he married his wife became-again. Then from each other | they started back. Then that dove girl that one he married. Then well | they lived they say. All it is all.

SECURING FIRE (First Version).¹

te'i ni n' ni gos ts'an bi ka' n de go li' te'i ni n' ba' dlo' i ts'a
da bi ga n de te'i ni n' ko' et di te'i ni n' da la e n de lan ne hi
bi ko' go li te'i ni n' yan tei' te'i ni n' ai da' bi l'a yo ko' et di
te'i ni n' n de la ni bi ko' et di te'i ni n' n dil te'i n dez i bi la-
5 ta yo n ne nal ts'o n de yo ja' bi ko' go li' te'i ni n' ya dan te'i' go
go li te'i ni dn'

ai da' bi l'a yo ni go li ni xa go hi do lel dan di te'i ni n' ne-
la le bi te'i' go na ta he aul ne' da n dit' te'i ni n' go ni l'a' a xon-
de' (a la a xon ne')² da dn nat' te'i ni n' ni la le go se' te'i ni n'
10 bi te'i' na de za te'i ni dn' bi l'a di' nan za te'i ni n'

xa' dil goc cu' na aj yo yoc di' ko' go da te'el ta yu' n dt'
te'i ni n' go go nat' da on ts'il yu' n dt' te'i ni n' ne la le da' n dt'
te'i ni n' go te'i' go da' na da des sa te'i ni n' ko' da yol tal go
go te'i' n ke nad dn' sa te'i ni dn' a ko go de da des djek' te'ij
15 de dai di xun dil go ge ni nan' sa a ko go ko' bi n dat di go len dun-
d'oz si li' te'i ni n' do xa yo te'i na got' t'i go da te'i ni n' d ts'a-
len' t'e ge ko' ge n ne bi ko' et di ni le dn t'i' te'i ni n'

ai da' ba' da an da yo nes ti' te'i ni n ko' bil xa dec wol ni go
da n na yo nez ti' te'i ni n ai da' bil go na dat ts'it tsil te'i ni n'
20 yi' go ne dlit' te'i ni n' bi ko' go li ni ka da gon' ne go go te'i'
ke gon tal te'i ni n' a ko go ba' ni n wa di' da dn ya te'i ni n'
bi tse bi l'a yo ko gel n 'a go bil k'i des t'uz go da dn ya cu' na-
ac yo go ne dli go le ci ke n di 'n i cil go ne et dlit' go ac di n dit'
te'i ni n' d ts'a an de ts'is dli ko' ji' n ca go ac di n dt' te'i ni n'
25 ko' bi ban di' n ya te'i ni n'

da' go ne dli go ni go tal te'i ni n' da' yi ka' da kat' xa yol-
ka' go da ka dja i dic yic cu' na ac yo yo ya go le go ne dli go le
n dit' te'i ni n' ba' an di te'i ni n' a ko go i dec yij te'i ni n'
cil go ne dli' cu' na aj go yo ya go le go ne dli go le n dt' te'i ni n'
30 da' i dec jij te'i ni n' bi tse kon' yon de' o nail te bi tse te'i ni n'
cu' na aj n tse dl lat yo da go an t'i' dai' ni te'i ni n' do da cu' na-

¹ Dictated by Antonio, February, 1910. A translation in free English is given on pp. 41, 42, above.

² Suggested as an alternate reading for the preceding.

SECURING FIRE (First Version).

They say. Earth on it people were living they say. Coyote, birds, hawks | all people they say. Fire was none they say. Just one people many | their fire they had they say. They were-stingy of it they say. Then below them fire was none | they say. People many their fire was none they say. Pines tall on their-tops | people martins people only their fire they had they say. They being stingy of it | they had they say.

Then below them those living, "How will it be?" they said they say. "Well, | to them hide the ball let us make," they said they say. "Notify them they come here," | they said they say. "Well," they agreed they say. | Toward them they started to move they say. Under them they came they say.

"Xa," he called "cousins, here fire down bring," he said | they say. Then, "Let us play hide the ball," he said they say. "All right," they said | they say. To them down they started to-move they say. Fire they bringing | to them they came down they-say. Then they built a fire. Wood | where they put on they came. Then fire around it four times encircling lines | became they say. No way one could get out they say. In the center of them | by the fire people their fire who had none were in a circle they say.

Then Coyote little distance he lay down they say. "Fire I will run with," saying | little distance he lay down they say. Then they played with them they say. | Yi, there was fun they say. Their fire those who had when they were going to win to them | they danced they say. Then that Coyote over there got up they say. | His tail under it tinder being placed with it wrapped he got up. "My cousins, | let there be fun. My foot hurts, have a good time with me I am," he said | they say. "From each other move; I am cold. To the fire I will go I am," he said they say. | Fire by its edge he came they say.

Then having fun they danced they say. Then on them nearly when day would break | near, "I am going to dance, cousins. Bend-your knees. Let there be fun," | he said they say. Coyote said it they say. Then he started to dance they say. | "There is a good time-with me, my cousins. Bend your knees. Let there be fun," he said they say. | Then he danced they say. His tail fire in he switched-across, his tail they say. | "My cousin, your tail is likely to catch-afire you are," they said to him they say. "No, my cousins, |

ac go do dl la di a t'ε da n di te'i ni n' ai dā' xai yot kal te'i ni n'
 bi tse kq' yo n de' o nai unl get go bi tse dl la' tei ni n' cū na aj
 n tse dl la' da bl te'i dn nt' te'i ni n' dā' bi n dat' dī go nan-
 ne doz ni yi go tū ya hi tak' te'i ni n' dī' yu ge na nal got' te'i-
 5 ni n'

bi ke' n de kq' yan te'i n' i da bos tel te'i ni n' ba' n i xas-
 da dez go' te'i ni n' do da do ya' at dza da te'i ni n' n ne da bos-
 tel ni bl n djek' te'i ni n' oc le ge kq' bi ya ge ynl tā yu ge kq'
 yil dan le go go de ya te'i ni n' ai dā' ba' n i bi ze' d kūt' da got-
 10 ts' n dzins kq' ya dā te'i' ni a da bl i te'i ni dn'

ai dā' os le gi ni kq' yil da le gol do' te' n ni dn' yu ge kq'
 ya dan te'i i n de da bl ni dji go kq' yil dan le go do da do ya' at-
 dza da te'i ni dn' a ko go n ne bos del ni bl n djek' tei ni n' a ko go
 xas da des go' goc ni γε' yai nl tā te'i ni n'

15 yu ge kq' yil da xez got' te'i ni n' a ko go oc le gi ni bi ze'
 d ki da go' n dzins kq' yan te'i ni a da bl i te'i ni n'

goc ni ye ni a na ga na des dza yo hul gol kq' yot tal go n de
 kq' ya dan te' n i da bl ni dje go ya a na ga hil gol go do da do ya'-
 at dza da te'i ni n' a ko go n de bos del ni bl n djek' te'i ni dn'
 20 a ko go te'i co ge kq' ya nail tā te'i ni dn'

a ko go te'i co ge ni kq' yil na di t'ak' te'i ni n' n de kq'
 yan te' n i da bl ni dje go ya an na ga hi gal te'i ni n' xas da dez go
 go n ne bl n djek' te'i ni n' dā' da t'i ye yai' nl tā te'i ni n' dā'
 n ne kq' yan te' n i te'i co ge bl n djek' te'i ni n' bi tsi zil ał
 25 da yi n dij te'i ni dn

n za ge dzl si' a ni bi la ta yo bi kq' hi ga te'i ni n' da t'i ye
 a t'i te'i ni n' bi n da ji go dzi yo n za yo ts' d si' a bi la ta yo
 bi kq' na hi ga te'i ni n' da n a yo dzil si' a ni bi la t'a yo bi kq'
 na hi ga te'i ni n' a ko go da at za yo da go di dez k'a te'i ni n'
 30 da t'i ye a t'i te'i ni n'

n de kq' yan te'i' ni da n la di' da 'ai di' yu ge na da des dza
 te'i ni n' xa go hi an daj do dlil da dn nt' te'i ni n' do xa go a na-
 xo dle a t'ε da da dn nt' te'i ni n' da go li yo na da xe sa te'i ni n'

a ko go n ne bi kq' et di ni bi kq' da goz li te'i ni n' da bi ga
 35 ni gos ts' an bi ka' ni go li ni bl da go jo te'i ni dn' xai x ye ba'
 cū na aj dan di te'i ni n'

it will not burn," he said they say. Then day broke they say. | His tail fire in when he stuck it again his tail caught fire they say. "My cousin, | your tail is burning," they told him they say. Then around him four times those forming lines | over them he jumped they say. From there on he ran they say.

After him people fire those stingy ran they say. Coyote was-winded | they say. No longer he could walk they say. People those-chasing him | caught him they say. Frog fire under him he put it. Onward fire | he jumped with it it happened they say. Then Coyote his mouth they tore open, | fire those stingy did it to him they say.

Then frog fire kept jumping with it they say. Onward fire | those stingy people were about to catch him fire jumping with he could go no longer | they say. Then people those chasing him caught him they say. Then | when he was winded roadrunner he-gave it to they say.

Onward fire he ran with they say. Then frog his mouth | they tore apart, fire those stingy did it to him they say.

Roadrunner being pursued started back again. He was running fire holding. People | fire those stingy of were about to catch him being pursued when he was running he could go no longer | they say. Then people those pursuing him caught him they say. | Then buzzard fire he gave to they say.

Then buzzard fire flew with they say. People fire | those-stingy when they were about to catch him fleeing he was running they say. When he was winded | then men they caught him they say. Then humming-bird he gave it to they say. Then | men fire those stingy buzzard they caught they say. His hair all | they-pulled out they say.

Far mountain which stands on its top his fire was white they-say. Humming-bird | did it they say. In front of him (?) far mountain stood. On its top | its fire was white again they say. Some-distance mountain which stood on its top its fire | was white again they say. Then everywhere it began to burn they say. | Humming-bird did it they say.

People fire those stingy just back there there onward they-started back | they say. "Nothing we can do," they said they say. "Nothing we can do | it is," they said they say. Where they lived they started back they say.

Then people their fire who were without their fire they had they say. All | earth on it who lived were glad about it they say. "Thanks, Coyote, | my cousin," they said they say.

THE WINNING OF DAYLIGHT (First Version).¹

ai di' do xa da te'anl'yeł n t'ε te'i ni n' bo' te'al'yeł ya n te'i' go
do xaił ka da te'i ni n' n de na ki teanl'yeł ya dan tei' te'i ni n'
cac an di te'i ni n'

xa go i' do leł n de dan di te'i ni dn' xa go i' da l'ε' n t'ε
5 do ya te be i go zid da go a gon t'ε dan di te'i ni n' ne la le te'anl'
yeł ya dan te'i' i bi te'i' go tal do ta da n dt' te'i ni n' ne gos-
ts'an bi ka' n de go li ni a dan di te'i ni n' ai da' n da (ε) na ki yi
te'anl'yeł ya dan te'i' te'i ni n'

go bi te'i' na de za te'i ni n' te'ij bi da deł go na de za te'i ni n'
10 bi ko wa yo ba nan za te'i ni n' cł na aj yo ne dli di t'al ε bł da-
dn n t' te'i ni n' ne la le da n n t' te'i ni n' go dil kon ge de' dol djek'
te'i ni n' 'ai ge n de ke go n tal te'i ni n' ai da' yi ka' n ya dan-
te'i' i hi nez ke te'i ni n' ne la le ci ke' go ni dli go le ni te'i ni n'
ba'' an di te'i ni n' a ko go go ni dli go n de ke gon tal te'i ni n'

15 ba'' de xa yoi ka' na di ni te'i ni n' a ko go bo' do da do-
yoi ka a t'ε da na di' nit te'i ni n' a ko go ba'' da xa xaił ka ε
na di' ni te'i ni n' a ko go n wai na ki n de te'anl'yeł ya dan te'i i
do da dan di te'i ni dn' a ko go m ba' xa na na dzi te'i ni n'
de xa le xaił ka ε duc ni na' di ni te'i ni n' i da' go ni dli go

20 ni go tal te'i ni n'

a ko go ba' ni a da xol jic te'i ni n' i do al go a na xol jic te'i-
ni n' de xa xa yoi ka ni go a t'i te'i ni n' a ko go bo' ni bił
n zi nł xaj te'i ni n' cac ni nł xaj te'i ni n' n ne ai yi ka'
ya dan te'i ni da nł xaj

25 da' yi ka' yos ba' ba' a t'i te'i ni n' n de' ni gos ts'an bi ka'
go li ni hi xε ye ε cł na ac da y nł n n t' te'i ni n' da' bo ni ts'iyi'
ts'iyi ya yo yo n de' gone li do ci n dt' yu n de' da h s t'ak' te'i ni n'
ai da' cac ci dzł i z z naz a yo te'o'ol bi yi' yu n de' te'a da-
goł yeł go gone li do ci n n t' te'i ni n' te'anl'yeł yi ya dan te'i ni

30 a da n di te'i ni n'

a ko go ba' yi ka' yos ba te'i ni n' a ko go xa nal ka si li'
te'i ni n' a ko go n de bł da go jo si li te'i ni n'

¹ Dictated by Antonio, February, 1910. A free English rendering will be found above, p. 43.

THE WINNING OF DAYLIGHT (First Version).

There none. It was always dark they say. Owl darkness being-stingy of | day did not break they say. Men two darkness were-stingy of they say. | Bear it was they say.

"How will it be?" people said they say. "How just night it is | not anything they knew it was," they said they say. "Well, darkness | those stingy of to them dance we will make," they said they say. Earth | on it people those living said it they say. Then men two | darkness were stingy of they say.

Then to them they started to move they say. Wood carrying they started to move they say. | Their camp to it they came they say. "My cousins, let us have a good time," they said | they say. "Well," they said they say. On the open plain they laid the fire | they say. There people began to dance they say. Then daylight those stingy of | two sat down they say. "Well, boys let there-be a good time," he said they say. | Coyote said it they say. Then having a good time people began to dance they say.

Coyote, "Quickly let it be day," he said again they say. Then Owl, "No, it will not be day," | he said they say. Then Coyote, "Quickly let it dawn," | he said again they say. Then those two men darkness those stingy of | "No," they said they say. Then Coyote spoke again they say. | "Quickly let it dawn I say," he-said they say. Eh, now having a good time | they were dancing they say.

Then Coyote danced they say. Singing he danced around they say. | "Quickly let it dawn," saying it he did it they say. Then Owl sleep | overcame him (?), he slept they say. Bear slept they say. Men those daylight | those stingy of both slept.

Then daylight they won. Coyote did it they say. People earth on it | those who lived. "Thanks, my cousin," they said they say. Then Owl "Canyon | cave in I will live," he said. In it he flew they say. | Then Bear, "I mountain large where it stands Douglas-spruce its interior in where it is dark | I will live," he said they say. Darkness those stingy of | they said it they say.

Then Coyote daylight won they say. Then re-occurring dawn became | they say. Then people happy about it became they say.

CREATION MYTH (First Version).¹

n ne et di dji ni a ko go n de hi la go li lan di a go t'e dji nan'
a ko di dn ne hi la bic te'un ne et di dji ni a ko go n di da na-
del i go na ge ka ti da na da del i an teun ni an i tse ni si li
da sa xat di ne et di go ni gos tsan ne et di ya' et di

5 a ko go an n knl tci bec dl xul xas tin nal l'u le na l'u le tco
dl xul n nl tci dl xul an kn nl tci an go di ye' an ke nl tci da an
nct di i ai yun la a ko go bec da do xa di ye bi ko wa ne go ln ne
ye be ko wa la dji nun nal l'u le da do ye bi ko wa la teun nin
bi l'ol d nan ol l'o ge da bi ko wa la tci nan dn

10 ya et di ni gos tsan et di nl tci dl xul an da ga t'e dji nan
bi ko wa ne go li ke bi ko wa teun ni dn go di ye' an da ga te dji ni
da do yi ka' go ln ne ai ge' da ai ge go li la dji ni da ya et di ge
ni gos tsan da et di ge bl da xo wn ye' ko go teun ni dn

ko go la na ka teun ni xat di bi ka gon dli go lel la hi kai ya ya-
15 dal ti xa go i do lel ya tes a bi ka' gon dli do lel dan di dji ni dn'
ni gos tsan au wl n de dan di teun ni di a ko go xat di do lel dan di
teun ni dn' ni di hi da ta n t'e no li' bi ta na go dl do' dji ni dn'

a ko go nl tci dl xul n ga tsa dji ni dn' bi te'in' yi dn diz
teun ni dn' a ko go dal' dn ne' di k'e go nin di di xa go hi ni gos-
20 ts'an do lel n di dji ni dn xa te ge ni ne' te'i ni dn

ts'a ni yi te'i da xi ya yis des t'i² a ko go das do des to' nl tci
li gai da na nas tsa yi dez t'i da n da go go de xes to' tci ni dn nl tci
lt tsok' da na nas tsa yis dez t'i das doz ya³ n go hel t'q' das doz ya
nl tci do l'uj da na nas tsa yiz dez t'i ni gos tsan do lel i ni hel t'q'
25 tci ni dn ne gos tsan ne hel t'q' tci ni dn a ko go ne gos tsan da-
xes ta teun ni dn

a ko go xat di do lel ni gos tsan xa di ca' da yo xo ac do lel
na gos tse' dan di teun ni dn' a ko go yeñ ke yen n ke⁴ nel ez i
au wl n de bec dl xul di ji yeñ ke del ej go au wl n de na gos se'
30 teun ni dn' a ko go nl tci dl xul da yo 'o al go a wl n de bi ya si zi go
ko ye da yo xo ac go ko go n jo gos ze' teun ni dn' al dza teun ni dn

¹ Told by Antonio, but somewhat more than the first half was recorded from the dictation of Frank Crockett. A free English translation is on pp. 7-26.

² *Yis des kis* and *yis des ki* were also recorded.

³ Perhaps for *das do ja*.

⁴ Probably a repetition of the preceding word.

CREATION MYTH (First Version)

People were none they say. Then certain people were living-nevertheless they were they say. | There these people who were their parents were none they say. | Then that which hangs down, | before their eyes something which hangs down that one they say. That one first person became. | Alone he was, people being none, earth was none, sky was none.

Then that one creator (?) metal black old man, spider, tarantula | black, whirlwind black; these creators, that one mirage, that one creator just these | four men he made. Then metal nowhere his house he had | with his house was they say. Spider not yet with his house they say. | His thread where across it was-woven just his house they say.

Sky was not. Earth was not. Whirlwind | black just as he is they say, | his house between earth and sky (?) his house was they say. Mirage just as he is they say, | not on it he lives; there just there he was living they say. Where there was no sky, | earth where-there was none with him it was trembling this way they say.

Then they came together they say. "Something on it we will-live we come together," they said. | "How will it be, sky lying on-it we will live?" they said they say. | "Earth we will make," they-said they say. Then "Where will it be?" they said | they say. Men four (?) amongst them they kept doing they say.

Then whirlwind black did this way they say. His cuticle he rubbed-off | they say. Then he held it in his hand this way doing, "Which-way earth will be?" | he said they say. He pressed it together they say.

Right here toward it he walked. He stood by it. Then nearly it moved. Whirlwind | white started to it. He stood by it. Little ways it moved they say. Whirlwind | yellow started to it. He stood by it. Nearly it moved to its place nearly. | Whirlwind blue started to it. He stood by it. The earth to be moved to its place | they say. Earth moved to its place they say. Then earth rested there | they say.

Then, "What will be, earth what will support it?" | they said-together, they said they say. Then, "Supports which stand | we will make. Metal dark four places supports standing we will-make," they agreed | they say. Then, "Whirlwind black helping-hold it we will make, under it standing | here helping hold it so good," they agreed they say. It was finished they say.

ko go bi ka' n de do le' i a nail le' tcn ni dn' m ba' n de go
 a dai le' tcn ni dn' dlq' bi ta la go ln ni n de go a dai le' tcn ni dn'
 di ni gos tsan bi ka' dlq' d ta xa te hi da buñ ga a dai le' dji ni dn'
 ko go n de' si li' tcn ni dn' bi ka' to bñ i des djol n de do jo ni-
 5 hi lq al dza tcn ni dn ai bi ga a be dl i dji ni dn'

a ko go es ts'an na dle hi do le' hi lq do l'uj i i sa' yi xñ ya
 na te'i a kon de o yunt dja tcn ni dn tse be di k'an da te'i ne
 a ko n de o yñ la tci ni dn' i sa hai añ ge a da de den lek' bñ
 na dn el to ta ka' bñ a na 'ol tcn ni dn a ko go da te'i ne hi ye
 10 nai yñ n di i sa bi bñ bi bñ ts'at tci ni dn a ko go tci ni dn' a ko
 to lq la go bit' tci ni dn bñ nan e la tcn ni dn' to es dñ go nais-
 n di tci ni dn' dan hił ts'a tci ni dn' es di lañ ke n zi tci ni dn
 a ko bi da deñ lek' n i te'i nñ n de' xa ya a ji goł gai yo tcn ya
 sai ja o das kai tci ni dn do xon t'e go li da te'ul et di tci ni dn

15 da sa xat di sit da tcn ni dn' a ko go xa go i do le' n zi te'n-
 ni dn' a ko go dñ go na ai xa ya dji ni n la ge n ke na dñ tcn di
 a ji' da hi ya es tsan na dle hi ya l'a i tsi dji ni bi tsa yo go di dn
 dñ go na 'ai ya' ya l'a i tsi dñ ne go di dn bi tsł yu n de do o-
 dec da tcn ni te'a xa yñ i yu ge xa na yol ka dji ni a ko go
 20 xa na na dñ dji ni da ga gan na ts'a dji ni ya ya l'a na yñ ts'i
 te'n ni do bi ts'ł yo ne' o des da tcn di yu ge xa na yol ka tcn di
 a ko go xa na na dñ tcn di ya ya l'a na i ts'i te'n di do bi ts'ł-
 yo ne' o des da tcn di yo ge xa na yol ka' te'n di xa na na dñ
 tcn di ya ya l'a na i ts'i te'i di a ko go di dn es li dji ni a ko go
 25 an ni ta bi ts'ł yu n de o dec tcn di a ko go bñ gon jo tcn ni

es ts'an na dle hi hl tsq si li' tcn di a ko go na li n' yñ tei
 te'n di a ko go na ln ni go ya si li' tcn di ci ja je tco ba' an t'i
 yñ n dt' tcn di tsñ nas bal to na hi kat' tcn di n lac ci da n da
 yñ n dt' tcn di

30 na ln ni da hi ya tu na hi ka ji' a ko go ya ya l'a i tsi te'ini dn
 to te'e xe ta' ya l'a nñ a' to na hi kat' ko bi k'j yo na hi kat
 tcn di do bi tsł hi ka da yu ge da na nas ts'a to na hi kat' do be tsł-
 hi ka da yu ge da na nas ts'a tcn di do bi tsł hi ka da yo ge

Then on it the people who will be they made they say. Coyote like people | they made they say. Birds their wings those having like people they made they say. | This earth on it birds of all kinds all they made they say. | Then people were they say. On it water covering it people were not good | it was made they say. That because they did it they say.

Then Ests'unnadlehi who was to be turquoise vessel she went in. | Seeds inside she put they say. Stone metate, muller | inside she put they say. Vessel by the opening she plastered, with her | it floated about. On the water with her it floated about they say. Then muller with | she struck, vessel bibit bibit she heard they say. Then they say there | water when it was much bit' they say. With her it floated around they say. Water when it was disappearing she struck again | they say. "Dan" she heard they say. "It is gone," she thought they say. | There that plastered on she knocked out. She went out. There where a plain was she came by. | Sand only lay there they say. Nothing was living. Brush was not they say.

Alone in such a place she sat they say. Then, "What will be?" she thought they say. | Then sun came up they say. Yonder its rays struck they say. | There she went. Ests'unnadlehi raised her hips to him they say. Facing away from him four times | Sun for him she raised her hips they say. Then four times her vagina in he did not shine | they say. In vain she did so. Over there it dawned again they say. Then | she went up again they say. She did the same way again they say. For him she elevated her hips again | they say. He did not shine in her vagina they say. Over there it dawned again they say. | Then she went up again they say. For him she elevated her hips again they say. He did not shine in her vagina | they say. Over there it dawned again they say. She climbed up again | they say. For him she elevated her hips again they say. Then fourth time would be they say. Then | now her vagina inside he shone they say. Then she was pleased they say.

Est'unnadlehi pregnant was they say. Then girl she gave birth to | they say. Then girl grown was they say. "My child, evil you do," | she told her they say. Bluff water was dripping down they say. "Over there go," | she told her they say.

The girl went, water where it dripped down. Then to him she elevated her hips they say. | Water in vain she put up her hips. Water dripped. Here between her legs it dripped | they say. It did not drop in her vagina. Further on she went again. Water dripped down. It did not drop in her vagina. | Further on she went again they-

da na nas ts'a ʌs tsan na dle hi ci ja je hi di k'e go yɯl n dɛt' bi l'a
 yɯnɬ ts'ot' bi l'a ba n jo go n yi hen 'a' to bi tsɿ hɯn kat'
 tɛn di dn hɿ tsɿ sɿ li' tɛn ni dn ʌs tɛj tɛn ni dn' na li dɿ xɿ n
 xol zɛ an tɛn ni an a ko go nai ye nez ga ne do lɛ hi lɿ yɿs tɛn
 5 tɛi ni dn a ko go ba' a ko go ʌs tsan na dle hi nai ye nes ga ni ta-
 gi tas t'e' tɛi ni dn

a ko go bi ni go lɛ tɛi ni dn nai ye ga ni do lɛ hi lɿ bi ts'i tsɿ
 da dɿ kɔ bi ts'i' zɿ ɛt di tɛn ni dn' bi dja ɛt di tɛi ni dn bi tɛi'
 ɛt di tɛi ni dn bi go ɛt di tɛi ni dn hi za ba ne ɛt di tɛi ni dn di
 10 bi na ts'in ɛt di tɛi ni dn bi na doz ɛt di tɛi ni dn bi na tɿj ɛt di
 tɛi ni dn di bi gan go li do ɛl xa di ta da tɛi ni dn bi gan bi la joj
 ɛt di dan tɛl n t'e tɛn ni dn bi dja t' da ga t'e tɛn ni dn de ɛl xa-
 di t'a ni ɛt di tɛn ni dn bi k'e' dan tɛl n t'e tɛn ni dn bi k'e' gan
 ɛt di tɛn ni dn bi la gan ɛt di tɛi' ni dn da dɿ kɔ n t'e tɛi ni dn'

15 xa go i do lɛ n zi tɛi ni dn a ko go si tso ye yɯl n dɛt' tɛn ni-
 dn' xa yo ci ta' go li' yɯl n dɛt' tɛn ni dn' do a tɛn di da si tso ye
 yɯl n dɛt' tɛn ni dn gon ye yo go n li' do bi tɛ'ɿ ta da yɯl n dɛt'
 tɛn ni dn' a ko go yo ge' sɿt tsu ye hai yo ci ta' go li' nai yɿ do-
 n dit' tɛn ni dn' do da sɿt tso ye do bɿn ta da nɿ dɛn di nai yɿ do-
 20 nɿt' tɛn ni dn na ki dn ɿ li tɛn ni dn yo ge' da gan nai ɿ do nɿt'
 do da nɿ dɛn di nai ɿ do n nɿt' ta dn ɿ li' tɛn di dn a ko go
 dɿ dn da gan nai do nɿt' tɛn ni dn ci ta' xa yo go li na do n dɛt'
 tɛn ni dn dɿ dn ɿ li tɛn ni dn do da bɿ n di tɛn ni dn n tɛ'oj-
 he ca' n ye' n dɛt' tɛn ni dn'

25 a ko go da bi za na bi k'e go da hi ya tɛn ni dn' be bɿ ɛ go zɿn ni
 do xa t'i bɿ tɛn da da da hi ya dja ni n da ko de ya tɛn ni dn
 bi ta' go li' yo xa di be yi go sɿn go go ɛɿ an di bi ta' bi kɔ ga
 da be yɿ t'i di n ya tɛi ni dn nes da tɛi ni dn hi tɛak' tɛa ne ɛɿ-
 hi tɛak' xa di ca' be ban ca' n zi go an di tɛi ni dn'

30 a ko go hi tɛa' go sɿt da ko n di' da bi l'a di i 'an xai 'an la
 tɛn ni dn ni bi tɛ'i xa nol ne' ɛɔ' na tɛl ɿ bi ga n tɛak' bɿ n nɿt'
 tɛn ni dn ci ta' n nɿt' tɛn ni dn' bi tɛ'i' de ya go ac di n dɛt'

say. It did not drop in her vagina. Further on | she went again. Ests'unnadlehi, "My child, this way," she said. Her hips | she held. Her hips for him well she placed. Water her vagina dropped in | they say. Pregnant she was they say. She gave birth they say. Girl dark | was named that one they say, that one. Then Naiyenezgani who was to be she gave birth to | they say. Then his mother, then Ests'unnadlehi, Naiyenezgani, three | they were they say.

Then his mind was coming to be they say. Naiyenezgani will be his head | was bald; the hair of his head was none they say. His ears were none they say. His nose | was none they say. His teeth were none they say. His mouth border was none they say. These | his supraorbital ridges were none they say. His eyelashes were none they say. His eyebrows were none | they say. These his arms he had were without joints they say. His hands their fingers | were none; just flat they were they say. His legs the same way they say. These joints | were none they say. His feet just flat were they say. His toe nails | were none they say. His finger nails were none they say. Entirely smooth he was they say.

"What way will it be?" she thought they say. Then, "My grandmother," he said they say. | "Where my father he lives?" he said to her they say. "Do not say that, my grandchild," | she said they say. "Dangerous place he lives; one does not talk about it," she said | they say. Then later, "My grandmother, where my father he lives?" he said to her again | they say. "No, my grandchild, 'do not talk about it,' I told you," she said again | they say. Twice it was they say. Later he said again the same thing. "'No,' I told-you," she said again. Three times it was they say. Then | fourth-time he said the same thing again they say. "My father, where he lives?" he said again | they say. Four times it was they say. "No," she said to him they say. "Your labia | is dangerous," he said they say.

Then just by himself being his own leader he started they say. With he knew the way | he did not find anything he started they say. There he went along they say. | "His father where he lives something with it I guess he knows," she said it. His father his house | where-one could see it he came they say. He sat down they say. He cried, he commenced crying, | "I wonder what with it I go to him?" he was-thinking he said it they say.

Then crying he sat. Here right under him hole its mouth was | they say. To him a head stuck out. "Sho, what because of it do you cry?" he said | they say. "My father," he said they say,

tcn ni dn' ai bi ga xat di be ban ca' n zi go a dɛ ni n dt'
 tcn ni dn' di dn i an di a no del ni bi te'i' xat dzi tcn ni dn
 lañ ke bɛ n dt' tcn ni dn ci l'e ai dɛ si ta ba nac da l'e n dt'
 tcn ni dn' a ko go da hi ya tcn ni dn dɪ a t'i tcn ni dn na l'u le
 5 nan nac da' n t'i at dɛ n dt' da hi ya tcn ni dn o ya tcn ni dn
 dʒaŋ go na 'ai dɪ xɪ n bi ko wa ji' da hi ya te'i ni dn ku di' bi-
 l'ol a dɪ hi des l'ol lə tcn ni dn' dʒaŋ go na 'ai bi dai' t'i ji ye dɪ t'i-
 lat' bi l'o li tcn ni dn ka na dza tcn ni dn

go te'i' xa na na dzi tci ni dn ni la l'e lɪ n dt' tcn ni dn' be-
 10 dɪ t'i n dt' tci ni dn ci l'ol be dɪ t'i di bi ka' das sɛ na yɪ n dt'
 tcn ni dn ta do set da da hi ga l'na a ko go di bi ka' da tci ya
 tci ni dn bi te'i' bi l'ul nain t'i bi ka' tci dɛ ya tcn ni dn bi da-
 t'i ji bi ka' bi k'ɛn bej ni ya tcn ni dn

ai bi ka' bi ya ci sɪ z zi tci ni dn bi ko wa yon dɛ' da si da
 15 tci ni dn' dɛ' i tsɪ di tsak' tcn ni dn a ko go da hi ya hɪ tsak'
 tcn ni dn ts'et dɪ k' da hi ya tcn ni dn bi ko wa ni bi la ta ci xa ya'
 hɪ ts'ak' tcn ni dn' ni gos tsan bi ka' n ken dez ai gɛ' tcn ni dn
 dɪ' bi l'a na ba' yon dɛ' da tci ya tcn ni dn yun dɛ yɔ i ts'an n
 das da tcn ni dn gon l'tsa tcn ni dn

20 ya dɛ l'a xa dɛn ya ts'a ji' do na tci ga da yɪ n dt' tcn ni dn
 ci ta' ba ni ya go ac t'i yɪ n dt' tci ni dn do da ga dɛ di gon ye'
 n ta' lañ ke n di nad dɛ da a ga da bɛ n ni hi da bɛn ga yɪ ga
 dɪ dɛn te'e ai yɪ n dt' lañ ke' ga dɛ di n ta' lañ ke' ba n ya lañ ke
 yɪ n nit' tci ni dn'

25 ts ts'a n da hi ya bi na l'a ci k'ɛn bi ko wa ni bi na l'a yo ta li gai
 xol ze' hi nai dɪ ts'oz ko yo gos tel tcn ni dn di bi ka' n te'
 yɪ n nit' tcn ni dn' yɪ yɪ z dɛ tcn ni dn dan do li ci dan di n ta'
 n li yo go yɪ n dt' tcn ni dn a ko n go des'i tci ni dn na dza hi
 bi ke' n nat' tcn ni dn' o ya ya ka' o i'a bi k'ɛn la ta ci o yɪ n tsɔ
 30 dɪ hɪ n tsɔ do lɛ a jɛn n kɛn na tsa go ai dan l'ts'ɛn yɪ n dt'
 tcn ni dn

a ga hɪ n ts'a tcn ni dn hai ya go da dɛ ya hɪ n tsak' tcn-

¹ Probably used of time rather than place.

"to him I am going I am," he said | they say. "That because of it something with it I go to him I am thinking I was saying that," he said | they say. This one said it, the one who put his head out to him spoke they say. | "Well," he said to him they say. "I at night from where you sit to him I am accustomed to go," he said | they say. Then he started they say. This one did it they say, spider. | "I will come right back to you," he said. He started they say. He went along they say. | Sun black to his house he started they say. Here his thread | he had spun with himself they say. Sun at his door past he fastened it | his string they say. He came back to him they say.

To him he spoke again they say. "Well," they said to each other they say. "I have fastened it," | he said they say. "My thread I fastened. This on it you go," he said | they say. Not before up he had gone. Then this on it he started | they say. To him his thread he stretched across on it he started they say. By his door | on it his house¹ by means of it he came they say.

That on it under it he stood they say. His house inside he was sitting on something | they say. Here he heard him they say. Then he started he heard | they say. Up he started they say. His house its top he went up | he heard they say. Earth on it he looked from there they say. | Then right behind him inside he went they say. There inside woman | sat on something they say. She saw him they say.

"What did you come for? Here one is not allowed to come," she said they say. | "My father I came to him I am," he said they say. "No, whatever you say dangerous | your father. Well, from here go back. Those who say that all he kills." | Four times in vain she told him that. "Well, as you say your father may be may be you came to him," | she said they say.

The women went to back room her house its corner fabric of white cloud | named she took up. Here she spread it down they say. "This on it you lie down," | she said they say. She rolled it up with him they say. "I do not know what he will do, truly your father | if he is," she said they say. There she hid him they say. "He comes back | his footsteps," she said they say. "Down sky on sunset on top his house you listen. | Dil you will hear, there when he comes down that you will hear," she said | they say.

That he heard they say. Down down he came he heard they-

¹ Straight walled house, Pueblo or European.

ni dn n ke' na di dza hd tsak' te:n ni dn is ts'an yi te'i' xat dzi
 te:n ni dn xa dn la ko n de' o ya la yd n dt' te:n ni dn do xa-
 dn da do la' n die i da yd n dt' te:n ni dn da gail n di di dn
 na yo dn! kut do da die ni do l'a nie i da a ko go is ts'an i xat dzi
 5 do xa go ac t'i da yd n dt' te:n ni dn yo o nac da da

da hi ya tei ni da is ts'an n go des i ni go te'i' da hi ya te:n ni-
 dn na gonl t'i tei ni dn i ya ci n go nl t'i tei ni dn di go hji di sn i¹
 d ts'a xa yi la tei ni dn a ko da ga tsat tsa' bi te'i' naz di tsa tei-
 ni dn di ci ta' nd n di ga dn di ba ni ya ci ta' nd n di ko ai
 10 a ko an nl n di yd n dt' te:n ni dn lan ke ga dn di yd n dt'
 te:n ni dn

go gan ynl tsot' tei ni dn djiñ go na 'ai bi ja je gol da hij aj
 go ta go na to' dza ji das k'a te:n ni dn ye i gan ni la das k'a
 na to' na dos ts'e bi yi' das 'a' na to' yi ye hez nil na dos ts'e
 15 yi hez nil a ko go dai n 'a ko go dai n 'a go da do be be de hul-
 la de ye yi di hinl ta tei ni dn da la hi di yz to' tei ni dn bi t'uj
 hi ga tei ni dn hi tsa ji na na nas dza na to' li gai ye da na nas-
 k'a ji da na nas dza tei ni dn na dos ts'e li gai ye bi yi' das 'a'
 na to' yi nai na hes nil ko di na na dza tei ni dn ko ci da nai dn 'a'
 20 da do be dl lat de go ln ne hi nai di hl ta tei ni dn go te'i' da-
 nai dn 'a' da la hi di na tsz to' bi t'uj na hl ga n ko ji q'a' ji
 da na nas dza na to' ai ji das k'a tei ni na dos ts'e yi nai yes nil
 tei ni dn da do be dil hil la de go li ni ye nai di hl ta te:n ni dn²
 ko ji na na nas ts'a te:n ni dn na to' na na nas k'a te:n ni dn na-
 25 dos ts'e bi yi' das 'a' yi na to' yi nai ye hes nil tei ni dn tza ji yd
 na na tsa go da do be di hl la de go li ni ye na di hl ta yi te'i'
 da nai dn 'a' da la ai naiz to' bi t'uj na hil ga tei ni dn di dn
 iz li tei ni dn na to' be iz zd x go te'e ai ynl jt' dan di la n dt'
 tei ni dn dju na 'ai n dt' da n di ci ja ji la yd n dt' tei ni dn

30 a ko go yd da na nas t'aj tei ni dn ts'a ji yd da hij aj tei ni dn
 se k'o' xol ze' hi be ya ko' xa dn da ji' yd n 'ac te:n ni dn ynl-
 tsot' bi ke' yo nan te'i ni dn bi tsi' ya gi go da nl t'i te:n ni dn
 ya ko xa dn da yo ya' bi tsi ya gi go o ynl t'e' tei ni dn xa ya
 bec dd xl i xa ya yd nas get' o nl t'e yo ya xa ya yd nas ge go ya
 35 se ko' dd xl i li tci go bd ya ga hut diz si li tei ni dn i ts'os

¹ The stem is *-dis*.² A few words were said to have been omitted at this point.

say. | He alighted back he heard they say. Woman to her he spoke | they say. "Who in here came?" he said they say. "Not any body. | Not one I have seen," she said they say. She kept telling him the same. Four times | he asked her. "'No,' I said, I did not see anybody." Then woman spoke. | "I do not do anything," she said¹ they say, "where I go about."

She started they say. The woman the one she hid to him she went they say. | She picked him up they say. By him she put him down they say. This that he was rolled in | each way he drew it they say. There he began to get up. To him he got up they say. | "This man, 'my father,' he called you as you say, 'I came to him my father' he said of you. Here this one | there he said that of you," she said they say. "Well, as you say," he said | they say.

His hand he took hold of they say. Sun his child with him they two went, | holding him, tobacco here it lay they say. He kills with it lies there, | tobacco pipe in it it lies. Tobacco he put in. Pipe | he put it in. Then he held it up here when he held it up not with it one lights with | with it was lighted they say. Just once he drew they say. Its ashes | were white they say. Here he went again. Tobacco white where was on a shelf | he went again they say. Pipe white inside it lay. | Tobacco he put in it again. Here he came again they say. Here he held it up again | not with it lights he had it lit again they say. To him he gave it. | Just once he drew again. Its ashes were white again. Here, where sun sets | he went again. Tobacco there lay they say. Pipe he filled again | they say. Not with one lights it he had it was lighted again they say. | Here he went again they say. Tobacco lay again they say. Pipe | in it which lay tobacco he filled it again they say. Here with it | when he came again not with one lights it he had it was lighted again. To him | he gave it. Just once he drew again. Its ashes were white again they say. Fourth time | it was they say. Tobacco with he kills in vain he used. "It is true," he said | they say. Sun said, "Truly my child is," he said they say.

Then with him they two went they say. Here with him they two went they say. | Sek'o^{*} that is called with sky fire where it blazed up with him they two came they say. He seized him | his foot around they say. His head downward he lifted him up they say. | Sky fire where it blazed up sky his head downward he threw him in they say. Down | metal black down he poked him with. Where he threw him down when he poked him sky | coal black being red

¹ The sense requires "you say."

xol ze' hi ai kq' i kol ya ga hi diz o i ts'os bi kə i na ts'is dli
tcn ni dn da do i des 'a' go li go bi tea goc o de' n na' tci den t'i
tcn ni dn

ts'ə ji (na ga te)¹ da ga na na t'e tci ni gol da na naj t'ac tci-
5 ni dn a ji ya' se kq' li gai ye be ya kq' xa din da go ke' na ynl-
tsot' tci ni dn go tsi' ya gi go go na' gonl t'e' tci ni dn ya tse kq'
li gai ye kol ya ga hut diz i ts'os bi kə i na nas dli tcn ni dn da-
'an xa ya bec kon li gai ye ts' i ya kol nais get' tci ni dn'

a ko go kol na naj t'aj tci ni dn ts'ə ji o a ji go ya se kq'
10 li tso gi be ya ko' xa dn da go ke' na ynl tsot' tci ni dn go tsi'
ya gi go kq' xa dn na yo ya o na gonl t'e' a ko xa ya bec li tso gi
xa ya gol nas get' ya se kq' li tso gi kol ya ga hit diz i ts'os
bi kə i na ts'is dli tcn di bi tea goc o di' na te'i' den t'i

ko ji kol na nac t'aj tci di se kq' do l'i ji be ya xa dn da go ke'
15 na yl tsot' go tsi' ya gi go o na gonl t'e' xa ya bec do l'ji xa ya
kol nais get' ya bec kq' do l'i ji kol ya ga hut dij si li' tci ni dn
i ts'os bi kə i do l'ji na ts'is li go do des 'a' go li go bi tea goc o di
be na te'i den t'i da xan di lə ye do bi ye hi la hi ye bi ga ni ye te'e
a gonl it' tcn di a ko go da 'n di ci ja ji lə n nt' dju na 'ai dli-
20 xul n an di tcn di

n la le dan di dlə n tse go n de si li' dli ni hi² ai bi da li la
djun di nai ye nez ga ni no' n dal le lə dan di ci ja ji lə cac do le
yul n dt' tcn di n la le da da nt' tci dn n de dji hi a ko go ta-
te'e a da gos la dji ni ai yi tse dji te'uj hɫ k'e go al za go tse
25 dji de do' dja a ko go ai ge' yul hn kai tci ni bən da le go li la hi
yul hi kai tci ni ta te'e ge a ko go di tse' na ki hi ol za dji ni
a ko n ne'

a ko go yul ta tee kai tcn dn dji dn yul o kai tci ni dn a ko go
di n do' tci ni do te xe a ko go di ni da di t'o ge si li' la tci ni dn
30 di bi gan n tel ko da t'o tci ni ko o dai t'o bi la joj dji ni di
da nas a go et di ni a ynl la a dai la dji ni bi ts' i zɫ et di ni ya
a da goz la tci ni di et di ni bi na ts' i ne ai daz la dji ni bi dja

¹ As first recorded; it was later emended to the following word.

² The subject of the verb is the narrator who means probably that those who made the world and who were named on p. 226 are meant.

with him through the sky twisted became they say. Down | called that fire with him through the sky when it twisted down male he became again | they say. Not yet sun moved when he was his-shadow he landed again | they say.

Here he did the same thing again they say. With him they two-started they say. | There sky coal white sky fire blazing up his-foot he seized again | they say. His head downward he threw him-again they say. Sky coal | white with him through the sky it-twisted. Down male he became again they say. Just he | down metal fire white down with him he poked again they say.

Then with him they two came back they say. There where the-sun sets sky fire | yellow with sky fire it blazed up. His feet he-seized again they say. His head | downward fire where it blazed up he threw him in again. There down metal yellow | down he poked-him. Sky fire yellow with him through the sky it twisted. Down | male he became again they say. His shadow he came back to.

Here with him they two went again they say. Coal blue with sky it blazed up. His feet | he seized. His head downward he threw-him again. Down metal blue down | he poked him. Sky fire blue with him through the sky it twisted it was they say. | Down male blue when he became again before sun moved when he was his-shadow | he came down. He did just that. With those not his sons with he kills them, with in vain | he did it they say. Then, "True, my child is," he said. Sun black | he said it they say.

"Come," they said some first time people were those I-mentioned those their grandson¹ | they say. "Naiyenezgani our-grandson," they said. "My child he is. Prepare him for me," | he said they say. "Well," they said they say, men four. Then sweat-lodge | they made they say. Those stones four, wood piled up when it was done stones | four they put on the fire. Then there they went with him they say. Their grandson those who had | came-with him they say, to the sweatlodge. Then these stones two they put in they say | inside.

Then with him they started in they say. Four times they went-in they say. Then | this² they say all over, then cooked soft it was they say. | These his hands flat they moulded back they say. They moulded between his fingers they say. These | joints which-were not he made, they made they say. His hair which was not for him | they made they say. These which were not his supra-

¹ Son's son.

² "His body" indicated by a gesture.

a daz la dji ni bi tei' a daz la tcin di bi ni' a daz la dji ni bi za-
 ba ne a daz la dji ni bi go a daz la tei di bi ye' ts'in a daz la
 tei di ko nan ɬ xa de ta go a daz la tei di do a nan no taɬ dan ni
 ko go a t'i go a nan no taɬ sɬ li tei di di ɬ xa da di ta et di i
 5 ai yin la tcin ni bi djat do kat t'i ni ɬ xa da di ta go a daz la tcin ni
 di bi ke' n te li bi kan joj a yin la hi k'e go a daz la tei ni bi ke'
 ko n de a da t'e go a daz la tei n di a ko go n de si li' tei ni

k'a di ke ny'e' i be' ca xa do le n dt' tei ni dn a ko go bi ke'
 no li ni ke' ba' al za tei ni dn no li ni bus le ba' al za tei ni dn
 10 no li ni i' ba' al za tei ni dn no li ni te'a' ba' al za tei ni dn
 no li ni xaɬ ba' al za tei ni dn ye na ye' ail' i do le hi la al za
 tei ni dn a ko go bu na gol n di' do le i ba' al za tei ni dn' bi dje ta
 das da hi do le hi la ba' al za tei ni dn ye bu na gol n di go yi k'e-
 go a na daɬ do le hi la ba' al za tei ni dn ko go ny'e' i anɬ be xa del-
 15 za tei ni dn a ko go tei ni dn k'a di da dn nt' tei ni dn n jo go
 a da tsɛnt dla dan di tcin ni dn xa yo n ts'o ye sɛt da ci a ko
 nan dn da da yɬ n dt' tcin ni dn

na des ts'a tcin ni dn bi ts'o ye sɛt da yo ya na dza tcin ni dn
 sɛt tso ye n jo yɬ n dt' tcin ni dn yɬ si ke' tei ni dn

20 bi ka' et di tei ni dn bu ti' et di tei ni dn a ko go da dn
 no gos tsan bi ka' l'o k'a' xan ta' tei ni dn l'o k'a' ya' n ya l'o k'a'
 ni gi tei ni dn ɬ t'i xa na des ts'a ɬ t'i' nain ta tei ni dn a yin la
 tei ni dn k'a' yi k'as go a yin la tei ni dn k'i' a yin la tei ni dn

t'a' i ts'a bi t'a' da la e bi nin t'a go a yin la tei ni dn da n da'-
 25 go hwoc si kat' tei ni dn yo nɬ t'ok' tei ni dn yɬ si tei ni dn t'a'
 da la e go do n jo da la n dt' tei ni dn ga la na ki be ne noc le
 na do' n dit' tei ni dn na ki ye ni la go ye' na yonɬ t'ok' tei ni dn
 na yus si tei ni dn do n jo da la na do' nt' tei ni dn ta gi t'a' le'
 n di go a na yɬ t' dla tei ni dn ye' na yo nɬ t'ok' tei ni dn dlu
 30 hu ts'a o yin ta tei ni dn n jo la ko go n dt' tcin ni dn

tsa ki' bi la ta ye don dai xa yo ca go li' n dt' tcin ni dn
 sɛt tso ye n dt' do a tcin ni da yɬ n nt' tcin ni dn n teu ja tea
 n ye' yɬ n nt' tcin ni dn

orbital ridges they made they say. His ears | they made they say. His nose they made they say. His face they made they say. His lips | they made they say. His teeth they made they say. His chin they made | they say. Here (neck) joint they made they say. He could not move it | thus being made he bent it it was they say. These joints those were none | he made they say. His legs he could not do this-way joints they made they say. | These his feet wide his toes he did the same way they made them they say. His feet | here people like they are they made they say. Then man he was they say.

"Now, the monsters with for me prepare him," he said they say. Then his moccasins | obsidian moccasins for him were made they say. Obsidian his leggings for him were made they say. | Obsidian shirt for him was made they say. Obsidian hat for him was made they say. | Obsidian club for him was made they say. With monsters those he will use against were made | they say. Then that which will instruct him for him was made they say. By his ear | that sits will be for him was made they say. It will tell him his-leader | he will travel about for him was made they say. Here monsters all with they prepared him | they say. Then they say, "Already," they said they say. "Good | we have made him," they said they say. "Where your grandmother lives there | go back," they said they say.

He started back they say. His grandmother where she sat he-came back to her they say. | "My grandchild, good," she said they say. They two lived there they say.

His arrow was not they say. His bow was not they say. Then somewhere | earth on it reed he hunted for they say. Reed he-came to. Reeds | he brought back they say. Mulberry he went again-for. Mulberry he brought back they say. He made it | they say. Arrow scraping it he made they say. Foreshaft he made they say.

Feather hawk its feather just one putting on it he made it they say. Short distance | cactus stood they say. He shot it they say. He missed it they say. "Feather | just one is not good," he-said they say. "Well, two with I will try," | he said again they say. Two with when he placed with it he shot again they say. | He missed again they say. "It is not good," he said again they say. "Three feathers will be," | saying he fixed it again they say. With it he shot again they say. "Dlu," | he heard, he hit it they say. "Good so," he said they say.

"Here foreshaft its end flint where is it?" he said they say. | "My grandchild," she said. "One does not say that," she told him they say. "Your labia | are dangerous," he said they say.

da hi ya tein ni dn n za yo nan ta tei ni dn don dai ya n ya
 tein ni dn nai dn 'a ko tse be yot ne' a ko da sut t'i tei ni dn
 a ko nai hi la tei ni dn n t'o go bec yut gai xol ze' hi bi te'i'
 na nal got' tei ni dn ni yan n ya tei ni dn da ai di' yan n ya t'ol
 5 xol ze' hi da bul nut' de go i da ci a yun la yi des get' yi ka' hul got'
 tein ni dn tsunl ta tei ni dn don dai do lel hi la a t'i tei ni dn ko
 le nai he zut' yes lo yi des gi tei ni dn ni gi yo yut t'ok go di k'i' hi
 dzā bi la t'a ke da dai 'a' di ni go 'ai le go 'ail i tei ni dn anl
 k'a' ul ti' do dai ic t'i yun la

10 a ko go xa na na dzi cut tso ye xa yo no gos tsan bi ka' ni bi-
 gan ne go li' la tei ni dn bul ni di tei ni dn bi te'e ta das da 'i
 bul na gol ni' go an di tei ni dn a ko go sut tso ye xa yo tsut da kul si
 go li' yul n dut' tei ni dn do a tein ni da . sut tso ye go ye' go li'
 do bul te'i ta da n dut' tei ni dn

15 n da hi ya tei ni dn da bi je bi ke' go da hi ya tei ni dn mba'¹
 do li ji e bi li' tei ni dn l'ij lut tsok' bi t'a yo ya go yunl ti tei ni-
 dn de ya tein ni dn nan ta' tein ni dn ts'i yi na gos a yo a na dal
 te'i ni dn tse ul an n t'i bi k'ij yo ya' da hi ya tei ni dn n de
 bi tun ai ge' n ya tei ni dn ko go i ti ni' yi k'us ke' da hi ya tei ni-
 20 dn yi yal tei ni dn da n da ko o ya tei ni dn da ba' t'un ge' ko
 da di tun da dn de n di k'e go ts'et da ge si ti tei ni dn bi djabat
 ka t'e go a ko ka te de n tein ya tei ni dn

yo ge ci nan dn da a ko tein ca yul n dut' tei ni dn do da n nut'
 tei ni dn da n da ga t'e go si ti tei ni dn bi li' ba' do luj e ni
 25 da yus 'a' tei ni dn di i ti ni' bi k'us ke' da hi ya tei ni dn ka t'e go
 si ti ni ko da hi ya tei ni dn di k'e at tsa go yo n tal di da xa ya-
 ni ya hi tak' yi lan tein tal tei ni dn wa hwo na xo ta tei ni dn xe
 n dut' tei ni dn na ye nez ga ni an di tei ni dn dan t'e go an t'i
 yul n dut' tei ni dn n wa ge' tei na xo ta da ai bi k'us ke' da na nas-
 30 ts'a yo n tal tei ni dn di dn yon tal tei ni dn ya na hi ta ni hul si
 bi ke' ye

ko ya o na dol ni l'ij li tsok' xa yunl ti set dag ge n si ti tei-
 ni dn l'ij lut tso gan i ya yunl t'e' dan dn de si ti i bi ts'i al ji

¹ The word *ba'*, *mba'*, unqualified is used for coyote; with the augmentative for wolf; and with "blue," for fox.

He started away they say. Far he looked about they say. Flint he came to | they say. He took it up. Here stone with he struck it. There it fell in pieces they say. | There he picked them up they say. Immediately metal white that called toward him | ran they say. He stood in front of it they say. Just there it came to him. Dagger¹ | called before he overtook him in front of him he made he stabbed him with it. On it he ran | they say. It fell in pieces they say. Flint which was to be it was they say. Here | he scraped it together. He tied it up. He took it on his back they say. Where he put it down when he flaked it this the foreshaft | here its end he put it. Sharp being made he made it they say. All | arrow, bow, flint he finished.

Then he spoke again. "My grandmother, where earth on it people killers | they live do they say?" he said they say. His ear that sits | having told him he said it they say. Then, "My grandmother, where kicks off the bluff | lives?" he said they say. "One does not say it, my grandchild. Dangerous place he lives. | One does not talk about him," she said they say.

He started away they say. Just himself his leader he started away they say. Canis | blue his pet they say. Snake yellow his blanket-fold in he put they say. | He started they say. He looked around they say. Cliff where it was across he came | they say. Rock both-sides was a wall between in he went they say. Man | his path there he came to they said. Here road on it he went they say. | He walked on they say. Short distance he went they say. Right-in front here | beside the trail man this way by the cliff lay they-say, his leg | this way. There close he stopped they say.

"Up you get. There I go by," he said to him they say. "No," he said | they say. Just the same way he lay they say. His pet fox blue that one | he sent along they say. Here trail on it he went they say. This way | the one lying here he came they say. Doing-this way he kicked at him. This, one going along | jumped away. He kicked behind him they say. Over there he jumped they say. "Heh," | he said they say. Naiyenezgani said it they say. "Why you do it?" | he said to him they say. Over there he went around. Just that on it he went again. | He kicked at him they say. Four times he kicked they say. He jumped away. He missed him, | his foot with.

Here he reached. Snake yellow he took out. Up lying they-say, | snake yellow he threw at him. That one lying by his head |

¹ "Long flint," was the translation given. The word is also used for awl and the implement used at flaking flint. The Apache insist that *bec* means only metal. Its original meaning was flint and that is no doubt the proper meaning here.

na yuŋl tɛ' tɛi ni dn tɛi'l n dɪt' tɛi ni dn ai bɛ nes ts'ut lɛ n dɪt'
 tɛi ni dn n dɛ si ti ni na dn taz jɪ' yi tɛ'i' da hi ya tɛi ni dn no li ni
 xaɫ¹ xa yuŋt dzɪz tɛi ni dn bau huŋl tsʰa tɛi ni dn hi ko di tsi da
 di yes ti n ko xa yo ya n den i yɫ go da o o tɛɪnɫ l'ɟ go da xɔ' go
 5 tɛi ni dn yi yes xi tɛi ni dn tsi da kɛl is i xol zɛ' hi yi yes xi tɛi ni-
 dn bi tso yɛ sɪt da yo na dza tɛi ni dn tsi da kɛl ɪs i sɪt tso yɛ sɛɫ xi
 n dɪt' tɛi ni dn

a ko go da na na tsa tɛi ni dn si tso yɛ na do' n nɪt' tɛi ni dn
 xa yo na k'ɛ ga ni n dɛ yi ga ni hi aɪɫ n di tɛi ni dn go yɛ' yo go li'
 10 bɪɫ n nɪt' tɛi ni dn da na nas tsa tɛi ni dn a ko yi tɛ'i' na dɛ hes ts'ʰa
 tɛi ni dn xan ta tɛi ni dn go li yo na k'ɛ ga ni dn das da hi bɪɫ na-
 gol ni' ai gɛ go li' bɪɫ ni tɛi ni dn ya n ya tɛi ni dn bi tɛa ga cɛ
 yɫ na xɛz ta' tɛi ni dn go nes t'i xol zɛ' hi yɫ lɛ yɛ hi 'a do go t'i go
 do bi ts'i' hi tɪ go o wai ya huŋ ts'ʰa hi a ko ja xa ya a da dza dʰa'
 15 yi ka' n ya tɛi ni dn da ko ja na xaz ta go ko di' n ya tɛi ni dn'

da ko ji da gonɫ ts'ʰa tɛi ni dn bi tɛa ga cɛ ci ta' da bɪɫ n dɪt'
 tɛɪn ni dn n dɛ lʰa' no xa' n ya yɫ n dɪt' tɛi ni dn go tɛ'i' xa nol nɛ'
 tɛi ni dn da di' ts'ɪz zi gonɫ ts'ʰa tɛi ni dn n la lɛ ci ja jɛ (ci tɛa-
 ga cɛ)² da nɛɫ i n dɪt' tɛi ni dn yɛ i gʰa bɪn da n dɛ dai nɛɫ i go
 20 tɛi ni dn hi hi tɛi ni dn go tɛ'i' di k'ɛ go go tɛ'i' dez t'i' da go nɛɫ-
 'i go tɛi ni dn

a ko go go ni' ɛs dɪt' tɛi ni dn go na' on 'i do di hit' sɪz li'
 tɛi ni dn go ni' ɛs dɪt' tɛi ni dn a ko go da sɪt ts'a go go zɪɫ xɛ go
 go i zɛ' go li' tɛi ni dn i zɛ' xɪn da hi go zɛ' tɛi ni dn ai a za
 25 go zɛ' yo nɛ' djo nɛ' tɛi ni dn do da tɛɪn t'ɛ da na tsɪs dli tɛi ni dn
 a ko go xa tɛ ci dɪ tɛ'i li go t'a sɪt dja tɛi ni dn kɔ' yi nas t'i
 tɛi ni dn dji kɔ' bi tɛɪnɫ kat' tɛi ni dn tɛ'il huɫ ts'ʰa tɛi ni dn
 bi ni ji da ts'uŋl t'a tɛi ni dn bɪn da yu n dɛ' anɫ bi n da di anɫ
 o tɛɛ xɛs si' dɛj tɛ'ɫ i bi n da yo n dɛ' o tɛɛ xɛs si' go bi djoɫ na da-
 30 dɪ t'ɔ' bɪn da di ka daiɫ o da da dn jɪ da do lʰa' na des t'i da
 tɛi ni dn

ai jɪ' yi tɛ'i' da hi ya tɛi ni dn xaɫ no li ni xaɫ xa yi ta yi tɛ'i'
 da hi ya yɛ yi ta tɛ'ɪc l'ɟ xaɫ i bɛ' yi gʰa tɛi ni dn na des ts'a
 tɛi ni dn bi tso yɛ sɪt da yo ya na ts'ʰa tɛi ni dn

¹ Perhaps a European sword is meant.

² Given as an alternate rendering for the preceding word.

he threw it they say. "Tci'l," it said they say. "That I am always afraid of," he said | they say. Man lying where he jerked around to him he went they say. Obsidian | club he drew out they say. "Bau," he heard they say. Here cliff | he was lying against he went down. That man down he knocked him. Down he fell | they say. He killed him they say. Tsidakelisi that named he killed they say. | His grandmother where she lived he came back they say. "Tsidakelisi, my grandmother, I killed," | he said they say.

Then he started away again they say. "My grandmother," he said again they say. | "Where Nak'egani people who kills?" he asked about they say. "Dangerous place he lives," | she said they say. He started away again they say. There toward him he went | they say. He hunted for him they say. Where he lived Nak'egani the one sits here told him. | "There he lives," he said they say. He came there they say. His children | he lived with they say. Mirage called he threw around them. Not being able to see him, | not seeing his body over there those who were looking for him just here down they were looking. Then | on them he came they say. Just then when they were sitting here he came they say.

Just there they saw him they say, his children. "My father," they said | they say, "man one to us came," he said they say. At him he raised his head | they say. Just there standing he saw him they say. "Well, my children, | look at him," he said they say. They kill with their eyes man they looked at | they say. That one they say. Toward him this way, toward him they formed a line they were looking at him | they say.

Then his mind was going they say. His eye he looked did not move it was | they say. His mind weakened they say. Then when he was dying, when they were killing him | his medicine he had they say. Medicine alive his medicine they say. That his mouth | his medicine in he put they say. | Not sick he became again they say. | Then something explosive his pocket lay they say. Fire was all around them | they say. Four fire he threw in they say. "Tc'il," he heard they say. | Their faces it flew in they say. Their eyes in all, their eyes all | it flew in. Explosive their eyes in when it flew their eyeballs they rubbed. | Their eyes they did this to. They rubbed them. Not one could see | they say.

There to them he started they say. Club, obsidian club he drew out. To them | he went. With it among them he struck. Club with he killed them they say. He started back | they say. His grandmother where she lived he came back they say.

a ko go da na nas ts'a tei ni dn sɨt tso ye' xa yo' bi go li'
 n dɨt' tei ni dn bi t'e'i' xat dzi tei ni dn xa go bi zɨnɨ xi go yɨl-
 n nɨt' tei ni dn o be' tsɨn bi l'a noɨ a l'a bɨl n dɨt' tɨn ni dn da'
 de ya tei ni dn bi xa de ce yo de ya tei ni dn n za yo an da yo
 5 dzɨl naz 'a yo a na daɨ tei ni dn a ko bi ya n ya tei ni dn yo-
 onɨ t'ok' k'a' be' yɨs k'a tei ni dn yi xes xi tei ni dn

a ko go da go dɨl kɔ k'e yi yes xi dɔ t'e go ca' a cɨl ni lɔ sɨt tso ye
 n zi tei ni dn ko di go ta gi di' o be' ts'ɨn 'on a tei ni dn xa la
 ts'ɨn zi tei ni dn bi ai bi l'a o doc t'ont' bi ke' xos ts'ot' go tei-
 10 di des t'ont' tei ni dn bi dɨat' t'eɨnɨ ts'ot' go dak' ya go 'a n di
 ts'ɨt di des t'ot' tei ni dn o be' ts'ɨn bi t'e'a gos o yon de xa di ca'
 bi ga a cɨl ni lɔ ts'ɨn zi go a t'eɨt t'i tei ni dn

bɛc xa tei tɔ tei ni dn xa dak' tce nɨ t'i bi gan tɔ tɔ dɔ da'
 bi gɨt ge t'eɨj k(g)ɨc dɔ t'e he ko xa t'e i nɨ k(g)ɨj tei ni dn ɔɨ bi-
 15 ka ge n ts'ɨs 'a tei ni dn n la bi ka ge nɨj nɨ kat' t'e i ni dn bi gan
 da nɨl xa t'eɨj gɨj an wa yo n t'e i xɨn dɨl tei ni dn bi dɨat' da nɨl-
 xa da t'e i xɨj gɨj o wa yo n na' t'e i nɨl a ko go bi bɨt' bi t'e i
 bɨn ka ts'a t'eɨj gɨj tei ni dn n t'e go to go k'e j kat to si k'a zi
 yan t'e ca' a cɨl i ts'ɨn zi tei ni dn

20 a ko go ko dak' o be' tsɨn bi ka yo dak' ts'i des gal tei ni dn
 ya k'os no li' ts'ɨn zi tei ni dn xa gɔ t'e i dn nɨt da go do l'ɨj de'
 na go di xɨl dzɨt' tei dn nɨt' tei ni dn a ko go xai ya bi bi t'e i
 xa tɔ n dɨl tei ni dn da gɔ na go dɨl to go k'i' na nas kat' tei ni dn
 tsɨt dak' na t'e i des t'i go na be tei ni dn' o be' ts'ɨn bi la ta di'
 25 na li n tɔɨl ke hi n ju ni das da tei ni dn

i la ji' ts'ɨnɨ ts'a ci ka' kol n nɨt' tei ni dn bi l'a kat dak'
 ai yɨnɨ si xa ya' go t'e i' go da xol dɨjɨl tei ni dn' n ko si ka'
 gol n di dɔ a t'i tei ni dn' dɔ n ke di hɨl dɨj go bi go dɨoc bi go
 de a t'e t'e i ni dn dɔ i tɨi ga de ja bɨl ya tɨi tak' da 'ai ja na-
 30 ts'ɨt n ts'ɨs go ya t'e dɨ got tei ni dn yu ge' da ts'ɨs got' da go ke'
 na nal got' tei ni dn ci ka' gol n di go n k'e t'e xɨ ta tɔɨl wol go
 go tɔa be da gol n nɨt' dɨl dɨo j n i go ka dɨc tɨij gol do tei ni dn
 i t'e i' i go de' xa ts'ɨt ts'ɨz 'n i n kat ts'i des ni go l'a na baj e gol-
 ni dɨl i bi dac n go xa t'e go bɨn das go ne do j si li' tei ni dn bi ts

Then he started away again they say. "My grandmother, where, deer lives?" | he said they say. To her he spoke they say. "How deer when it is killed?" he said to her | they say. "Piñon under it one does not butcher," she said to him they say. Then | he started they say. Deer wherever it is he started they say. Far some-distance | mountain where it stands across he went around they say. There deer he came to they say. He shot it | arrow with he hit it they say. He killed it they say.

Then just bare level place he killed it. "Why did she tell me that my grandmother?" | he thought they say. Here downhill piñon stood they say. "Well," | he thought they say, "deer that under I will drag." Its foot seizing he dragged it | they say. Its leg he seized uphill slope anyway | he dragged it they say, piñon in its shadow. "What | because she told me that?" thinking he did it they say.

Knife he drew out they say. Up he turned it, its arm he held. Then | middle of its breast he slit. Then this way he cut it open they say. All its skin | he skinned off they say. Over there its skin he spread they say. Its forelegs | both he cut off. Over there he lay them they say. Its legs both | he cut off. Over there he lay them. Then its stomach, its intestines | through here he cut off they say. Just then water dripped on him, water cold. | "What did it to-me?" he thought they say.

Then up piñon above it he looked they say. | "Cloud it might-be," he thought they say. "Nothing," he said, "just blue, | something is rotting off," he said they say. Then down deer its intestines | he was pulling out they say. The same thing happened again. Water on him fell down they say. | Up he looked, his eye with they say. Piñon on its top | girl pretty one, handsome sat they say.

There she saw him. "My husband," she said to him they say. Her skirt up | she lifted. Down to him down she climbed they say. "Here, my husband," | she said. Then she did it they say. Then when she was coming to the ground her teeth, labia their teeth | were they say. Then second stomach only he caught up only that he dragging off | he jumped up they say. Onward he ran. Right after him | she ran they say. "My husband," saying to him, foot of the hill when he was running | his leg with she nearly caught him. Those labia after him were trying to grab him they say. | The second stomach that he drew out he threw down behind him lay. Who was about to catch him | in front of her this way in front of ridges became they say. Beyond them | he ran they say. She that one

teul t'ε tei ni dn a na bi 'n i bñ das go ne doz si li' tei ni dn
go ts'o ye sít da yo na te'ul got tei ni dn

da no t'a sít tso ye a cúl n ni n i do da cúl n ni dn i da ni a dn-
ni lañ ke djoc i ga ni ci te'í' na dl got' hi ko di' k'at' da dl get' ci
5 n dit' tcn ni dn' xa go an duc xl ga yíl n dt' tei ni dn kq' bes-
ts'o i sa be' hi bej tei ni dn' i sa n i wa yo ni 'a tei ni dn kq' i
yo ye he zit' yu n de' xa go get' tei ni dn xa go get' yo ya ku ya on da
yíl n dt' tei ni dn tse al da ye hi go dai yi den 'a tei ni dn kq'
o k'a ji a na yit dñ i sa ai ge' da nais yiz 'a kq' lã go da dñ djet'
10 dã' n la yo nez da tei ni dn'

n ti go da dl got' tei ni dn ci ka' xa yo ol got' n nt' tei ni dn
do ya t'ε huc i da n dt' tei ni dn n de et di n dt' tcn ni dn'
kon de' ci ka' ol got' lã 'n dt' tei ni dn' teoj yi ga ni an di tei-
ni dn da xai yo ci lã et di djol yo n di djol yo ci ka' a ko si da l'ε ci
15 n dt' tei ni dn xa yo go go denl a ji' da hes got' a ko nes djet'
tei ni dn bi lã ni hi lã a ko tei ni dn yuc di' xa da go bi lã
i dej djol tei ni dn ku n de' kq' yu n de' on i djol ko' n nt'
tei ni dn ko ci ka' si da l'ε n nt'

da' go te'í' da hñ got' tei ni dn i sa n i wa yo nñ n ne' tei-
20 ni dn kq' i n wa yo yñ ki' tei ni dn tse n i wa yo o yñ ne'
tei ni dn' ci ka' goñ n nt' tei ni dn' go gan yíl n del xa gont dziz
tei ni dn

de xa cñ k'et' goñ ni tei ni dn bi la kat sít dak' ai yñ tsi dã'
an ni tei ni dn ai ji' ts'i des i tei ni dn bi go de dan t'ε be go dzit'
25 tei ni dn n kaj nai hñ tsi tei ni dn bi go de xa goñ n ni tei ni dn
co do da da do dil kq' ge do ac ñ ni anc t'ε da ci te'í dn nt' te'í ni dn'
ya' go jo go l'o bi gos el go ac in l'ε ci te'í dn nt' te'í ni dn' ya'ai
xa na da i bi ya go xes 'a yo dzul i ziz si 'a ni bi la ta te'o'ol
na dn 'a hi da gan t'ε hi ja dñ di' ke nen ta' (tso) be ko wa gos a go
30 a kon de' a cñ l'ε bil tei dn nt' te'í ni dn

da hes got' tei ni dn xai 'a bi ya yo ol got' tei ni dn dã' tsel-
gai da ko i i la' a te'ñ la tei ni n i ban be tso hes kat' tei ni n'
da do an de ne da na dl got' djo 'ol nain tã tei ni n n ko da na-
nas got' tei ni dn bi l'a dã ts'es ai i la' an na tei dñ da do an-
35 ne hi da na dl got' te'í ni dn' djo 'ol na ñ tã te'í ni dn ko go

in front of her ridges became they say. | His grandmother where-
she lived he ran back they say.

"Right by us, my grandmother, the one you told me of, 'Not'.
you told me. True you told me. | Labia kills toward me is running.
Here soon she will run," | he said they say. "What can I do with-
you?" she said they say. Fire beans | vessel with were boiling
they say. That vessel over there she placed they say. Fire | she-
pushed over. In it she dug out they say. Where she dug out, "Go-
in here," | she said they say. Stone thin over him she placed they-
say. Fire | on him she put again. Vessel there she put again. Fire
much she laid. | Then over there she sat down they say.

Immediately she ran there they say. "My husband, where
did he run?" she said they say. | "I have not seen anyone," she said
they say. "Person is none," she said they say. | "Here my husband
ran," she said they say. Labia kills said it they say. | "Just where
my urine where it flows, where it stops flowing my husband there
always sits," | she said they say. Certain place where a point was
she ran. There she squat | they say. Her urine she let flow there
they say. Here up stream (?) her urine | flowed they say. In here,
fire in it it flowed near. "Here," she said | they say, "here my-
husband sits," she said.

Then to him she ran they say. That vessel one side she put
they say. | Fire one side she shoved they say. That stone one side
she put | they say. "My husband," she said they say. His arm
she grabbed. She pulled him out | they say.

"Hurry, cunk'et," she said they say. Her skirt up she lifted.
Then | she said it they say. There he looked they say. Her teeth
(?) he was afraid of | they say. "Nkaj," he heard they say, her-
teeth. "Hurry," she said, they say. | "Sho, not, in an open place
it is not my way to do it," he said they say. | "Bed good grass
when it is spread I do it," he said they say. Sun | comes up under-
it where it is mountain large which stands its top Douglas spruce |
which stands that kind only four sides leaning together house
when it stands | in there I am accustomed to do it," he said to her
they say.

She ran off they say. It comes up under it she ran they say.
Then white stone | so large penis he made they say. Buckskin
he sewed over it they say. | After a short time she came back. Doug-
las spruce she brought back they say. Here she ran again | they-
say. While she was gone gravel penis he made another. Short-
time after | she ran back they say. Douglas spruce she brought back

da na nas got' bi l'a da' dje' i la a na tc'in la tei ni dn n ko go
da na nas got' tei ni dn bi l'a da' tei dn k'oj e bi tcak' i la a na-
tc'in la dji i la a tcin la tei ni dn

da do an na he nal got' tco 'ol nai n ta ya' a go le' tei ni dn
5 ya 'ul l'o' yi gos el tei ni dn di ts'i tco 'ol ye ko ga a go la
yu n de' tsut da ge nes gal ci ka' de xa cun ket' ni tei ni dn do da
djañ go go t'un go do a ci da le bul tei dn nit' tei ni dn ya 'ai o ts'e ya
da xa o'a ni go xai ya yi di gue tei ni dn l'e da xa go le e ni
tei ni dn

10 go l'e goz li' tei ni dn yu n de yo ts'et dag ge si ti tei ni dn
de xa ci ka' ni go n ko n te de xa ni tei ni dn a ko go te't
naz nł tsos i la di i a tcin la ni te'i bi yi yu da te't dn nł te'i-
ni n' tse di djo li da' te'i dn 'a te'i ni n si ti ni ba di' tsi nes da
tse ni ko si al yo n te'i 'a tse tei ni n de xa ci ka' ei ket' ni
15 tei ni n e bul tei dn it' tei ni n

tse dıgai i la a tcila ni ts'a ge bi kl ts'ot' tei ni dn da'
bi djat' an ts'unł tsot' tsel gai i la ni yu n de' bi tsıl yu n de'
o tcenł get' tei ni n gaj gaj gaj hul ts'a tei ni dn anl sel gai anl
hi al tse ni anl xa nol t'i yi al go da bi ke go tses ai i la a tcin la
20 'ni o na tcin get' tei ni dn gaz gaz gaz hul ts'a tei ni dn anl i al
tei ni dn a ku n de' dje i la a tcin la 'ni o na tcenł get' tei ni dn
lak' lak' lak' hul ts'a tei ni dn' da ku n de' te'i dn k'o je bi djut'
i la ni a ku n de' o na tc'enł get' djek djel djek lak' hul tsag go
tei ni dn ko go tsi ai lo tse n tcin 'a ni bul nas dıl got' tei ni dn
25 djoc bi go na bi tc'enł ni anl xa bi tse de hes ne' ı tsan ne bi teoj
gat ka t'e le (gat xa djoł)¹ xol ze' hi bi go et di le bul tei dn nit'
tei ni n xa yınł ka tei ni n

ko ts'ız da tei ni dn n la yo da n da go sıt da hi tcak' tei ni n
da 'ai di' yu ge da hi ya la te'i ni dn a ko go a ko go tso ye bił
30 na tsıs ke tei ni dn

a ko go ci tso ye xai yo del gıt' go li' n dt' tei ni dn do da
sıt tso ye' go ye yo gon li n dt' tei ni dn n teoj n ca n ye' n dt'
tei ni dn'

da hi ya tei ni dn' de ya tei ni dn' da ga n t'e n t'e go gol kai yo
35 hi gal tei ni dn hınł ts'a tei ni dn' yın k'a des xes ts'an ni yınł ts'a

¹ As recorded at first.

they say. Here | she ran again. In her absence pitch penis he made-again they say. Here | she ran again they say. In her absence sumac its wax penis he made again. | Four penes he made they-say.

After a short time she ran back. Douglas spruce she brought back. Bed she made they say. | Bed grass she spread down they say. These trees Douglas spruce with house she made. | Inside face up she spread herself. "My husband, hurry, cink'et'," she said they-say. "No, | daytime when it is I am not accustomed to do it," he-said they say. "Sun going down | hurry, set," saying downward she made a gesture they say. "Night, quickly let it be," she said | they say.

Then night was they say. Inside face up she lay they say. | "Hurry, my husband," saying, "here, lie down, hurry," she said they say. Then blanket | he took up. Penes four those he made blanket in he carried them they say. | Stone round too he carried they say. By the one lying down he sat down. | That stone here by her head he put down, stone they say. "Hurry, my husband, cink'et'," she said | they say. "All right," he said they say.

Stone white penis he made that here he took hold of her they say. Then | her legs those he took hold of. White stone penis that inside her vagina inside | he thrust they say. "Gaj gaj gaj," he heard they say. All white stone, all | she chewed. That stone all came out in pieces when she chewed it. Right after it gravel penis he made | that he thrust in again they say. "Gaz gaz gaz," he heard they say. All she chewed | they say. Inside pitch penis he made that he thrust in again they say. | "lak lak lak," he heard they say. Right inside sumach its wax | penis that inside he thrust-again. "Djek djek djek lak" he heard | they say. Here by her head stone that he had placed with he grabbed up they say. | Labia their teeth he pounded. All he knocked off. "Women their labia | will be like this called. Their teeth will be none," he told her | they say. Day broke they say.

Here he sat they say. Over here short distance she sat, she cried they say. | From right there onward he started they say. Then there his grandmother with | they two lived they say.

Then, "My grandmother, where Delgit lives?" he said they say. "Not, | my grandson, where it is dangerous he lives," she said they-say. "Your labia are dangerous," he said | they say.

He started away they say. He started they say. Just as he was in the open | he walked they say. He saw it they say. The one he-

tei ni dn ni' da gol kai n t'ε ge si ti go yul ts'a tei ni dn a ko go
da 'ai di' nes da tei ni dn' xa 'a le n zi tei ni dn' n lai si ti ni
xa go ta o tco le n zi te'i ni dn' do be' gon li ge si ti te'i ni dn' xa-
di be ca' ban ca n zi te'i ni dn'

5 hi teak' si da go te'i ni dn' n t'ε go hun ko de sut da hi bi p'a di'
p'o' na da 'a' te'i ni dn' p'o' na dn 'a' hi na hi na te'i ni dn' ai di'
n ne xa no tal' te'i ni dn' co' bɛl n dt' te'i ni dn' xa tel a bi sɛn ta
bɛl ni dt' te'i ni dn' n lai si ti ni xa go ta a t'ε o le' go ba t'ε n no ya'
n si hi bi ga' ko di' si da yul n dt' te'i ni dn' ci le yul n dt' te'i ni-
10 dn' ba nac da le ci n dt' te'i ni dn' ga dn di ca bi t'ε i' n da
xa go ba na da ci ai k'ε go ca' ban da bɛl n dt' te'i ni dn e
n dt' te'i ni dn' ai di' sɛn da dɛ' bi t'ε i' dε ya yul n dt' te'i ni dn

da di i'an di xa nol n ne' da ko n de' xa hi ya tei ni dn ba ni ya
n lai si ti ni ba ni ya p'a da' na di dot dal' ko ya des i do na di ts'a-
15 go ba' ni ya la da' a don dt' yul n dt' tei ni dn ai dɛ' ts'uz da te'i-
ni dn' da go t'ε go dε ya go na di ts'a tei ni dn' ko ya bi p'a yo ya
si ti ai ji' dez i te'i ni dn' n wan yan ya hi xat dzi tei ni dn co'
ci ac di ci tea ga ci cɛl das dli go ac t'i yul n dt' te'i ni dn' nan te
yul n dt' tei ni dn ni ya la' xa di dic k'ε go ac t'i n dt' tei ni dn'
20 go nan nes ti te'i ni dn' a ko go bi gas p'a ge bi ga xai dn k'i
te'i ni dn' a ko go na gos bas go xai dn k'i tei ni dn nan nes ti ji'
ail i tei ni dn' xai dn k'i ko n de' i'a nal got' te'i ni dn' i k'a go
da la hi go i di an go ai yul la dɛl te'i ni dn' i p'a go la' o i an
i di an go an na yi dɛl dɛl te'i ni dn' yu ge i p'a go i an i di an ni
25 an na yi dɛl dɛl te'i ni dn yu ge i di an go an na yi dɛl dɛl te'i ni dn
a ko go di go l ka' i di an go ai yul la dɛl te'i ni dn'

ts'uz da n yo ka na dza tei ni dn' n la le' di si ti ni da go dɛl-
ko yo bi dji da nal tal go ac la yul n dt' te'i ni dn n la le' bi t'ε i'
dn da gol n dt' te'i ni dn di go l ka' i di an go ac la yul n dt'
30 te'i ni dn' gon ye go n t'ε i' go dε ya yo go i ka' yo i di an ni ol get'-
le ka yul n dt' te'i ni dn' ai nɛl go dez ts'iz yo go i p'a go o i an ni
o na nal get' le ka' yul n dt' te'i ni dn' ai nɛl xa na ga dn tsz yo go

was going after he saw | they say. Land just a plain on that kind when he was lying he saw him they say. Then | right there he sat-down they say. "What now?" he thought they say. "Over there one lying | what shall I do?" he thought they say. Where he could-not get up to it it lay they say. "What with | I go to it?" he thought they say.

He cried when he sat there they say. Immediately over there where he sat by his hips | grass stood they say. Grass that stood moved they say. There | person put his head up they say. "Sho," he said they say. "Why do you sit against it?" | he said they say. "Over there one that lies what one can do, one can go to him?" | I think because of that. here I sit," he said they say. "I only," he said to him they say, | "I am accustomed to go to him," he said they say. "As you say for me to him you go. | How one goes to him that way for me go to him," he said they say. "All right," | he-said they say. "Here you sit, then to him I go," he said they-say.

Just this hole he stuck his head out right in there he went they say. "I come to him | over there he lies after I come to him | he will get up. Down he will look. When he gets up, | after I come-to him he will do it," he said they say. Then he sat they say. | After a time when he went he got up they say. Down under him | he lay there he looked they say. That one who came to him spoke they say. "Sho, | I, I did it. My children because they are cold with-me I did it," he said they say. "Lie down again," | he said they-say. "Your hair some thus I bite off I am," he said they say. | Then he lay down again they say. Then behind his shoulder his-hair he bit off | they say. Then circular place he bit off they say. Where he lay down again | he did it they say. He bit it off inside hole he ran back they say. On it | one tunnel he had made they-say. Under that another hole | tunnel he made again they say. Further under it hole tunnel | he had made again they say. Further tunnel he had made again they say. | Then four times above each-other tunnels he had made they say.

Where he sat he came back to him they say. "Come, this one-lying smooth place | his heart where it beats I made," he said they-say. "Come, to him | you go," he said they say. "Four above-each other tunnels I made," he said | they say. "When danger to you if it happens uppermost tunnel run in," | he said they say. "That with you if he tears open lower tunnel | you must run in-again," he said they say. "That with you if he tears open again |

i l'a 'o an yu n de' o na nal get' le ka' yul n dut' te'i ni dn' 'ai nil
 xa go na go dn ts'uz yo go do lel yul n dut' tei ni dn' dī go ɬ ka' i di-
 an ni da bən ga yul na gos ni' tei ni dn' n la le bi te'i' n da' i ka'
 i di an ni bi k'us ke bi te'i' n da yul n dut' te'i ni dn

5 yu n de' da' te'i ya tei ni dn bi te'i' te'i de ya te'i ni dn' si ti' ni
 da bi l'a n te'un ya te'i ni dn' se dak' ts'i dez 'i te'i ni dn' da go-
 dl kq' yo bi dji da nal taɬ te'i ni dn' ko dī' xal no li ni xal
 xol ze' hi da' teo tɨn go a te'i tī' tei ni dn a ko go biɬ n te'un ya'
 tei ni dn set dak' li lə ts'un ts'ot' te'i ni dn n lə hɨn ts'a te'i ni-
 10 dn' bi dji si 'a yu n de' o tei n get' yu n de' na ts'us get' tei ni dn'

a ko go na di hi tə te'i ni dn bi de le yɨn get' te'i ni dn da'
 ts'us got' tei ni dn bi de da kɨn 'a go teol wol tei ni dn' gol
 xa go dn dzis i ka go i an ni gol xa go dn dzis te'i ni dn' i l'a go
 i di an yu n de' o na te'ol wol te'i ni dn' bi de ye gol na go des dziz
 15 te'i ni dn' da ke n a go i l'a go i an i di an yu n de' o na te'ol wol
 te'i ni dn' gol xa na go dn tsiz te'i ni dn' bi de da kɨn a go i l'a
 dai i l'a yu n de' o na te'ol gol te'i ni dn' bi te'i' bi de da ke n a go
 gol na go des dziz te'i ni dn' si ti ni i an da la hi go da gol n gonɬ-
 dziz go n la yo o n kat te'i ni dn' da ts'a go at dza tei ni dn'
 20 da go sɬ xe go a t'i ni ts' i zes xɨn te'i ni dn' a ko go yi zes xɨn
 te'i ni dn'

ai ji' yi te'i' xan ya te'i ni dn' si tɨn yo yi ka' n ya tei ni dn'
 n de ni go tsan bi k'a n de go li ni yi ga go ail i te'i ni dn'
 nɨl 'a na go di dza te'i ni dn' 'n t'e go dlq' ba le n l'ɬ dlq' n de
 25 da' at da bil i te'i ni dn' a ko go bi ga' no hi tca ga ce no xɬ das-
 dli go at da hi tī bi ga at da hi tī da bɨn dut' tei ni dn' bi ga' n i
 yɬ ta xoj djet' te'i ni dn'

bi hi bi ka ge n jo go ai yɨn la te'i ni dn' bi tsi ga xa yɨn ts'el
 te'i ni dn bi dɨl n jo go ai yɨn la 'te'i ni dn' bi te'an n jo go ai yɨn la
 30 te'i ni dn di i ban di tso ge ye na yo xel ka' bi dɨl ail i te'i ni dn'
 bi te'an hi bən di tso ge ye nai yo xel ka' te'i ni dn' bi tsi ga nai-
 yo xel ka' te'i ni dn' bi ts'un n jo go xa yi hɨn dɨl te'i ni dn' a ko go

below it hole in you must go again," he said they say. "That with you | if he tears out again it will be," he said they say. Four one above the other tunnels | all together he told him about they say. "Come, to him you go. Upper | tunnel on it to him you go," he said they say.

Inside he started they say. To him he went they say. The one-lying | right under him he came they say. Up he looked they say. Just a smooth place | his heart beat they say. Here club, obsidian club | called holding in his hand he did it they say. Then with it he came to him | they say. Up in his hand¹ he held it they say. "Nlq," he heard they say. | His heart it lay in he stabbed, inside he stabbed around they say.

Then he jumped up they say. His horn he stuck in the ground they say. Here | he ran they say. His horn being close to him he-ran they say. With him | he tore it out. Upper tunnel with him he tore out they say. Below it | tunnel in he ran again they say. His horn with it with him he tore out again | they say. When it was close under it hole, tunnel in he ran again | they say. With him he tore it out again they say. His horn when it was close to him under it | the lowest one in he ran again they say. To him his horn when it was close | with him he tore it out again they say. The one-lying hole just one when he had ripped all out with him | there he fell they say. As he was dying it happened they say. | Just as he was killing him the one doing it he killed they say. Then he killed him | they say.

There to him he came up they say; where he lay on him he-came they say. | People, earth on it people who lived because he killed he did it they say. | He skinned it he began they say. Immediately birds to him came together. Birds people | then they-did it to him they say. Then, "His hair our children because they-are freezing with us | we are doing it. Because of that we are doing it," they said they say. His hair | they grabbed in handful they say.

Himself his skin good he prepared they say. His brain he-knocked out | they say. His blood good he prepared they say. His manure good he prepared | they say. This buckskin yellowish with he sewed it up. His blood he did it to they say. | His manure buckskin yellowish with he sewed up they say. His brain he-sewed up | they say. His bones good he took out they say. Then | he took them on his back they say. His grandmother where she lived

¹ "Coming out by his thumb," was the only rendering secured.

yɪt des gi te'i ni dn' bi tso ye sɪt da yo ni n gi tei ni dn bi ka ge
 n yɪnɪ ts'i ts'i bɪ ol das kal go a yɪ la te'i ni dn a ko go yi te'ic
 te'i ni dn' tse di te'ic i be ail i te'i ni dn' a ko go yɪt tse' tei ni dn'
 5 yail ts'a te'i ni dn' i tɔ' (i ka')¹ ai yɪn la te'i ni dn' ko bi til i den-
 te'a go ai yɪn la te'i ni dn' a ko go bi tso ye yɪt si ke te'i ni dn'

si tso ye na do nɪt' te'i ni dn xai yo ts'un na go le' go li tɛn ni-
 dn a ko go tei ni dn sɪt tso ye go ye go go li do bi te'ɪt ta da yɪt n-
 dɪt' te'i ni dn' n te'oj hɛn cɔ' n ye yɪt n dɪt' tei ni dn'

da' del gɪt' i zes xɪn i bi tsi ga ko ya i tɔ' yi hi ya go bi tsi ga
 10 bi t'a' yo ya o yɪnɪ tɔ' te'i ni dn' bi dɪl ko ya bi i bi t'a' yo ya
 o yɪnɪ tɔ' tei ni dn' bi te'an ni bi i bi t'a' yo ya o yɪnɪ tɔ' tei-
 ni dn' bi ts'un di yi bi ts'un da li gai go dɪl kɔ go a t'a yo nɪl
 te'i ni dn'

da' da hi ya tei ni dn ni' da' go dɪl kɔ yo de ya te'i ni dn'
 15 da n da yo n za yo hi gal tei ni dn' n t'e go bi di ts'a tei ni dn
 ye hɪnɪ ts'a te'i ni dn' xai yo xe'e n t'e a dn nɪt' n zi te'i ni dn'
 na da gal te'i ni dn' bɪn dat te'e le dn gal te'i ni dn' a ko go
 ts'et dak' ko dak'² des gal te'i ni dn' hi ko di' ya d ni di' bi te'i'
 de da t'i go bi te'i' go da go yal ji yɪnɪ ts'a' te'i ni dn' bi la gan
 20 da di nes tsak' n t'e go yɪnɪ ts'a' a xan ne go bi te'i' bɪ ni de go
 yɪnɪ ts'a' tei ni dn' da' xai ya nes gal te'i ni dn' bi gan t'a yo
 i tɔ' n i da' a ja hai dn gaj te'i ni dn' xa n nɪt te'i ni dn' ts'i na-
 go le' na sɪz zi n nɪt' da' na di hi t'a te'i ni dn'

da' da na nas tsa tei ni dn dan da go na na da go bi k'ɪz i a ga-
 25 na hɪnɪ ts'a' tei ni dn' set dak' na des gal na yɪt ts'a' te'i ni dn'
 bi gan xa na yi dla go xa ya na nes gal te'i ni dn' bi gan t'a xan-
 da n ziz i tɔ' ja' ail i tei ni dn a ko go na ki dn ɪz li te'i ni dn'
 ai di' ts'i na go le na sɪl zi ni go a dn di te'i ni dn' da na nas dza
 te'i ni dn' dan na go o na na dza te'i ni dn' a ko go bi k'ɪj i da ga-
 30 na hɪnɪ ts'a' ye ti l tei ni dn a ko go set dak' na des gal tei ni dn
 da bɪ ni de ci na yɪnɪ ts'a' tɛn ni dn da' xai ya na nes gal tei ni dn
 n ga j na hɪnɪ ts'a' tei ni dn bi gan yo ja' xa nai di hi dziz i tɔ' ja'
 ail i tei ni dn xa na di dɪl gaj tei ni dn ts'i na go le na sɪl zi
 na do n dɪt te'i ni dn da' na di hi da tei ni dn

¹ Heard thus the second time.² Accompanied by a gesture.

he brought them they say. His skin | he stretched out, sticks he-
pegged down with he prepared it they say. Then he scraped it |
they say. Stone rough with he did it they say. Then he-
kneaded it they say. | He finished dressing it they say. War shirt
he made they say. Here its breast line angular indentations | he made
they say. Then his grandmother they two sat they say.

"My grandmother," he said they say, "where Ts'innagole
lives?" they say. | Then they say. "My grandchild dangerous place
he lives. One does not talk about him," she said | they say. "Your-
labia probably are dangerous," he said | they say.

Then Delgit which he had killed his brain in war shirt when-
he put on his brains | in its pocket he put they say. His blood
in his shirt in its pocket | he put they say. His manure that his-
shirt in its pocket he put they say. | His bones, these his bones
just white, smooth his pocket he put in | they say.

Then he started they say. Earth just bare he went they say. |
Some distance far he walked they say. Suddenly he heard something
they say. | "Ye." he heard they say. "Somewhere it is it makes-
a noise," he thought they say. | He looked around they say. Around-
himself in vain he looked in a circle they say. Then | up up here
he looked they say. Here center of the sky to him | something bad (?)
to him down where it was coming he saw it they say. His talons |
were projecting just then he saw him. Near to him he was about-
to grab him | he saw him they say. Then down he lay (face down)
they say. On his back | that war shirt only that he closed his claws on
they say. "Xa.," he said they say. "Ts'innagoli | missed me,"
he said. Then he got up they say.

Then he started on again they say. Some distance when he had-
gone on, above him he heard the same again | they say. Up he-
looked around. He saw him again they say. | His talons being the-
same way again down he lay face down they say. His back he-
grabbed at. | War coat only he did it to they say. Then twice it-
was they say. | Then "Ts'innagoli I missed again," saying he-
flew up they say. He started on again | they say. Short distance
he had gone they say, then above him he heard the same again. |
"Ye-ti-l," they say. Then up he looked they say. | Just as he-
was going to catch him he saw him again they say. Then down he-
lay on his face they say. | "Ngaj," he heard again they say. On his-
back only he grabbed at him again. War coat only | he did it to
they say. "Xa.," he shouted again they say. "Ts'innagoli missed-
me again," | he said again. Then he got up they say.

a ko go na na nas ts'a tei ni dn a ko go ta dn ɛz li' tei ni dn
 da n da yo o na na ts'a tei ni dn bi k'ɟi da ga na hɛn ts'a tei ni
 dn a ko go hai yo n t'ɛ hɛ tsak' na ni dzi tei ni dn tset dak'
 na dez gal bɛn da bɛ da ga na bi dle go na yɛ ts'a tei ni dn' a ko go
 5 dɟi dn ɛz li' tei ni dn' tsat dag ge ya nes gal dan t'ɛ go a cɛ li n zi-
 go ya tset dag ge nes gal tei ni dn

a ko go di bi tɛl i den t'e'a ni yi t'a' go da deɟ t'e't' da bi dnɛ ti
 tei ni dn tset dak' bi di des tɟi tei ni dn ko dak' xa go ya bi ka' ci
 a ko xa bis tɟi tei ni dn bi ko wa la yo xa 'a bi ya ɟi ye ni yi gan-
 10 ni hi la ts'i di hes kɔ' tei ni dn' 'ai yi go des te tei ni dn a ko go
 del ɟɛt bi tsi ga ko ya o yɛn tɛ i des do tei ni dn bi dɛ ko ya
 n 'i des do t'e'i ni dn' bi t'e'an ni des do tei ni dn' a ko go sɛ xi
 n zi t'e'i ni dn' go ya dil tɛt' tei ni dn bi tɛa ga cɛ ko di' da' na-
 xez tɛ tei ni dn bi ya ci n gonɛ go' tei ni dn' ai dɛ xa 'a bi ya ɟi
 15 da nanɛ dɟi la ɟi a des t'a' go da nes dɟit tei ni dn

n wai bi tɛa ga cɛ ni go t'e'i' da n des tɛ bi go ye da gol gal go
 dan ke da ne ta go co t'e'i dn it' tei ni dn' di tɛa ga cɛ ni ci ta'
 da n dɛt tei ni dn co di da dn it' tei ni dn xa ga n ge t'e'ic an di
 dai n dɛt' t'e'i ni dn' yu ge bi t'e'i' na dan des t'a tei ni dn' a ko go
 20 go t'e'i' na da n des t'a da gol gal go a da t'i tei ni dn da ai k'ɛ go
 dɟi dn ɛz li' tei ni dn dɛ ts'a ts'ɛn na go le ni da na nac ye' tei-
 ni dn' a ko go da bi ɟa n gon i bi tɛa ga cɛ da' na xes ta ge a gonɛ
 i dɛ t'e'i ni dn

bi o na nal je dɛ naj dɛ got' go zɛ xi ni naj dɛ got' tei ni dn'
 25 bi tɛa ga ci dɛ i na xes ta bi t'e'i naj dɛ got' da go ya ni del ɟɛt
 bi ts'ɛn ni be bi tai t'e'ic ɛɟi tei ni dn hi ko de ts'i da di yes t'i
 yo ya o tse xes kat' tei ni dn bi ɟa je da la ɛ an ne sit dɟi hi da la ɛ
 an ne sit tei ni dn a ko go na yɛn kɛt tei ni dn

n ta' xa go an na go tɛnɛ go ni geɛ yɛ n dɛt' tei ni dn di ga-
 30 ni to n ts'a bi kaɟi hɛ t'ɛnɛ go ni geɛ yɛ n nɛt' tei ni dn da'
 na hi yɛ n dɛt' tei ni dn xa go an na go t'ɛnɛ go o geɛ yɛ n dɛt' tei-
 ni dn hɛn ts'a bi a di hɛ t'ɛnɛ go ni hi geɛ yɛ n dɛt' tei ni dn da'
 n dag ge xa go an no go t'ɛnɛ go o geɛ yɛ n dɛt' tei ni dn da'

Then he went on they say. Then three times it was they say. | Some distance he went they say. Above him just the same he heard-again they say. | Then, "Somewhere I hear it," he thought again they say. Up | he looked. His eye with just the same when he was-doing to him he saw him again they say. Then | four times it was they say. Up he lay facing, "What does he do to me?" because he-thought | up he lay facing they say.

Then this his breast the scallops his war shirt he put his talons-under. He carried him off | they say. Up he carried him they say. Up here somewhere sky on it | there he carried him they say. Where his house was sunrise under it with he kills people | stone-smooth projects they say. That he threw him on they say. Then | Delgit his brains in those he had put broke open they say. His blood in | that burst open they say. His manure burst open they-say. Then, "I killed him," | he thought they say. He put his claws-under they say. His children here they were | they say. In front-of them he threw him they say. Then sunrise under it | where he-was accustomed to alight shaking himself he alighted they say.

Those his children to him put their heads, their teeth with when they were going to eat, | when they came near, "Sho," he said they say. These children, "My father," | they said they say. "Sho," he said they say. "Just oozing of air says it," | he told them they-say. Forward to him they put their heads again they say. Then | to him they put their heads when they were going to eat him they did-it they say. Just that way | four times it happened they say. Then here Ts'innagoli went hunting again they say. | Then just himself his children where they lived he was | they say.

He went hunting again. Then he got up, the one who was killed got up they say. | His children four sitting to them he got up. The oldest Delgit | his bone with among them he struck they say. Here bluff it slopes | in he threw them they say. His child just one he spared. The four, just one | he spared they say. Then he questioned him they say.

"Your father what sort when it rains is he accustomed to bring-his load?" he said to him they say. "(?) | large water male when-it falls he is accustomed to bring it," he said they say. Then, | "Your mother," he said they say, "what sort when it rains is she-accustomed to carry?" he said to him they say. | "Rain female when-it falls she is accustomed to bring something," he said they say. Then | "Your brother, what sort when it rains is he accustomed to carry?" he said they say. Then, | "Your sister what sort when it rains is-

n de' hi xa go an na go t'ınl go o gəl lə yıl ni dıt' tei ni dn to bi-
ja je lə hı a go bi ye' ni gəl ɛ yıl ni dıt' te'i ni dn

a ko go di bıl na gos ni' yi yes xi tei ni dn' del gıt bi ts'un ye
yıl go da o te'ınl l'ıj tei ni dn di ts'a' ji bi ta da nanl dji hi
5 bıl te'en da ai yın la te'i ni dn' ts'a' ji bā hi da nanl dji yıl tee na
ai yın la tei ni dn ts'a' ji bi de da' nanl djɛ i teen da ai yın la
tei ni dn ko ji bın na ge da nanl djɛ i bil teen da ai yın la tei-
ni dn

a ko go yın k'a ni he ts'a' a ko go hıl ts'a' bi kə i hıl t'i tei ni-
10 dn xal ye yi kan ne he ts'a' da dn gin tei ni dn 'n de bi kaj tel i
da dn gın xa 'a bi ya ji' bec dıl xıl i be ts'i di xes kə ts'a' ji
nınl de dā' da na nas t'ak' tei ni dn be 'a di ɛ ts'an hıl ts'a'
bi 'a de n ke hıl t'a bi yi' da dn gi ɛ tsan n ju ni ni gi a wa ci
nınl go' tei ni dn ts'a' ji hıl ts'a' to ja ji n ke nıtā tei ni dn bi yi'
15 na lı n da dn gi tei ni dn' na lın n jo ni ni gi tei ni dn' ko di'
n lo hi ze n ke nıtā tei ni dn bi yi' bi ye' dā dn gi tei ni dn'

a wa ci n tse n ngi ni xal ye go da' o yi te'ınl l'ıj yi zes xı'
tei ni dn ɛ ts'an ts'a' ji da nes dji no li ni xal ye yi zez xı' n la-
yo ya o da o yi djınl l'ıj tei ni dn na lın da nes djunt' no li ni xal
20 ye go da' o yi te'ınl l'ıj te'i ni dn ts'a' ji bi ye' da nes djunt' no li ni
xal ye go da' o yi te'ınl l'ıj yi zez xi go ai yın la tei ni dn da bi ga
yi gā tei ni dn 'n de ni gos tsan bi ka' n de anl yi ga ni aıl i
tei ni dn a ko go da sa xıt' di da' ts'i nes da tei ni dn'

xa go hi ac n de ts'un zi tei ni dn tei teak' tei ni dn a ko go
25 da ts'ız da tei te'a go n t'i go n ko dak i ts'i dız ts'a' tei ni dn
xai yo xə 'ɛ' ya t'ɛ a da ni xə ɛ ts'in zi tei ni dn ts'et dak' ts'i des-
gal tei ni dn n ko di' ya ıl ni di go te'ı' go da na de dza n la yo
ai ıl ts'ak' tei ni n a ko go i ts'a teo nes da tei ni dn bi k'i di'
bi tsəl tsok' nez da tei ni dn bi k'i di' ga ge nes da tei ni dn bi k'i-
30 di' te li teo' nez da tei ni dn' a ko go go te'ı' xat dzi tei ni dn
i te'a teo' nan t'an xol ze' hi an di tei ni dn ya tel a xan da ko go
a dn di' gəl n dıt' tei ni dn tei tca gi bi ga an di tei ni dn ko-
dn go bi tsəl tsok' nan t'an go te'ı' xat dzi tei ni dn ya tel a
xan da yo a dn ni' gəl n dıt' tei ni dn ts'a n ni go te li teo' nan t'an
35 go te'ı' xat dzi tei ni dn xa tel a xan da yo a dn di gəl n nıt'
tei ni dn ko di go ga ge teo nan t'an go te'ı' xat dzi tei ni dn xa-
tel a xan da yo a dn di gəl n nıt' tei ni dn da bın ga ız li' tei ni dn

she accustomed to carry?" he said they say. "Small water, | when it-comes to the ground in it she brings something," he said they say.

Then this one he told him he killed they say. Delgit his bone with it | with down he struck him they say. This here his father he alights | he tell him about he caused they say. Here his mother she alights he tell him | he caused they say. Here his sister she-alights he tell him he caused | they say. Here his brother he alights he tell him he caused they say.

Then for him he lay in wait. Then rain male fell they say. | Club with he lay in wait for him he came carrying something they-say. Person male | he brought. Sunrise under it metal black with projects smooth there | he threw him down. Then he alighted they-say. His wife woman, rain | female fell in it she brought something. Woman pretty she brought. Over there | she dropped her they say. Here rain small water fell they say in it | girl brought something they say. Girl pretty, she brought they say. Here | small hail fell they say in it his son he brought something they say.

There first one that brought something club with down he-knocked. He killed him | they say. Woman here alighted. Obsidian club with he killed her. In there | down he knocked her they say. Girl alighted. Obsidian club | with down he knocked her they say. Here his son alighted obsidian | club with down he knocked him. Killing him he did it they say. All of them | he killed they say. People earth on it people all who killed he did it to | they say. Then just alone he sat they say.

"How shall I do?" he thought they say. He cried they say. Then | he sat there crying suddenly up here he heard something they say. | "Where sky makes a noise?" he thought they say. Up he looked | they say. Here from the middle of the sky toward him down they were coming. There | them he heard they say. Then eagle sat down they say. Behind him | yellow tailed hawk sat down they say. Behind him raven sat down they say. Behind him | pelican sat down they say. Then to him he spoke they say. | Eagle chief one called said it they say. "What are you after here | you made a noise?" he said to him they say. He was crying because he said it they say. Here | yellow tailed hawk chief to him spoke they say. "What | you after you said it?" he said to him they say. The one here, pelican chief | to him spoke they say. "What you after you said it?" he said to him | they say. Here raven chief to him spoke they say. "What | you after you said-it?" he said to him they say. All of them it was they say. | "Dan-

gon ye ya t'ε xa nus t'i ko go a dn di da goł n nıt' tei ni dn do-
na tei ga da ku goł¹ da goł n dıt tei ni dn

ts'i na go le xa sıt t'i yo a dıe ni bıl tei dn nıt' tei ni n di
n dı hi da bi ga ał te'i dn nıt' tei ni dn xa go ta a te'on dıe n sın go
5 a dıe ni tei dn nıt' tei ni n ai an nı i ni xa yo si da goł n nıt'
tei ni n sez xi bıl tei dn nıt' tei ni n bi'a sez xi tcın nıt' tei ni n
bi ts'i sez xi tei dn nıt' tei ni n bi ye' seł xi bıl tei dn nıt' tei ni n
da bın ga xi ga go a dıe ni bıl tei dn nıt' tei ni n a ko go xa go
ac n ne n zi da goł n nıt' tei ni n da xa go xe ta a da no' t'ε no li
10 yıl n nıt' tei ni n

leñ ke ga dn di da bıl n dıt' tei ni n di ni dı hi da bi ga da-
bıl n nıt' a ko go n la le ga dn di bıl n dıt' i ts'a tco nan t'an an
a dn nıt' tei ni dn bi i i ts'a tco bi i a da yi tı ko ni 'a ga la
di bi n da yıl n dıt' tei ni dn bi te'i ya te'i ni dn ko di i ts'el tsok'
15 nan t'an bi i a da di tı tei ni dn ka la di bın da goł n nıt' te'i-
ni dn ko di go te li tco' nan t'an bi i a da yi tı tei ni dn ka la
di bi n da goł n dıt' tei ni dn' ts'a ci ga ge tco nan t'an bi i
a dai di ta tei ni dn ka la di bi n da bıl n dıt' tei ni dn da bın ga
bi te'i ya tei ni dn

20 a ko go xa la hi a dn da' da goł n dıt' tei ni dn az des da' tei ni-
dn' a ko go n t'a' gon le goł n dıt' tei ni dn da la da dnł t'a
goł n dıt' tei ni dn da ko hi ge be le dn t'a da goł n nıt' tei ni dn
go dac yi t'ak' tei ni n da ku hi ge be lej di tak' tei ni dn a ko
naz nes t'a tei ni dn n la le ai dı na dn ta na goł do nıt' tei ni dn
25 a ko go da naj ci tak' da bi tus hi k'ε na dn ta goł n dıt' tei ni dn
ai ge naz des t'ak' ai ge' bi tus ge le naj di t'ak' ku na tsın nes ta
tei ni dn n la le di le dn t'ak i bi tus ge na dn t'a na goł do nıt'
tei ni dn ai ge' lej yi t'ak' tei ni dn ku naz nes da tei ni dn n la le
da na dn t'a na goł do nıt' tei ni dn a ko go da naj ni t'ak' n la le
30 di l'ε dn t'ag gi da bi tus ge dı dn le dn t'a goł n nıt' te'i ni dn
dı dn lej yi t'ak' tei ni dn ko naz nes ta n de na xez t'a yo i ts'a
n de yo naz nes ta tei ni dn da' n jo n de da goł n nıt' tei ni dn a o
n jo bıl te'i dn it' tei ni n

n la le ga dn ni da dn t'a n l'a ge da dn t'a da dı dn l k'ε
35 xon t'a le ga bıl n nıt' te'i ni dn n de do' da n t'i ne k'ε go n l'a ge
di dn le di han ni' do leł yıl n nıt'

¹ Perhaps *ku go*, "here."

gerous place what brought you up here you say it?" they said to him they say. "No one is allowed to come | here," they said they say.

"'Ts'innagoli brought me up' I say," he said to them they say. These | four all of them he told they say. "'Some way one could do I was thinking' | I say," he said they say. "That one who did it to you where is he sitting?" he said to him | they say. "I killed him," he said they say. "His wife I killed," he said they say. "His daughter I killed," he said they say. "His son I killed," he said they say. | "'All of them I killed' I say," he said they say. Then, "What | you shall do did you think?" they said to him they say. "Some way you have probably," | he said they say.

"Well, as you say," they said they say. These men four all of them said to him. | Then, "Well, as you say," he said. Eagle chief he | said it they say. His shirt, eagle his shirt he took off. Here he put down. "Come, | this put on," he said they say. He put it on they say. Here yellow tailed hawk | chief his shirt he took off they say. "Come, this put on," he said to him they say. | Here pelican chief his shirt he took off they say. "Come, | this put on," he said to him they say. Here raven chief his shirt | he took off they say. "Come this put on," he said to him they say. All of them | he put on they say.

Then "Well, shake yourself," they said to him they say. He shook himself they say. | Then, "Your wings you have," he said to him they say. "Well fly up," | he said to him they say. "Just here with them fly in a circle," they told him they say. | Then he flew off they say. Just here with them he flew a circle, they say. There | he alighted again they say. "Already, now you fly," they told him they say. | Then he flew off again. "Just a little beyond you fly," he told him they say. | There he flew again, there beyond it he flew around again, here he alighted again | they say. "Come, this you flew around, beyond it fly," he said to him again | they say. There he flew around they say. Here he alighted again they say. "Come, | fly again," he said to him they say. Then he flew again. "Come, | this you flew around just beyond it four times fly around it," he said to him they say. | Four times he flew around it they say. Here he alighted. Man where he sat hawk | man he sat they say. "Do you like it?" they asked him they say. "Yes, | good," he said they say.

"Well, as you say, fly. Under you we will fly. Four times one above the other | you must fly," he said to him they say. "Man too the way we are doing under you | four times we will go around," he said.

də' da di t'ak' di n ne d̥i da b̥n ga da dn di' n ts'ε an
 n da di t'ak' hi da a t'i ni k'ε go bi l'a ni a da t'i tci ni dn ni lε di-
 xi di tci ni dn d̥i i ts'ε da di t'adn da a t'i ni k'ε go ni' ε dε t'i
 tci ni dn k'a di ts'a n ne' na ni nes bi

5 n la lε go ye go n tci' go dε ya lañ kε ni gos ts'an bi ka' gon li'-
 lañ kε a ko ni l̥ na den kai ga dn ni da go l̥ n nit' tci ni n n la lε
 n ne i ts'ε n l'a gε da di xin di lε di x̥n di do l̥ da a da xi t'i ni-
 hi k'ε go a na tin l̥ do l̥ y l̥ n dit' tci' ni dn a ko go da 'a da t'i ni-
 k'ε go a tci' t' t'i tci' ni n d̥ k'ε da hi zi di da 'ai k'ε go a tci' t' t'i
 10 xa ya go dε ya tci' ni n ku ya ne gos ts'an bi ka' ji' xa ya go l̥
 n dε za tci ni dn ni gos ts'an bi ka' go l̥ n kε nan za tci ni dn n la lε
 nad dn t'a xa yo gon li len ci da go l̥ n dit' tci ni dn' e tci dn n̥t'
 tci ni n n ne na den kai gon dli yo n ne' da go l̥ n n̥t' tci ni dn
 də' na zε ts̥ tci ni dn go tso ye s̥t da 'n yo ba na d̥jat tsa
 15 tci ni dn

a ko go tci ni dn a ko go go tso ye a gan t'ε go n ye n l̥j ni dn go
 xo 'i b̥ l̥ n dit' tci ni dn da n ni a dn ni lañ kε y l̥ n nit' tci ni n
 a ko go a l̥ n dε ne gos ts'an bi ka' n dε bi ga ni a l̥ yi g̥ tci ni dn

a ko go ku a l̥ i g̥ go ko da na nas tsa tci ni dn a na d̥al
 20 tci ni dn tse xa 'a ci' yan ya tci ni dn ts'i ya yon dε' bi k̥ wa
 bo' tco xas t'i n xol zε' hi ya n ya tci ni dn bi ts'i na ki tci ni dn
 na li n da l̥n l̥ t'ε tci ni dn x̥ a' a lε ts'̥n zi tci ni dn xa go ta ts'i-
 do kes go l̥ a' ca' yol t'ε ts'̥n zi tci ni dn

di bo tco xas ti n x̥n di hε o' i l̥ tci ni dn da t'ε ga di go na-
 25 ts'ε kes be ai ts'̥n zi ni x̥n di xε y l̥ n ts'a la tci ni dn a ko go
 xa go l̥ dε' a gai ts̥n zi' do l̥ n dit' tci ni dn si tsi' ai tse
 bi n dε di' tsi ya xa go hi l̥ y l̥ n n̥t' tci ni dn a ko n ne' ya'
 n ba a gon lε y l̥ n d̥t' tci ni dn a ko n dε' ni b̥ l̥ n dε y l̥ n nit
 tci ni n' a ko go b̥ l̥ n tci' n̥ na tci ni n a ko n dε' go k̥ wa tci ni n

30 di li k'ε ka d̥a y n ka b̥ l̥ n tci' n̥ na hi a t'i tci ni n a ko go
 go tci ta das da hi go l̥ na gos ni' tci ni dn n tci' o' i a l̥ i n dε bi ts'i-
 ga a l̥ i go l̥ n dit' tci ni dn xon na xε la' go l̥ n d̥t' tci ni n' ai
 do hi ca d̥al lε b̥ l̥ tci' dn n̥t' tci ni n na dn ka y l̥ n d̥t' tci' ni dn'
 o na yi ka' tci ni dn

Then they flew off, this man, the four, all of them flew off. First he | those who flew the way they were doing under him he did it they say. They flew in a circle | they say. He first one that flew the same way they did. Earth was seen | they say. Now here men they sat again.

"Well, dangerous place to you happened it seems. Earth on it you live it seems. | There with you we will go back, as you say," they said to him they say. "Well, | man first, under you we will fly, we will fly in a circle. Just the way we are doing | you will do," he said they say. Then just the way they did | he did they say. One behind the other they flew, just the same way he did. | Down it happened they say. Down here earth on it, down with him | they went they say. Earth on with him they arrived they say. "Well, | fly again where you live," they told him they say. "Yes," he said | they say, man. "We will go where we live," man they told they say. | Then he went back they say. His grandmother where she lived to her he returned | they say.

Then they say. Then his grandmother, "That way, dangerous as I told you | so you found it," she said to him they say. "True, you said," he said they say. | Then all people earth on it people who killed all he killed they say.

Then here all when he had killed here he came back they say. He traveled around | they say. Rock where it stood up he came they say. Cave in his house was. | Owl old man one called he came to they say. His daughters two they say. | Girls just like each other they say. "I desire them," he thought they say. By some means he was studying. | "One for me let her be," he thought they say. .

This owl old man mind he knew it they say. Just that this he was studying | with that he was thinking mind he saw it they say. Then | "How this do you think that?" he said they say. "My daughter, that rock | behind cave is clearing out," he said to him they say. "In there bed | for you she is making," he said they say. "In there you marry her," he said to him | they say. Then he married her they say. In there their house was they say. .

(Kind of food) for him she brought, the one he married did it they say. Then | his ear one that sat told him they say. "Bad she prepares. People their brains | she prepared," he told him they say. "Do not eat it," he told him they say. "That | I am not accustomed to eat," he told her they say. "Take it back," he said to her they say. | She took it back they say.

a ko go i ts'i' di t'o de go ci bic ji hi da' nai dn ka te'i ni dn'
 a ko go gol na na' gos ni' tei ni dn n te'o i ail i na gol do nt'
 tei ni dn do hi ca da le na dn ka na bil te'i do nit' te'i ni n o nai-
 yi' ka tei ni n

5 a ko go na da' ke' a no li ni li gai go ci bu ji hi nas doj nai an ka
 n te'o i ail i na gol do nt' n de ben da ail i n te'o i xo na le'
 gol n nt' te'i ni n ai do hi ca da le bil te'i dn nt' nad dn ka bu tei-
 dn nt' te'i ni n o nai yi' ka te'i ni dn da n de bi ts'i ja ail i dla
 te'i ni dn

10 ko xa dzo ts'i tei ni dn' i bo' tco xas tin bi tca ga ce da bu-
 danl te'o tei ni n n la le i tan goc xa da o nil be t'a da a gos dis
 i di da t'a go no te'i de he yo da xal kat no ko wa ta da go gic al
 te'i ga nol co yi' n dt' te'i ni dn a ga dat tsa te'i ni dn al ta da i-
 des giz te hunt dje go

15 a ko go na da' i kan i ya e hi do et di hi gos t'a dn dja tei ni dn
 bil n te'in da hi ba teint dja n di k'e a t'e hi n de bi hi dan le a go hi
 den te'o i no hi hi dan la bil te'i dn nt' te'i ni dn' n la yo na dn ta
 si na hes ta yo nan dn e a ko li' da nos tei go da sa yi' n nt' tei ni-
 dn lai i ta' nil go a nad da na i a ko go da' te'i yan na te' do dai-
 20 ya hi n di do et di hi hi a te da bu te'i dn nt' tei ni n' a ga dail i
 te'i ni n a ko go dai ya tei ni dn' a ko go go ko wa te'i ni dn

ko di do an da go to te'i ni n ts ts'an bil n te'in da 'n i to xat-
 da hi ya te'i ni n' tos yu gel go da hi ya te'i ni n ai da' ko
 ts'uz da te'i ni dn' da' o ya n t'e tei ni dn a xan ni ji' o ya n t'e
 25 te'i ni dn a ko go o ya go a t'e do xa na da ta ts'un zi tei ni dn'
 de xa to ni hi ge 'n i n zi tei ni dn ga la a ko na noc ta' n zi
 te'i ni dn' a ko da hi ya tei ni dn to o yo te'in ya tei ni dn tos
 ja to ge si'a te'i ni dn n wa di' ts san ni bi ke' ja goz la te'i-
 ni dn' hi ko di' go n de bike' n dez i bike' goz la te'i ni dn'
 30 xa ko go ca' a ts'a lan ts'un zi te'i ni dn

a ko go bi te'i ta das da hi bil na gol n ni' tei ni dn gol dil ts si
 n 'a nai dn l ti yd n dit' te'i ni dn' n zat' yi' o aj yd n nit' te'i-
 ni dn bi go li is i bi zol go li la te'i ni dn' ni gos ts'an yi ka' ye
 na gai hi hi la 'ai ynl ts'i la te'i ni n' a ko go ko de ga te'int te te'i-
 35 ni n an gol dil is i bil na gol n di i go li la tei ni dn' ko a ga teint t'e
 te'i ni n ko go zol be' na te'i ya hi gon li te'i ni dn n la le di

Then meat soft boiled she brought again they say. | Then he told him again they say. "Bad she prepared," he said again | they say. "I am not accustomed to eat that. Take it back," he said to her again they say. She took it back | they say.

Then like corn it appears white boiled wrong side up (?) she brought again. | "Bad she prepared," he said again. "People their eyes she prepared. Bad. Do not eat it," | he told her they say. "That I am not accustomed to eat," he told her. "Take it back," he told her | they say. She took it away they say. Just people their-meat only she was preparing | they say.

Then he spoke they say. Oh, owl old man his children were-evil smelling | they say. "Come, soapweeds take out. With them wash yourselves, rubbing them on you. | Your property throw away. Your house wash. All | sweep," he said they say. They did that they say. All they washed, | taking a bath.

Then corn meal a little never is exhausted his belt was in they say. | The one he married to her he gave it. "This kind people their customary food. That | bad your food is," he told her they say. "Over there go back | where you live take it back. There prepared-as mush you eat it," he said they say. | "Another soup you make. Then just they eat, although not much | it does not become exhausted," he told her they say. They did that | they say. Then they-ate they say. Then their house was they say.

From there not far water they say. Woman one he married water went for | they say. Water vessel carrying she started they say. Then here | he sat they say. Just she went they say. Near she went | they say. Then "She is gone, she does not come back," he thought they say. | "Quickly water she brings," he thought they say. "Well, there let me look around," he thought | they say. There he started they say. By the water he came they say. Water-vessel | only by the water lay they say. Over here the woman her track only lay they say. | Over there man his tracks, long his track lay they say. | "What has happened?" he thought they say.

Then by his ear one sat talked to him they say. "Golilisi | your wife took away," he said they say. "Far they two have gone," he said they say. | He, Golilisi his flute he has they say. Earth on it with | he travels he uses it they say. Then he is the same-sort they say. | That one, Golilisi one that informs him he has they say. He the same sort | they say. He his flute with he travels he has they say. "Come," this | his ear sits on to him spoke

go te'e das da hi gi te'i' xat dzi te'i n dn n la le ya 'ai' xa nat-
 da hi bi ya goj xa yo da le a gon da ge¹ ts'it da dn l'uj a ko n'a ni
 yit n ke n'aj yu ge da a gan na xo sa yo dzit da na den l'uj yo yit
 n ke n'aj bil n nit' te'i ni dn ai n yo ge da a gan no xo sa yo dzit
 5 da dn l'uj yo yit n ke na na taj yit n nit' tei ni n ai n yo ge da a-
 gan na xon sa yo dzit da dn l'uj yo yit n ke na na taj yit n nit' tei ni n
 a ko go di dn yit n ke n'aj a ko bit n dit' te'i ni dn ai n yo ge
 an ni ta ni gos ts'an yi ka' yit de j aj yit n dit' te'i ni dn a ko go
 bit na gos ni' bi te'e ta das da hi a bit n ni te'i ni dn

10 a ko go xa la hi bi ke' da xos tsa' n zi tei ni dn sol go zol i
 at dit be at dit te'i de yol te'i ni n' da le go n da ge dzit da dn l'uj-
 n yo go zol a dit n ke dji ta te'i ni dn go ts ts'an i bi ke' goz la
 te'i ni dn a ko ko di go n de bi ke' n de zi bi ke' goz la tei ni dn'
 ko di' go zol be at dit na te'i de yol te'i ni dn da le a go n na yo
 15 dzit da na den l'uj yo at dit go zol at dit n ke na te'un ta tei ni n'
 a ko ts ts'an ni bi ke' na gos dla te'i ni dn ko di' ni bi ke' n de zi
 bi ke' goz la tei ni dn ko di' go zol be at dit naz ds zol da da ge
 dzit da den l'uj yo at dit n ke na te'un ta a ko ts ts'an bi ke' goz la
 te'i ni dn ko di' n de bi ke' n de zi bi ke' goz la te'i ni dn a ko go
 20 an ni ta di dn iz li tei ni dn'

yu ge da ni' gos ts'an bi ka' da hij aj yit li a co la² te'i ni dn a ko
 bi ke' te'e xe dat te'ol ka go te'o gal tei ni dn a ko go da n da yo
 bi ke' te'o gal n ti go hi ko di' ts'i yi' be te'el gol di' lit te'i xi ti
 te'i ni dn ko a ko n de' bi te'i' yit li ac go 'a ni la te'i ni n hi ko-
 25 di' i tan to ba nal da ji' i tan ni la te'un ya ai ge tei ni n' dza
 to ba nail da la ge n te'un ya te'i ni dn hi ko di' lo' si kat
 te'i ni dn bi n de di' ts'un nes da te'i ni dn'

n ti go o wai ko wa la di' na lun to xa da dil got' te'i ni dn
 hi ko di' go te'i' hil gol tei ni dn to ya hil got' ai ge nez da
 30 te'i ni dn tai n dit tei ni dn tse xat ts'us xe hi naz na tei ni dn to
 yo n de' bi te'i' te te'un ne' te'i ni n n te'xe ci te'i' te ts'un n de'
 n zi te'un ni n a ko go nad dn gal n te'go gon ts'a te'i ni dn tos-
 ni ye to xan ya ni da ko si'a n da da nas got' te'i ni n' bita
 sit da yo nal got' tei ni dn ci ta to ge gol dil si sit da gol n dit
 35 te'i ni dn a ko go ya te'a xa ga do a ko da jo go a dn di yit n dit'

¹ "On the horizon," is probably the correct rendering.

² Perhaps for yit li ac yo la.

they say. "Come, sun he goes up | under it half way to his home mountain very blue there one stands | they two landed. Beyond as far again mountain where it is blue again they two landed," | he told him they say. "That beyond just as far again mountain | very blue they two landed again," he told him they say. "That beyond just as far again | mountain very blue they two landed again," he said to him they say. | "Then fourth time they two landed, there," he said to him they say. "That beyond | then earth on it they two traveled," he said to him they say. Then | he told him, his ear one sits on told him that they say.

Then "Well, her tracks I will find," he thought they say. Flute, his flute | with himself with it with himself he blew they say. On the horizon mountains very blue | his flute with himself he alighted they say. His woman her tracks lay there | they say. There one side man his track, long his track lay there they say. | Here his flute with it with himself he blew again they say. On the horizon | mountain blue with himself his flute with himself he alighted again they say. | There woman her tracks were again they say. Here his tracks, long | his tracks lay they say. Here his flute with with himself he blew again. Far | mountain blue with himself it landed again. There woman her tracks lay | they say. Here man his tracks, long his tracks lay they say. Then | now fourth-time it was they say.

Beyond just the earth on it they two went they two went there they say. There | their tracks when he was trailing he went along they say. Then far | their tracks while he went along here cañon rough (?) smoke he saw | they say. Here in there to it they two went, his wife it was they say. Here | trail water where they came-for trail was he came, there they say. Here | water where they came for it he came they say. Here grass stood | they say. Behind it he sat they say.

Then over there camp girl water ran for they say. | Here toward him she ran they say. Water she ran to, there he sat | they say. She dipped water up they say. Stone so small he picked-up they say. Water | in toward he threw in water they say. "Who to me threw in the water?" | she thought they say. Then she looked-around immediately she saw him they say. That water vessel | with-it water which she had come for right there it lay just she ran-back they say. Her father | where he sat she ran back they say. "My father, by the water Golilisi is sitting," she said | they say. Then, "What would he do there. Just you say it," he said to her |

tei ni dn do da ci ta goł dɫ ɫ si dic ni na bɫ do nɫ' tei ni n'
 na ki dn ɫ li yo ge dan jo go a dn ni' xa tɛ xa ga do yɫ n nɫ'
 tɛ'i ni n' ta dn ɫ li tɛ'i ni dn yo ge da gan nai yɫ do nɫ tei ni dn'
 ya tɛ a ci ta to ge goł dɫ ɫ si si da nɫ dɛ ni nai yɫ do nɫ' tɛ'i ni n'
 5 dɫ dn ɫ li tei ni dn'

dan t'ɛ go an di di yi ga lɔ a ko da nɛ i ya t'ɛ aɪ ni ci n dit'
 tɛ'i ni dn a ko ni ts'i des tɛ to yo ni ka' ts'i nil tɛ tɛ'i ni dn' a ko go
 ci k'i yi a go lɔ nan da hi an t'i go wa yo n dɛ hi gaɫ ɛ n dɛ
 da da goł n dit' tɛ'i ni dn' ti na doñ ka ga dn ni goł tɛ'i dn nɫ'
 10 tɛ'i ni n' bɫ naz des kai tɛ'i ni n' kon ta n dɛ bi kon tɔ ko wa
 go lɔ tei ni n da ban ko wa ge ts'un nes da tɛ'i ni n

n dɛ ba tɛ'un ya hi do kɫ da gonɫ si da tɛ'i ni n' n dɛ dɛ biɫ dɛ-
 da da gon t'ɛ da go nɛ i ni kɛ' tɛ'i ni ni xa dɛ a xan da i an t'i ko
 ɫ ts'an si ts'a' ya dec i na bi dnɫ t'i lañ kɛ yo bi kɛ' xec dał go
 15 ac t'i bɫ tɛ'i dn it' tei ni n' ai no li' a bi da' ko ɫ ts'an n ju ni lɔ
 goł dɫ ɫ si yɫ tɛ'ɛ aj a bi da' ai lañ kɛ n dɛ da dn nɫ' tɛ'i ni dn'
 a ko go ta la gɔ wa gol ze di' dɛ ya hi ac di tɛ'ɫ dn dɫ' tɛ'i ni dn
 hɛ hɛ n dɛ da n di tɛ'i ni dn' do xañ kɛ da lɛ ni gos tsan bi ka'
 do xa ge' a ga gol ze da da dn nɫ' tɛ'i ni dn'

20 n la lɛ i ts'a tco nan t'an ba go ni no' a an da anɫ goc i ni lɛ
 an dan t'ɛ ci ba go ni' hi tɔ tɛ'i ni n ai di' da dn ya tɛ'i ni dn'
 ko di' nez da tɛ'i ni dn' n la lɛ i ts'a tco nan ta n da anɫ na ca
 n di lɛ nɛ gos ts'an bi ka' ta la kɔ wa gol ze di' a bi da' dɛ ya n di-
 hi n si da a ko n nɛ da dn nit' tɛ'i ni n' xɛ xɛ do xa gi da lɛ da anɫ
 25 na ca n t'i do xañ k'ɛ a ga go gol ze da lɛ n nit' tɛ'i ni n'

a ko go n la lɛ i ts'ɛɫ tsok' nan t'an bi tɛ'i' go ni do 'a da aɫ
 goc i ni lɛ ba go ni hi ta di' ni ya tɛi ni n xa t'ɛ di' nez da tɛ'i-
 ni dn' n la lɛ i ts'ɛɫ tsok nan t'an da aɫ nɛ gos ts'an bi ka' goc i
 n ni lɛ ai n si ta a ko go ta la ko wɔ gol ze di' a bi da' dɛ ya
 30 n di hi sɫ da da bɫ n dɫ' tɛi ni 'n' do xa k'i da da aɫ na ca
 n t'i 'n do xa k'i a ga gol ze da lɛ n nɫ' tɛi ni n'

a ko go ga ge tco nan t'an da aɫ na ca ni lɛ bi tɛ'i' go ni do a
 na go se' tɛi ni n' a ko go da da aɫ na ca n di' do xan k'ɛ a ga gol-
 ze da lɛ do goc i da lɛ a ga gol ze yo n nit' tɛ'i ni 'n'

they say. "No, my father, Golilisi I say," she said again they say. | Twice it was. "Again just you say it. Why he would do that?" he said to her | they say. Third time it was they say. Again she said the same thing they say. | "Why, my father, by the water Golilisi sits I tell you," she said again they say. | Fourth time it was they say.

"What she says this, well, there you see what she is talking about," he said | they say. There they went. Water they came to they say. Then, | "My friend how you travel you are? Camp man is accustomed to come, man," | they said to him they say. "Well, let us go back as you say," he said to them | they say. They went back with him they say. Camp, people their camp, houses | were many they say. Right at the edge by the camp he sat down they say.

People to whom he came they did not know him they say. Man strange appearing | they were looking at they say. "What you traveling for are you?" "Here | woman from me stole where he has brought her his tracks I trailing | I am," he said to them they say. "That might be. Early morning here woman pretty | Golilisi they two came. Early morning, that might be her," people they said they say. | Then "Talakowa where it is called I came I am," he said they say. | "Hehe," people said they say. "Not any place (?) earth on it | nowhere named that," they said they say.

"Well, eagle chief carry word to. He 'just all I see' he is accustomed to say." | That one (?) he notified they say. There he came they say. | There he sat down they say. "Well, eagle chief, 'just all I go about' | you are accustomed to say. Earth on it 'Talakowa where it is called early morning I started' he who says | sits there," people they said they say. "Hehe, nowhere. Just all | I go about it is, nowhere is it so named," he said they say.

Then, "Well, yellow-tailed hawk chief to him take word, 'just all | I see' he is accustomed to say." They notified him. There he came they say. (?) he sat down they say. | "Well, yellow-tailed hawk chief 'just all earth on it I see' | you are accustomed to say. That one sitting then 'Talakowa where it is called early morning I started' | he who say sits there," they told him they say. "Not any where. Just all I go about | it is. Not any place is so called," he said they say.

Then, "Raven chief 'just all I go about' he is accustomed to say; to him send word," | they agreed they say. Then, "Just all I go about but no place is so called. | I am not accustomed to see where it is so called," he said they say.

a ko go te li tco nan t'an bi te'i' go ni do a na go ze' tci ni 'n'
 ba go n di' na na t'a te'i ni n an yoc di' de ya te'i ni n hi ko di'
 ga t'e di' na na ts'a nez da te'i ni n' n la le te li tco nan t'an
 ne gos ts'an da ni he n'a ji goc i n di le ai n sut da hi ta la ko wa
 5 gol ze di' a bi da' de ya n di hi n sut da ni bil do te'i dn dit' tci ni n
 xe xe ni dn nit' tci ni dn do ni' na ga da lañ ke n dit' a ni na ca da'
 da do ci t'a' dec gj da' hic le da' ta la ko wa' gol ze' hi bi yinl t'i ge
 nan an na ic anl le n' 'n nit' tci ni n do da dza a gol ze da n dit'
 te'i ni 'n'

10 a ko go xai yo go li n ne da bl te'i ni 'n' do da n da yo ko
 go li na yil o aji n ne da gol n nut' te'i ni n

a ko go di dn n de hi ba te'un ya hi ci ke da xa go xe t'a n de
 a t'e no li da gol n ni te'i ni 'n' do di da xa di da ka' na joc go na-
 da xe ce n de ye da di kai i da xa di bi gonl si no li da gol n ni te'i-
 15 ni n do ya t'e bi gon si da da bil te'i ni te'i ni 'n' da ya da gol ni go
 di dn uz li tci ni n'

n de bi ts'i k'e ni bi ye' ke ni bi a ki dan jo ni ał ba yol bi li-
 hi la ba tein ya hi a dan di te'i ni n do la' ba' an na dai si i la
 a dail ni la da ki' xa go a t'i go a no xdi xa din a no xdi bl-
 20 te'i dn nut' te'i ni 'n' gol dil si an an no xdi da dn nut' te'i ni dn
 da a ke' ya te be no xa gonl n ne go a no xdi bl te'i dn nut' te'i ni n
 na joc be da dn nit' te'i ni n da ka' be ye' a no xdi da dn nut'
 te'i ni dn go na t'a he be a no xdi da dn nut' te'i ni dn ts'i hi go
 ye a no xdi da dn nut' tci ni n da ka' ce ta ge hi ai ye a no xdi
 25 da dn nut' te'i ni dn da ka' lan xol ze' hi ye a no xdi da dn nut'
 te'i ni dn bi tsi zil gon tea go nal goj yo nan bi tsi zil na dil got
 xa na yo dak' ki hul go go ye no xa gonl ne go a t'i da gol n nut'
 te'i ni n n ne bl l xa te'i di ka go ye no xa gonl ne' go a no xdi
 da dn nut' tci ni dn li be ya ga ban li l xa da ka go ye a no xdi
 30 da dn nut' tci ni dn di n de go li go ba tein ya hi bi ts'i ke bi ye'-
 k'e bi a k'i dan jo ni yi da da des ta la te'i ni dn go l l si do yo-
 an go go da' tci ni n

a ko go n la le xai yo tci k'i dan jo ni bl o da' sol gez i la de
 dan jo ni no' hi ye ke' dan jo ni us ts'an ne dan jo ni te'i nol nil
 35 yd te'i dn nut' tci ni n

Then "Pelican chief to him send word," they agreed again they say. | They sent word to him they say. He here started they say. This place | here he came. He sat down they say. "Well, pelican chief, | 'earth to the end of it I see' you are accustomed to say. That one who sits there 'Talakowa | where it is called early morning I started' who says sits there," they told him they say. | "Hehe," he said they say. "He did not travel on the earth," he said. "When I was going about, | not yet my wings had gaps when I was, Talakowa which is named where I saw it | I used to turn back," he said they say. "Not right here it is so named," he said | they say.

Then, "Where he lives?" man asked them. "Not far. Here | he came back with her," man they told they say.

Then four men those he came to, "My friend (?) some kind man | he may be," they said they say. "(?) something, cards, hoop and pole, hide the ball, | people they play with some kind you-know it may be," they said to him they say. | "Not any thing I-know," he told them they say. Just the same when they asked-him | fourth time it was they say.

Men, their daughters, their sons, their wives pretty, all he has-won from them. Those he came to they told it they say. Not one from them | he misses. | They told him that. "Well, how is it he-does it to you? Who does it to you?" he asked them | they say. "Golilisi, he does it to us," they said they say. | "Well, what with from you when he wins does he do to you?" he asked them they-say. | "Hoop and pole with," they told him they say. "Cards with with he does it to us," they said | they say. "Hide the ball with he does it to us," they said they say. "Strike a tree | with he does-it to us," they said they say. "Dice three, those with he does-it to us," | they said they say. "Cards, many called with he does-it to us," they said | they say. "His hair when it is large valley across, his hair runs across | up hill when he runs with he wins-from us it is," they told him | they say. "Men if they run a race with he wins from us he does it to us," | they said they say. "Horses with border of the sky horses when they run a race with he does-to us," | they said they say. These . men where they lived the ones-he came to their daughters, their sons, | their wives pretty in front-of them they had placed a barrier they say. Golilisi he would not-see them | they say.

Then, "Come, where women pretty you have shut up, youths | pretty, your sons pretty, women pretty turn them out," | he told-them they say.

xai yo' in a go no xa na xε da' da bił te'i dn nut' te'i ni n djeñ-
go na 'ai de xa gał go no xa na xε da da bił te'i n dūt' te'i ni n n lai
da hūł k'i di' bi na jone xa yo nił di' na di dil goj da bił te'i ni dn'
ko go na jone k'ε yo na jone yi nil

5 ko' do' na jone a tcn la tei ni n bi ts'a n tsi des i go na jone
a te' n la hi bas bi ts'a n ts'i des i tei ni n

na jone ke' ke' bi na jone yi nil te'i ni dn n de yił da go t'i
n la hi n di ył nan sa tei ni dn ye he dał ε ya tce k'i i la de dan-
jo ni yił nanł sa tei ni n da' kə ga i ba yo goz a yo bi ts'a i tsi-
10 des t'i tei ni n n la ge na jone yi' n dil da' yoc di' da hi ya ko-
wa ji' n ya te'i ni dn tce ki dan ju ni te'ε n dūł ni i la n de dan-
jo ni tce n dūł ni ε ts'an ne dan ju ni tce nil ni i yūł ts'a tei ni dn
n ne' naz da yo yi ta na di ts'a tei ni dn

ce le' d dnl jone ył ni tei ni dn n de da bi ga yi ta a na dał go
15 a n di tei ni n a cə na da gonł dn deł daił ni tei ni dn da gan t'ε ni
n di' ce le da xał ε da nł jone daił ni tei ni dn hi ko i ba yo
kə wə yu n de' n ts'i des tji gonł ts'a tei ni dn

ce le n ya leñ ke da xał ε i dnl jone bā n dit' tei ni dn do ya t'ε-
bi gon sūł ni auc t'ε da bił n nut' te'i ni dn da 'ai k'ε go dī dn ai-
20 ył n nut' te'i ni n da ga t'ε n di ce le da xa le i dnl jone go an n d dū-
ni ył n nut' te'i ni n e do bi gon sūł dan di ti xa yo a goł n dūt yo
a ko n ke' yo da dūł ca n t'ia t'ε yił n dūt tei ni dn'

bat di da hi ya te'i ni dn na jone k'ε yo (go) na dza tei ni dn
a ko go di n de ba te' n ya ni ai no hi tce ke yo hi no hi ye' ke hi
25 no hi a ke hi dan jo ni da bi ga bił da dos tse ai ji' no xi n de no-
łi ni da no' hi ga bā n dit' tei ni dn n la le go ze' tei ni dn da hi ya
tei ni dn na joc k'ε yo a ko tcn ya tei ni n go k'i di' tce k'i ni
i la de ni ε ts'an ni bā n nan za tei ni dn ko ji n de sūł zi yi de
i nanł sa te'i ni dn n de da bi ga ai ji ne i nanł sa tei ni n bi ye-
30 hūł ts'a hi ce k'i i la de ε ts'an ne bił o wa ci ne bi kon ta tei ni n
n de yił da go t'i ni da bi ga ył nanł sa tei ni n

bi go li ε si n lai hin t'i ni da bi ga n te'i nin dil goł n dūt
tei ni n ko ji' n ne be n tsj tsə hi da 'ai k'ε go bi te'i' n tei ni nil
tei ni dn n la le do nec te dan di dan jo go n di ac n de bā te'i dn-
35 nit' te'i ni n

¹ Throughout this contest Naiyenezgani is referred to by *ko* or *go*-, as a possessive prefix or object incorporated in the verb. The subject referring to him is *te'* or *ts'*. When Gohilisi is meant *bi* in corresponding positions is used.

"Where (sun) will be to you he comes to gamble?" he asked them they say. "Sun | when it begins to rise to us he comes to gamble," they said to him they say. "Over there | on the ridge his pole where he carries it up he shouts," they said to him. | "Here where they play najonc poles he brings."

He too poles he made they say. From him when he concealed them poles | those he made, hoop from him he hid they say.

Place of playing najonc his poles he carried they say. People lined up with him | there, that one went with him they say. Those he bets, girls, youths pretty, | they come with him they say. Then camp its edge where it stood from him he hid himself | they say. Over there poles he put down, then here he started. By the camp | he came they say. Girls pretty those they turned out, youths pretty | those they turned out, women pretty those they turned out he saw they say. | Man where he sat about near he came they say.

"My opponent, let us play najonc," he said they say. Men all of them among when he went around | he said it they say. "Impossible we beat you," they said they say. "Nevertheless," | he said, "my opponent, hurry, let us play najonc," he said they say. Here edge | house inside one was hidden he saw him they say.

"My opponent, you have come? Hurry, let us play najonc," he said they say. "I do not know how | I am," he said they say. Just that way four times he said that | they say. "Nevertheless, my opponent, hurry let us play najonc I tell you," | he said they say. "All right, although I do not know how, go on; wherever where you say | there behind you I will go it is," he said they say.

In front of him he started they say. Where najonc is played he came they say. | Then these people to whom he came, "Those your girls, your sons, | your wives pretty all of them go down with him. There your men, your people | all of you," he said to them they say. "Very well," they agreed they say. He started | they say. Where najonc is played there he came they say. After him girls, | young men, women went with him they say. Here man stood behind him | they came they say. Men all of them that side came they say. Those he was going to bet | girls, youths, women with him on that side they camped they say. | Man his partners all of them came with him they say.

He Golilisi, "Over there those lined up all of them to you I bet," he said to him | they say. On this side people those he bet just as many to him he bet | they say. "Well, although I am not your match anyway but I will do it," he said to him | they say.

bi na jone nɪl kat na jone k'ɛ yo bas a ko ni nɪ n'ɛ' tei ni n
 n la lɛ da xa di nad dn t'i goɪ n nit' tei ni n' ts'i na jone i da ko-
 xa yo di bɛ i dɛ jone n dɛ go ts'un zi dɔ' do ko xa yo nac n tɔ
 tei ni n bi lɔ' da n tɔ tei ni dn n la lɛ bas ɛ da dn a' goɪ n nɪt'
 5 tei ni dn da' da ni da dn 'a biɪ tɛ'i dn nit' tei ni n dɪ dn ɪz li
 tei ni n da bi da dn a tɛ'i ni n n la lɛ ga dn ni goɪ n nɪt' tei ni dn
 i des bas tɛ'i ni n di bi ba se bɪn da go li tɛ'i ni n bi zat xaiɪ t'i
 tɛ'i ni n bɪn tɛi go li tɛ'i ni n xɪn da tɛ'i ni n ba se da na di yɔɪ
 n t'ɛ tei ni dn

10 yi des bas tɛ'i ni dn gon tse yonɪ jɔc tei ni dn bi k'i k'ɛ go bɔ se
 bi tɛ'i' tɔnɪ l'ɔj tei ni dn ba se ni ɪ ki des dont' n la yo n xak
 n ts'a go n kɛj da n da go n kɛj tɛ'i ni n na jone ɪ ka' da dn-
 nes l'on yo da bɪn ga bi ts'a ts'unɪ tɔ tei ni n

a ɣa ci na joj lɔ xa go an la goɪ n dɪt' tei ni dn dan t'ɛ go
 15 dɛ dan t'ɛ hi na jonj ga biɪ tɛ'i dn nɪt' tɛ'i ni n n ba se da xɪn dan dɛ
 bi zat da xaiɪ t'i n t'ɛ da niɪ koɪ n t'ɛ dan na jone a ga t'ɛ lɛ ga do n-
 jo dɛ ai yi an sɪl la biɪ tɛ'i dn nɪt' tei ni n

n ko na jone a tɛ'un la ni bi ts'a n ts'i des i ni bi tɛ'i' xa-
 tɛi niɪ tei ni n na jone kɛ yo n tɛ'i nɪ kat' tɛ'i ni n n dɛ' ka t'ɛ hi
 20 bi n da' i jone lɛ biɪ tɛ'i dn nit' tɛ'i ni dn lɔ' ts'unɪ kɛ go al za li-
 tɛi go ɪ ki des do go al za tei ni n lai i dal li yo da da di k'ɪz go
 do ɪ ki des do go da al za tei ni n n la lɛ da xa di nad dn t'i biɪ-
 tɛ'i dn nɪt' tɛ'i ni n a ji' da hi ya tei ni n di do lɛ n nit' tɛ'i-
 ni n ts'i ɪ ki des do ni hɛc tɛ'i ni nai dn ka tɛ'i ni n ai da a gai-
 25 da lɪn nɛ ni naj n ta tɛ'i ni n

xa yo ba se on a goɪ n nɪt' tɛ'i ni n xa yo ci biɪ tɛ'i ni tɛ'i ni n
 go tɛ'i' da hi ya tɛ'i ni n bɔ se go t'a si'a tɛ'i ni n go ta yo nɛ'
 o dol ni tɛ'i ni n go da ba se yi tɛ'i' di des ni tɛ'i ni dn bi ts'a yi go
 di hɛ ya ba se ni do yɛ dɛ lɪ ni da tei ni dn da tɛ'ɛ go t'a na dil ni
 30 bi ts'a yɛ go ba se an da xo dɔɪ go do yɛ dil ni da tɛn ni dn n la di'
 n na dza tɛ'i ni dn dɔ' an ni ta ba se bi ka o tɛi dol ni tɛ'i ni n
 ba se ni go t'a di xa tɛ'i' a tɛ'i ni n ko' n tɛ'i nɪ nɛ' tɛ'i ni n ko ga-
 t'ɛ hi ni bi bɔ se lɛ n dɛ dɔ' n t'ɛ go n ba se do n jo da yiɪ n dɪt'
 tɛ'i ni dn n la lɛ ga dn ni goɪ n dɪt' tɛ'i ni dn

His pole he threw down; where najonc is played, hoop there he put down they say. | "Well, which one you pick out," he said to him they say. "Stick, najonc pole anyone (?) | this with they-will play," he thought. Then anyone he took up | they say. After him he took it up they say. "Well, hoop you take it up," he told him | they say. Then, "Just you take it up," he said to him they say. Four times it was | they say. Just he took it up they say. "Well, as you say," he said to him they say. | He rolled it they say. This his hoop its eyes it had they say. Its tongue it ran out | they say. Its nose it had they say. It was alive they say. Hoop was breathing | it was they say.

He rolled it they say. First he threw they say. After him hoop | toward it he threw they say. That hoop broke apart. Over there "nxak," | when he heard it fell. Short distance it fell they say. Pole on each other where it was tied | all of them from it broke they say.

"There, my pole what you did to it?" he said they say. "Why, | that kind najonc game?" he said to him they say. "Your-hoop is really alive. | Its tongue it constantly runs out. It keeps-winking its eyes. Do not have that kind of najonc. They are not good, | those you have," he said to him they say.

Here poles those he made from him those he hid to him he drew out | they say. Where najonc is played he threw them down they say. "The people this sort | their najonc game is," he said they say. One pretty was made, red; | straight it was made they say. The other every way bent, | it was not straight it was made they say. "Come, one of them take up," he said | they say. There he started they say. "This will be," he said they say | Stick straight one, one painted red he took up they say. Then bad looking | that he took up they say.

"Where hoop you put it?" he asked him they say. "Somewhere I guess," he said to him they say. | Toward it he started they say. Hoop his blanket fold lay they say. In his blanket fold | he reached they say. Down hoop toward it he reached they say. Away from him | it moved, that hoop, he did not touch it they say. In vain to it he reached again. | From him hoop when it moved away he did not touch it they say. Over there | he came back they say. Then now hoop for it he reached in they say. | That hoop from his clothing he drew it out they say. Here he put it down they say. "This kind | their hoop will be when people are. Your hoop is not-good," he said | they say. "Well, as you say," he said to him they say.

ba se da cn a tei ni dn bił tsi des baz te'i ni dn da ko tse yo nl
 10 joj al ki da ta do ni de gol ze' hi bi k'e dn a go ył yon dił te'i ni dn
 bi tis go go na jonj te'i des jonj bi tis go go ba se ni bi te'i' xa dzo-
 dzi tei ni dn bi tus go bił te'i dn nit' te'i ni n go ba se ni go na jone
 5 de a ko ta bi ke' dol t'q' te'i ni dn ko ba 'o tcnł ne' tei ni dn a ya
 n de xen go hl de n dt' te'i ni dn da la hi di do dail t'o n' go
 a li tcil i te'i ni dn ye go te'i' ni xe ts'a hi ni ba tsos ba te'i ni n
 a wa ci n de go da bi ga nanł sa te'i ni n

ba tsos ba go n la le ai si te'i' sunł ni li ai ca xa sunł ba ni
 10 da bi ga da xon t'e he da bi k'e yo da be nel t'e go n te'i' na ni nil
 gol n dt' te'i ni n n la le bił te'i dn nit' te'i ni n da bi ga bi te'i'
 n tei n dil tei ni n n ko ji go bił na te'i des jone te'i ni dn na ts'i-
 des bas na yonł joe i tse' al ki da ta do ni de bi ke dn a bi na-
 jone go ył yon dił tei ni n i k'i ke yo na teol joj bi tis go i tei des-
 15 joj tei ni n bi tus go go ba se ni bi te'i' xa na dzo dzi tei ni dn
 a ko go go na jone ni ba se yi ke' na da xo ta tei ni n a ko go
 ba o na teol n de' tei ni n a ya n ne n go hl le n dit' tei ni dn

n la le ai ca xo sunł ba ni be ci te'i' ne xe sunt dza ni da xon-
 t'e xe da bi k'e yo n te'i' na ni nil n na do nit' tei ni n n la le
 20 da bi k'e yo n te'i' na ni nil gol n nit' te'i ni n a o bił te'i dn nit'
 te'i ni n da bi k'e yo da gan nel t'e go go te'i' nai nil te'i ni n bił
 na tei des jonj te'i ni n ba i tsi des baz i des joj ko i k'i ke go
 teo onł coz go ba na tsos ba te'i ni n n ga n den go hl le ni tei ni n
 da bi ga ba na ts'os ba te'i ni n n la ci go tcn go ba teoc bił i
 25 na di hil se go te'i' go te'i ni n ta dn ız li tei ni dn

a ko go ai ca xo sunł ba ni be ci te'i' xe da ni bił da xonł t'e xe
 da bi k'e yo n te'i' na ni nil gol n nit' tei ni n da bi ga bi te'i'
 na tei n dil ba teol bił ni da bi ga bi te'i' n da te'i n dil te'i ni n
 a ko go bił na te'i des coz te'i ni n go ba se ni ył ol jone te'i ni n
 30 go ba se ni bi te'i' xa dzo dzi tei ni n bi tus go bił te'i dn nit'
 tei ni n go na jone ni ba se bi ke dol t'q' te'i ni n ba 'o na teol-
 n de' tei ni n ye go te'i' ne xe dza ni da bi ga go te'i' go na da-
 des sa te'i ni n a ko go di dn ız li te'i ni n ye te'e a gonł it'
 tei ni n a ko go ai ni na jonj ni n lai yo n nił gol n nit' te'i ni n
 35 n wa yo n te'i n nil te'i ni n

n la le ts'i' xo xo go ył n nit' te'i ni n n la le bił te'i dn nit'
 tei ni n bi yi go li yo ya go o go Get go ba al za te'i ni n ai da

Hoop he held they say. He rolled with it they say. Just he first threw the pole. | Already hoop that called when it was on it it went-beyond they say. | Beyond his pole he played. Beyond his hoop to it he spoke | they say. "Beyond," he told it they say. That his-hoop, his pole | here behind it it jumped they say. He he won they say. "That | man (?)," he said they say. Only once it did-not jump on | they did to each other they say. With to him those-he bet he won they say. | That side all they came they say.

When he had won them, "Well, these to me you bet, these from me you won | all of them just so many just the same as many to you I bet," | he said they say. "Well," he said to him they say. All of them to him | he bet they say. This side with him he played-najonc again they say. He rolled again. | He threw the pole first. Already hoop resting on it when he threw the pole | was carried along they say. After him he threw the pole. Beyond he threw it | they say. "Beyond," his hoop to it he spoke again they say. | Then his pole hoop on it it fell they say. Then | he won from him again they say. "That (?)," he said they say.

"Well, these from me those you won with to me those you bet just so many | just as many to you I bet," he said again they say. "Well, | just so many to you I bet," he said to him they say. "All right," he said to him | they say. Just so many just the same to him he bet they say. With him | he played najonc again they say. For him he rolled the hoop. He threw his pole. He after him | he threw his pole then he won from him they say. "(?)," he said they say. | All of them he won again they say. Here to him those-he won | went across to him they say. Three times it was they say.

Then, "Those from me those you won with to me you bet with them altogether | just as many to you I bet," he said to him they say. All of them to him | he bet. Those he won all of them to-him he bet they say. | Then with him he played najonc they say. His hoop he threw the pole with they say. | His hoop to it he spoke they say. "Beyond," he said to it | they say. His pole hoop on it jumped they say. From him he won again | they say. With to him those he bet all of them to him moved across | they say. Then fourth time it was they say. With it in vain he did it, | they say. Then, "These these poles here put," he said to him they say. | Over there he put them down they say.

"Well, post let us strike," he said to him they say. "All right," he said to him | they say. He one he is to strike deep when he dug for him it was made they say. That | he one he is to strike just on-

ko hi tci go hi da bi ka yo q a go al za tci'ni n n la le ni i tse
 gol ni tci ni n da ni i ts'ε bɫ tci'ni tci'ni n da'ni i ts'ε gol ni
 tci'ni n da ni i ts'ε bi tci'ni tci'ni n dɪ dn ɛz li tci'ni n a ko go
 bi yi tci' na nal got tci'ni n a ko go ts'i o a ni yiz go tci'ni n
 5 t'a ji o na kat tci'ni n ts'i' da on a n t'ε tci'ni n i k'i ke go ts'i
 bi tci' na tcol got tsiz go n la yo yu ge bil na tci'nt del n la yo
 o tci'nt del tci'ni dn ko be ba go ts'ɛ nes na tci'ni dn ba tsos ba ni
 be tsi xes da ni da bi k'ε yo go tci' nai n dil ni da bi ga ba na tsoz ba
 tci'ni dn

- 10 a ko go ba tsos ba ni be tsi xes da ni da xon t'ε he da bi k'ε yo
 n tci' na ni nil na gol do nit' tci'ni n e bil tci'ni dn nit' tci'ni n
 di ni gos ts'ɛn bi ka' na dji' hɫ ta a dan t'ε hi da bi ga tos ye
 yi des t'i' tci'ni n go tci' ye na xɛ dza go a gon li tci'ni n bi tci' an ne-
 go da xo dji' hi be naz a go yi des t'i' i lɔ tci'ni n n la le ts'il tsi xu go
 15 ka go nɫ n ne go an di tci'ni n go tci ta das da hi gol na gol ni'
 tci'ni n n wai i ba yo si an i da xo dji' i da bi ga gol yo ji' tci'ni n
 wai ai a t'ε a go xol ze' hi gol n dit' tci'ni n da bi ga gol tci n da
 ai ym la tci'ni n n la le da bi ga kon ji gol n nit' tci'ni dn na dji'-
 n i a da xol ze ni da bi ga tci n ji' tci'ni dn a ko go ba' go ts'i-
 20 nes na tci'ni n ye go tci na xɛ dza ni da bi ga ba na ts'os ba tci'ni n

- ai ca xo sun ba ni da bi k'ε yo n tci' na ni nil na gol do nt'
 tci'ni n go a ni da do na tci'ni bi da gol do tci'ni n da xon t'ε he
 bi tci' na tci'ni dil tci'ni dn l'ε go go na ta he be i dn tsel be
 d tci'ne xen tac na gol do nt' tci'ni n n la le bil tci'ni dn nt' tci'ni n
 25 a ko go l'ε go ka na hɛ dza tci'ni n go na da he ym a tci'ni n
 di na li di ye a t'i la tci'ni n go tci ta das da hi gol na gol ni'
 tci'ni n an na li di ye a t'i an ba' l'ε yi' yɫ nad di tsa bi ja-
 gos la i ziz ε i yi' d na yil nil go ye gon l'ε go a t'i gol n dit'
 tci'ni n a ko go lañ ke ga dn ni bil tci'ni dn nt' tci'ni n an ku ye
 30 la' ba tci n ne' tci'ni n bi k'ij i a t'ε ni ko go go k'ij i at' dza
 tci'ni n a ko go be ba go ts'i nes na tci'ni di go tci'ni n dɪ i
 da xon t'ε he ba na tsos ba tci'ni n

- da bi k'ε yo n tci' na ni nil na gol do nt' tci'ni n n la le bil-
 tci'ni dn nt' tci'ni n cɛ da k'a' ta ge a ym la dɫ tci'ni dn ye
 35 ka' na xɛ dza tci'ni dn n la le ai ca xo sun ba ni da bi k'ε yo

top it standing it was made they say. "Well, you, first," | he said to him they say. "Just you first," he said to him they say. "Just you first," he said to him | they say. "Just you first," he said to him they say. Fourth time it was they say. Then | he to it he ran they say. Then post which stood he struck they say. | Backward he fell they say. Post just stood yet they say. After him post | to it he ran. He struck it. Here forward with it he fell. There | he fell they say. He with it won from him they say. Those he won, | those he bet just so many to him those he had bet all of them he won from him | they say.

Then those he won from him, those he bet, "Just so many just as many | to you I bet," he said again they say. "All right," he said to him they say. | This earth on it seeds mixed different kinds all of them water vessels with | he put in a line they say. To him with them betting again he did to him they say. Different kinds | those are named as many as he had lost he had in a line they say. Well, if he misses | he will loose to him he said it they say. His ear one that sat told him again | they say. Over there on the border one standing their names all of them he called they say. | "There that one it is thus it is called," he said to him they say. All of them he told him (?) | he caused they say. "Well, all of them call by name," he told him they say. Those seeds | what they are called all of them he called they say. Then from him he won again | they say. Those he bet to him, all of them he won they say.

"Those from me you won just as many to you I bet," he said again | they say. His wife he had not won yet it continued they say. Just that many | to him he bet they say. "Night hide the ball with let us play, with it | we will compete with each other," he said again they say. "Well," he told him they say. | Then night he came to him they say. His ball he brought they say. | This gopher with he did it they say. His ear one sat on told him again | they say. "That one, gopher with he does it. That one for him underground goes back with it. His cheeks' | sacks in them carrying it from side to side he wins with it he is," he told him | they say. Then, "Well, as you say," he told him they say. That one his property | something he gave him they say. The one who helped him now for him he did it | they say. Then with it he won from him they say. These, those he bet | just so many he won from him they say.

"Just as many to you I bet," he said again they say. "Well," he said to him | they say. Dice, staves three he had made they say. With them | he came to him again they say. "Well, these from me

n te'i' na ni nil na go! do nt' tei ni n n la le bil te'i dn nt' te'i nin
 an go te'e ta das da hi go! na na gol ni' tei ni n an ye de ka' yo go
 bi bn di ye ye a t'i an bi k'e go ye gon! n ne gon nit te'i ni n
 n jo lañ ke bil te'i dn nt' te'i ni n go be bl it ts'i des kat an
 5 ko ye ba la' ba tcn ne' te'i ni n a ko go go k'uj i at dza te'i ni n
 ye gon! ñe ni de ko ta be ba go ts'i nes na te'i ni n ye go te'i'
 ne xe dza ni da xon t'e he ba na tsos ba te'i ni n

a ko go da ka' lan xol ze hi ye ka na xe dza te'i ni n n la le
 ai ca xo sn! ba ni da bi k'e yo n te'i' na ni nil na go! do nit' tei ni n
 10 da ka' lan be ba na go ts'i nes na tei ni n a ya n de he n go hi le
 na do nt' tei ni n

a ko go bi tsi zil go! hl us i bi tsi ya ci be us l'q go a yun la la
 tei ni n nai ye nez ga ne an do' bi tsi zil yai us l'q bi tsi ya ci go
 ai yun la la tei ni n ai be ka na xe dza te'i ni n n la le bil te'i dn nit'
 15 te'i ni n di ca xo sn! ba ni da bi ga da bi k'e yo n a ni i ta'
 n te'i' ai da bil n te'i' na ni nil go! n dit' te'i ni n n jo bl te'i-
 dn nt' te'i ni n n la le n di da hl ki di' n tac go! n nit' te'i ni n
 bi tsi zil ye ka xe dza go an di te'i ni dn n la le ni i ts'e n tsi zil
 ke' i 'at' go! n dit' te'i ni n do da ni i ts'e go n tsi zil ke' i 'at'
 20 bl te'i dn nt' te'i nin do da da ni na go! do nit' te'i ni n da da ni
 n tse n tsi zil k'e' i 'at' bil te'i dn nit' te'i ni n go tee ta das da hi
 go! na gol ni' tei ni n da bi i ts'e go! ni tei ni n ni do da go! ni
 te'i ni dn di dn ez li te'i ni dn

te'e a go! ni go bi tsi zil k'e' i 'a tei ni n yo ya go hil goj
 25 xa na yo dak yo nan na dil ge go ye ka gon! ne go an di te'i ni n
 bi tsi zil ni go da hl te tei ni n nal go ji na des got de xa na ji
 bi tsi zil ni nes 'at' te'i ni n n la le ni hi ca go! n dit' te'i ni n
 a ko go go tsi zil ke' te'i 'a tei ni n go tsi zil go da' hil te tei ni n
 nal go ji yo nan na des got te'i ni n xa na yo dak' ki hl got tei-
 30 ni n xa dak' dn di yo nes at' tei ni n bi hi da bi kq ge nes 'at'
 te'i ni n a ko go be ba go ts'i nes na tei ni n a ya xa n de he-
 n go hi le n dit' te'i ni n a ko go go te'i' ye n na xe tsq ni da bi ga
 ba tsos ba te'i ni n 'al ba go tsn nes na tei ni n

n la le li be d! xad dn tac go! n nit' te'i ni n' di ni gos tsan
 35 bi ka ban li be d! xa dn tac go! n dit' tei ni n' n la le bil te'i dn nt'

those you won just as many | to you I bet," he said again they say. "All right," he said to him they say. | That one his ear one that sat on told him again they say. "That one in the staves | king-bird with him he does it, that one with his leadership he wins," he said to him they say. | "All right, come on," he said to him they say. Then with him he played dice. That one | his property to him some he gave they say. Then on his side he did it they say. | The one he won with just he with him he won from him they say. With to him | those he bet he won they say.

Then many staves called with he came to him again they say. "Well, | these from me those you won just as many to you I bet," he said again they say. | Many staves with he won from him again they say. "That one (?)," | he said they say.

Then his hair Gofilisi back of his neck being tied up he arranged-it | they say. Naiyenezgani he too his hair was tied back of his neck | he arranged it they say. That with he came to him again they say. "Well," he said to him | they say. "These from me those you won all of them just as many your wife among them | to you those with to you I bet," he said to him they say. "All right," he said to him | they say. "Well, this ridge we will come to," he said they say. | His hair with when he came to him he said it they say. "Well, you first, your hair | undo," he said they say. "No, you first, your hair undo," | he said to him they say. "No, just you," he said again they say. "No (?), just you | first your hair undo," he said to him they say. His ear one that sat | told him they say. "Just he first," he said they say. "You not," he said | they say. Fourth time it was they say.

In vain when he said it his hair he undid they say. Down valley | up again across when he runs he wins that way he does they say. | His hair down it ran they say. Valley it ran across where it started up | his hair reached they say. "Well, you I guess," he said they say. | Then his hair he undid they say. His hair down ran they say | valley across it went they say. Up the other side it ran up they say. | Up halfway it stopped they say. He just its-foot¹ it reached | they say. Then with it from him he won they say. "That one (?)," | he said they say. Then to him those he bet all of them | he won from him they say. All from him he won they say.

"Well, horses with let us race," he said they say. "This earth | on it its border horses with we will race," he said they say.

¹ The literal meaning may be "just its stream."

te'i ni n bi bi li' gon li go a goł ni te'i ni n a ko go ko hi go li'
 et di go a goł n ni tci ni n' go tce ta das da hi goł na goł ni' te'i ni n
 n ta djuñ go na 'ai n ta bi li' bi te'i' bñ ka n da goł n dit' te'i-
 ni n go bi te'i' tci de ya te'i ni n'

5 go ta ba te'un ya te'i ni n ci ta n li' la' ca tce xeni te bil te'i-
 dn nat' te'i ni n go tce ta das da hi goł na goł ni' li di hi bi li'
 n di' ai la' do da bi li' da ya ka' ye na ga hi da bi li' li dñ xli i
 i ya hi go' bi t'a da ts'il gai i ai da bi li' da ał ye na ga goł n dit'
 te'i ni n li hai yo do la' ci li' ba ol ni da hi hi ał n di goł n dit'
 10 tci ni n

bi ko wa yo n de' da hi ya tci ni n ai di' li' li gai yi ts'i yo los
 tci ni n .ko' di ci li' ai ał n di ci goł n dit' tci ni n go tce ta das-
 da hi ai do da goł ni tci ni n ai bi ga ai do da bil tci dn nat'
 tci ni n da n li i ał dñ ni bil te'i dn nat' tci ni n n la yo n de'
 15 o nai i loz te'i ni n'

ai di' li' li tci i te'un na yo los tci ni n go tce ta das da hi ai
 do da na goł do nat' te'i ni n' da bi li i bi xon ket goł ni tci ni n'
 yu n de' o nai yi los tci ni n

ai di' li' li tso gi te'i na yo los te'i ni n' go tce ta das da hi
 20 ai do da na goł do nat' te'i ni dn dan li i bñ n ni goł ni te'i ni n
 n la yon de' o nai yi loz tci ni n' ai di' li' do l'ji te'un na yo los
 te'i ni n a ko go go tce ta das da hi ai do da bil n ni goł n nat'
 te'i ni n' dan li i bñ n ni goł n nat' tci ni n ci ta da be nan da hi
 dan ni li i ai no xoc ket' bil te'i dn nit n la yon de' da nai dn loz
 25 te'i ni dn

ai di' li' dñ xli i i ya go bin ta' da tsil gai yi te'i na yo los
 go te'i' te'i ni n a ko go go tce ta das da hi go te'i' xat dzi
 te'i ni n ai yi da bi li' i ał i goł n nat' te'i ni n ai yi bñ n di
 goł n dit' te'i ni n' a ko go ci ta ai yi bil te'i dn nit te'i ni n

30 go goł nai hl te go lł is hi go te'i' ne he ts'a' yo goł nal got'
 te'i ni n bi n de yil go t'i ni la te'i ni n bi li' da bi ga go li'
 te'i ni n ko ni bil da go te'i t'i ni da bi ga bi li' go li te'i ni n'
 a ko go n de li' bil o hi ke ni' bi ka' ban yo li ye nil xa di ka yo
 n de li bñ da ts'i hl tel

"All right," he said to him | they say. He his horse when he had it he said it they say. Then he his horse | being none he said it they say. His ear that sat on told him they say. | "Your father, Sun, your father his horse to him for it go," he said to him they say. | Then to him he started they say.

His father to him he came they say. "My father, your horse one to me loan," he said to him | they say. His ear one who sat told him. "Horses four his horses | those. Those some not his-very own horses. On the sky with one he travels just his horse, horse black | small his forehead white spot that just his horse, everywhere with it he travels," he told him | they say. "Horses where not one my horses; look good those you speak of," he said to him | they say.

His stable in it he started they say. There horse white he led out | they say. "Here my horse, that I suppose you mean," he said they say. His ear one that sat, | "That not," he said they say. That because, "That not," he said to him | they say. "Just your horse I meant," he said to him they say. There in | he led him back they say.

Then horse red he led out again they say. His ear one sat on, "That | not," he told him again they say. "Just his horse ask him-for," he said to him they say. | Inside he led him again they say.

Then horse yellow he led out again they say. His ear one that sat, | "That not," he told him again they say. "'Just your horse,' tell him," he told him they say. | In there he led him back they say. Then horse blue he led out again | they say. Then his ear one sat on, "That not, tell him," he told him | they say. "'Just your-horse,' tell him," he said they say. "My father just with the one-you go | just your horse that I ask you for," he said to him. There in he led him again | they say.

Then horse black small his forehead white spot he led out-again | to him they say. Then his ear one sat on to him spoke | they say. "That just his horse he does," he told him they say. "'That one,' tell him," he said to him | they say. Then "My father, that one," he told him they say.

Then he rode him back, Gölilisi to him where he came, he rode-back | they say. His people his partners were many they say. Their horses all of them they had | they say. He those who were-his partners all their horses they had they say. | Then people horses they rode, earth on it its border horses with where they-were going to race | people horses with him they rode.

da' da dza bil la na te'i taē te'ini n go lil si ni' its'e goł ni
 te'ini n' go tē ta das da hi goł na goł ni' te'ini n' ni its'e lnl da-
 xol ye da' do da goł ni te'ini n da bi nts'e goł ni te'ini n ai
 bi ga a goł te'ni di te'ini n' ni its'e bil te'ini te'ini n' do da
 5 goł ni te'ini n ni' its'e goł ni te'ini n da dan ni its'e bd te'ini
 te'ini n' do da goł ni te'ini n' da ni its'e bil te'ini te'ini n
 a ko go dī dn ɛz li' te'ini dn da te'e a goł ni go te'ini n

a ko go bi li bil da has got te'ini n da do an da ci bi l'a
 te'i te'ni gal te'ini n a ko go li' bll hł goł go te'o' i n t'e te'ini n
 10 da' bi kē' li' goł da has got te'ini n bi bi zol go li te'ini n ye
 'at dił ye de yol yo li bil hł go lā te'ini n' ko do' go zol go li
 te'ini n ts'a ji' li bi hł goł go te'o' n ji' yo li goł xl goł te'ini n
 ka din yo do xa k'i da te'ini n

da lan za yo bi zol a dił ye at dił n ke na yn ta lā te'ini n
 15 ko go zol da a ko a dił n ke na te'ni ta te'ini n ai di' te'e xa-
 dn yo ts'i dez i do xa k'i da te'ini n

ai di' bi zol ye na at dił nai ye na de yo la te'ini n da la an go-
 da yo n za yo bi zol at dił ye n ke na 'n tā lā te'ini n ko go zol
 be at dił na te'i di tsoł tei ni dn a ko go zol at dił 'n ke na te'ni tā
 20 te'ini n kat dī yo te'e tsi dez i te'ini n do xa k'i da te'ini n
 a ko go bi zol go ta dn ɛz li

a ko go dī dn i le go bi zol ye at dił na de yol lā te'ini n
 n za yo 'at dił 'n ke na yn tā lā te'ini n ko do' go zol be at dił
 naz des zol te'ini n da 'a ku go zol at dił n ke na te'ni tā te'ini n
 25 a ko go dī dn ɛz li tei ni n ka dn yo na ts'i des dal ts'i des i ni
 da n za yo li bil da dił got' go ts'ni ts'a te'ini n ko di' li' goł da-
 xes ta go zol be at dił tsi dez zol te'ini dn li bil li goł i bi ts o
 bat dī yo go zol at dił n ke te'ni tā te'ini n n lai ke go da hł kut' ji
 li goł xas got' te'ini n

30 ai da' ai goł il si ni da go k' d di' li bll xil wol te'ini dn n de
 bll da go te'i t'ni koj n ne hin t'i te'ini n ai da' n la ci ne go
 goł l si n de ył da go t'ni al do' xē n t'i te'ini n go di da xl-

Then right then with them they bantered each other they say. Golilisi, "You first," he said to him | they say. His ear one sat-on told him they say. "You first when you banter each other, | no," he told him they say. "Just he first," he told him they say. That | because he told him that they say. "You first," he said to him they say. "No," | he said to him they say. "You first," he said to him they say. "Just you first," he told him | they say. "No," he told him they say. "Just you first," he told him they say. | Then fourth time it was they say. In vain he said it to him they say.

Then he horse with him started running they say. Not long after he left | in vain he looked for him they say. Then horse with him when he was running he saw him still they say. | Then after him horse ran with him they say. He his flute he had they say. With it | with himself where he blew it horse ran with him they say. He too his flute he had | they say. Here horse when he ran with him when he saw him horse was running with him they say. | In front of him was no one they say.

In a short time his flute with himself with it with himself he had landed they say. | He his flute just there with himself he landed they say. There in vain in front of him | he looked. There was no one they say.

There his flute with it again with himself he had blown again they say. At a great distance | far his flute with himself with it he had landed they say. He, his flute | with with himself he blew again they say. There his flute with himself he landed | they say. In front of him in vain he looked they say. There was no one they say. | Then his flute third time was.

Then fourth time when it was to be his flute with with himself he had blown again they say. | Far with himself he had landed again they say. He, too, his flute with with himself | he blew again they say. Right over there his flute with himself he landed they say. | Then four times it was they say. In front of himself he looked again. He saw him | far horse when he was riding he saw him they say. Here horse ran after him. | His flute with with himself he blew they say. Horse the one was running with him beyond him | in front of him his flute with himself he landed they say. Over there on a ridge | horse ran with him they say.

Then that Golilisi behind him horse ran with him they say. People | his partners on this side were in a line they say. Then on yonder side | Golilisi people his partners too were in line they say.

k'ud dji' li gol xas got' ji' n de da gonl ts'a te'ini n a ko go n wa-
 ci ne go hl is i yil da go t'ini go hl is i a t'i an li bdl wol
 da dn it' te'ini n ai da' d na ji n da n 'a' te'ini n ai da' bi te'i'
 li gol hl gol te'ini n nai nes ga ni a t'i n de da gol n nit' te'ini n
 5 bdl da go te'i t'ini a dan di te'ini n' a ko go li gol nal got' a ko
 gol nal got nai nes ga ni a t'i te'ini n ai da' gol hl is i ni li te'e
 ail i te'ini n go k'ud di go li bil nal dloj te'ini dn a ya xan de he
 n go hi le n dt' te'ini dn ko di be ba na go ts'un nes na te'ini dn

n la le n te'i' na xes sa da la hi di n te'i' n na hus sa gol n dt'
 10 te'ini dn n la le bil te'i dn nit' te'ini n ne gos ts'an bi ka' ban
 d xa dn t'ae na gol do' nt' te'ini dn' n la le bil te'i dn nt' te'ini n'
 yil da go t'ini yil nanl sa te'ini n ko ni bil da go te'i t'ini ko ji ne
 ts'iz zi can de n de n nanl sa te'ini dn' n la le go se' te'ini dn
 n de da ts'i hl tel ko bdl da go te'i t'ini go hl is i yil da go t'ini
 15 n de o ts'i hi tel te'ini n'

ai da' da ts'a ge ni i ts'e gol n nt' te'ini n a ko go go tee ta
 das da hi do da gol n nt' te'ini n' i ts'e' das xol ge la' a gonl ni n di
 gol n dt' te'ini n' ai bi ga ni i ts'e' bil te'i dn nt' te'ini n do da
 da ni i ts'e' gol n dt' te'ini n do da ni i ts'e' bil te'i dn nt'
 20 te'ini n do da da ni i ts'e' gol n nt' te'ini n ni' da ni i ts'e'
 das hl get bil te'i dn nit' te'ini n a ko go di dn iz li' te'ini n
 te'e a gol ni go te'ini n'

go bi da hus got' kat di' da hus got' te'ini n dan za go hl-
 wol ji' bi la te'i te'ingal da a ji ja' te'o i n t'e te'ini n ko di'
 25 bi ke' da ts'us got' te'ini n' hl gol go te'o i n yo te'ol wol te'ini n

dza di' bi zol ye at dil des sol dla te'ini n ko al do' da ga-
 te'un t'e te'ini n go zol go li te'ini n go zol be a dil te'i de yol
 te'ini n' n zat yo bi zol at dil n ke na yun ta at dil n ke yun ta la
 te'ini dn ko di' bi ke' go zol be at dil ts'i des zol te'ini n bi zol
 30 at dil n ke n ta lañ k'e yo go zol at dil n ke te'un ta te'ini n

ko di' bi zo le at dil na des zol la te'ini n ko do' go zol be
 at dil na ts'i des zol te'ini n a ko bi zol at dil n ke n ta lañ k'e-
 yo go zol at dil n ke na te'in ta te'ini n ko di' bi zol ye at dil

say. Then this ridge | horse where it ran with him people saw him they say. Then on that side | Golilisi his partners, "Golilisi it is he horse runs with him," | they said they say. Then on both sides were crowds they say. Then toward them | horse ran with him they say. "Naiyenezgani it is," people said they say. | His partners said it they say. Then horse ran back with him. There | he ran back. Naiyenezgani it was they say. Then Golilisi horse in vain | he did it they say. Behind him horse trotted with him they say. "That (?) | (?) after," he said they say. He this with from him he won again they say.

"Well, to you I bet again. Just once more to you I bet," he said to him | they say. "All right," he said to him they say. "Earth on it its border | we will run a race," he said again they say. "All right," he told him they say. | His partners went with him they say. He, his partners this side | where he stood people came they say. "All right," they all said they say. | People went, he his-partners. Golilisi his partners | people went they say.

Then, "Right here you first," he said to him they say. Then his ear | one sat on, "No," said to him they say. "First do not go if he tells you," | he said to him they say. That because, "You first," he told him they say. "No, | just you first," he told him they say. "No, you first," he told him | they say. "No, just you first," he said to him they say. "You, just you first | you run," he told him they say. Then fourth time it was they say. | In vain he said it to him they say.

Then he started to run. Ahead of him he started running they say. Long time where he was running | after him in vain he looked. Just here and there (?) he still saw him they say. Then | after him he started to run they say. Where he was running, where he saw him he was running they say.

There his flute with it with himself he had blown they say. He too did the same thing | they say. His flute he had they say. His flute with it with himself he blew | they say. Far his flute with him he landed, with himself he had landed | they say. Then after him his flute with with himself he blew they say. His flute | with himself where he had landed his flute with himself he landed they say.

Here his flute with himself he had blown again they say. He too his flute with | with himself he blew again they say. There his flute with himself where he had landed, | his flute with himself he landed they say. There his flute with with himself | he had-

na des sol lǎ te'i ni n da la an go n da yo n za yo bi zol at dił
 n ke na n ta lǎ te'i ni n bi k'i di' go zol be at dił na ts'i des zol
 te'i ni n bi bi zol at dił n ke n ta lañ k'e yo go zol at dił n ke na-
 te' n tǎ te'i ni n a ko go di dn ɛz li' te'i ni n kat di yo ts'i dez gal
 5 te'i ni n da n da ge n za yo da dl got' te'i ni n a gan t'e go da hil-
 get dji' da xan ne go a na si yo hul gol' te'i ni n go ts' nł ts'a
 te'i ni n

ko di' go zol be at dił ts'i des zol te'i ni n bat di yo go zol
 at dił n ke te'i n ta di' yu ge da ts'is got' da xl k'i di bi te'i' ts'i-
 10 des zil tci ni n ai da' bi hi go k'i di' bi go hil ɛ si te'e xe ta a t'i-
 gol do te'i ni n da' da xl k'i dji' xa ts'is got' te'i ni n'

a ko go da da ge n de d na ji' n da n'a te'i ni n ko di' xa-
 ts'is go dji' n de da gonł sǎ te'i ni n n la di' go hil ɛ si xas got'
 n de da gol n nt' te'i ni n yił da go t'i ni a dan di te'i ni n' da'
 15 bi te'i yo ya n kej dl got' te'i ni n do da n de bił da go te'i t'i ni
 do an da na nes ga ni a t'i da gol n dt' te'i ni n n de bł da gol-
 te'i t'i ni a dan di te'i ni n do da an do da go hl ɛ si a t'i da-
 dn nt' te'i ni n' da xan ne go bi te'i' tcol gol tei' a da gol ni te'i ni n
 do da bł da gol te'i t'i ni an do da na nes ga ni a t'i da gol ni
 20 te'i ni n' bił da go te'i t'i ni a dan ni te'i ni n' a ko go n ne d na ji
 da xan 'a yo n de' bi k'ɟ o te'ol got' na nes ga ne a t'i te'i ni n
 a ko go go hl ɛ si ni go ke de n da ge da hl k'ɛ dn di xa ya te'i ni n
 a ko go go hl ɛ si yił da go ti ni n de do bł da go jo da te'i ni n'
 ai da' na nes ga ni yił da go t'i ni bił da go jot' te'i ni n

25 na nes ga ni go nes nǎ te'a de go a dl got' go go nes nǎ te'i ni n
 go hl ɛ si ni ba go nes nǎ te'i ni n a ko go ni gos tsan bi ka' n ye'-
 go an na tił ni da bi ga ba tsos ba tci ni n da ko hi go ɛl ɛz li
 te'i ni n

a ko go go a ni na tsoz ba go bił naj dec taj te'i ni n n wai
 30 n de bł da go te'i t'i ni bi ts'i' ke bi ye' ke bi a ki dan jo ni da bi ga
 ba xo binł ni ba na tsos ba yo bił da go jo xa i xe ye ɛ xa ki lǎ na-
 da lan da gol n dit' te'i ni n da' bi ts'a naz des ts'a te'i ni n go 'a
 bł naz des taj te'i ni n go tso ye da¹ (ba) na ts' n dza te'i ni n
 ɛ tsan na dl ɛ hi go tso ye ba na tsan ts'a tci ni n

¹ Probably misheard for *ba*.

blown again they say. Long distance, far his flute with himself | he had landed they say. Behind him his flute with it with himself he blew again | they say. He his flute with himself where he had-landed, his flute with himself he landed again | they say. Then fourth time it was they say. In front of him he looked | they say. In the distance, far he was running they say. The same way ridge | nearer (?) he ran they say. Then he saw him | they say.

There his flute with with himself he blew they say. Ahead of-him his flute | with himself where he landed, forward he ran. From the ridge toward him he started to run | they say. Then he behind him he Golilisi in vain continued doing it | they say. Then ridge he ran up they say.

Then for some distance people on both sides were crowded they say. There where he ran up | people saw him they say. "Yonder Golilisi ran up," | people said they say. His partners said it they say. Then | toward them down he ran they say. "No," people, his partners, | "not he; Naiyenezgani it is," they said they-say. People his partners | said it they say. "No, he, no, Golilisi it is," they said | they say. Very close toward them when he was-running they said it they say. | "No," his partners, "he not; Naiyenezgani it is." they said | they say. His partners said it they-say. Then people both sides | stood in crowds in between them he-ran. Naiyenezgani it was they say. | Then Golilisi behind him some distance on the ridge came up they say. | Then Golilisi his-partners people they were not pleased about it they say. | Then Naiyenezgani his partners were pleased they say.

Naiyenezgani won. Foot race (?) running he won they say. | Golilisi from him he won they say. Then earth on it dangerous-way | those who were doing all of them he won from they say. Just so much all is | they say.

Then his wife when he had won her with her they two started-back they say. There | people his partners their daughters, their-sons, their wives, pretty all of them | those they had lost when he-had won them back they were glad. "Thanks, wherever you go-back," | they said to him they say. Then from them he started back they say. His wife | they two went back they say. His grandmother to her he came back they say. | Ests'unndalehi, his grandmother to-her he came back they say.

THE DEER WOMAN.¹

won na hi n da hi n do teo hic ki hn n na tci ni γa hn ga o gan
 bi tsi' yd n na tci ni dak k'ε go bi yi gan ni bi γa ba go nil ti
 tci ni an a ko go nan n na' tci ni a ko go de ya te'an ni ko is ts'an
 set da da hai yo nin de yo n do n del yo ko γwa a go let yo ko
 5 nan ya te'an ni

a ko go ko go kq wa na go let tci ni ko γa xai a bi ya de' bi
 bi tei dɬ xɬ go ke nɬ tsoz wa yi la te'an ni ko di a bi ya di go bi
 bi tein tsi gai go ken nɬ tsoz go a yun la tcun ni q a bi ya de'
 bi bi tcun li tso go ke nɬ tsoz go ai yi la tcun ni an ko de go na-
 10 ko se go bi ya de' go bun bi tcun do l'ɬ go ke nɬ tsoz go ai yun la

a ko go bi kq wa nan ta ci bns de dɬ xɬ go bi ke' di hi γa go
 ai yun la tcun ni a ko go ko wa yen de' i za dɬ dɬ xɬ go bi na go-
 de k'ε go ai yun la di go bi na go de k'ε go ai yun la bi za dɬ li-
 gai ye bi na go de k'ε go bi l'a ge hi dɬ xɬ go na go de k'ε go ai-
 15 yun la tcun ni bi ka ye i za dɬ li tso go be na go de k'ε go ai yun la
 tcun ni bi ka ge i za dɬ do l'ɬ go be na go de k'ε go ai yun la tci ni n

a ko go hai a bi ya ji ya' xa go la go ts'ial nin a tcun ni n
 ba ci ne tsi al ai yun la a ji' ba ci ne bi ke dɬ ac go na ki gol gi je
 q i a he bi ya ji' ts'ial ai yun la bi bi dja' li tso gi bi k'ε' di xɬ-
 20 ac go a yun la bi bi γa ya ɬ yi gos el go ai yun la tcun ni'

a ko go xa a bi ya ji' ba ci ne be dzɬ das ta go ai yun la da-
 nan is a ji' bunc de be da nas'a go bi de go lɛ dzɬ da nes'a go
 a yun la tcun ni' ɬ ts'a ci xo sa ci ai ji' ɬ a dɬ be i tɛn xa go nes-
 toz go ai yun la te'an ni ai dzɬ das ta ni bi ya ci i za dɬ dɬ xɬ go
 25 bun bi je l'ε a go li le go bi to' xa hi la go ai yun la tcun ni'

a ko go na di ko ga di' a go la di' ko ji go dzɬ das ta ni bi dji'
 ke ge di go da gos'a go a go la tcun ni dza ye da lai de da des ez ge
 i za dɬ dɬ xɬ i be ke ge da kos'a go a yun la ai yo ge da na dol-

¹ Dictated by Antonio, August, 1914. A free translation occurs on pp. 49-55, above.

THE DEER WOMAN.

East one who camped panther boy he married they say. Gan, Gaowan¹ | his daughter he married they say. Just so deer he killed because to him he gave her | they say. Then he moved camp they say. Then he started they say. His woman | while she stayed there, where he hunted, where he was accustomed to hunt camp where he was going to build there | he came they say.

Then there camp he was making they say. House sunrise under deer | its skin black he covered it he made it they say. Here south under deer | its skin white he covered it he made it they say. West under | deer its skin yellow he covered it he made it they say. That one here north | under deer its skin blue he covered it he made it.

Then his house where he camped deer horn black on it it alight | he made they say. Then in the house mouth blood black with an angular line | he made it. Four times with an angular line he made it. Its mouth blood white | with an angular line under it black an angular line he made it | they say. Above it mouth blood yellow with an angular line he made it | they say. Above it mouth blood blue with angular line he made it they say.

Then sunrise under bed when he made pillow he put they say. | Jet pillow he made, there jet on it lying one after the other two pronged. | Sunset under pillow he made. Deer its ear yellow on it lie one after the other | he made it. Deer its hair with he spread down he made it they say.

Then east under jet with mountain stand horizontal he made. At its head | deer horn with he placed, its horns having mountain he made lie | he made it they say. Each way running out there mouth blood with trails going over the ridge | he made it, they say. That mountain one that lies horizontal under it mouth blood black | deer their slobberings flowing their water flow out he made it they say.

Then at the house where he made it this way mountain which lies horizontal toward it | tracks four times lying he made they say. Here just one where he stepped | mouth blood black tracks lying he made. That beyond where he is going to step again | mouth-

¹ One of the Gans who makes a noise different from the others.

us ge i za dɬ li gai go be ke ge da koz a go ai yɪn la te'i ni n ai yo ge
da na di dol is ge i za dɬ li tso go da koz a go ai yɪn la te'i ni n
ai yi yo ge da na di dol us ge i za dɬ do l'ɔj go da koz a go ai yɪn la
te'i ni n'

5 a ko go dza ji go bail gai ye' be dɬɬ das ta go ai yɪn la da-
nan nes 'a ji' dɛl gi ji be dɬɬ da nes 'a go a yɪn la te'i ni n' d ts'a-
ci xo sa ci' i za dɬ li gai go be i tin a go nes t'oz go ai yɪn la
te'i ni n' ai bi ya ci i ze l'ɛ li gai go be to xa xo la go a yi la
te'i ni n'

10 a ko go ai ya ji bi te'i' da na da' da hi ya go da la di da des es
i za dɬ li gai go be da koz 'a go a yɪn la te'i ni n' ai di yo ge da'
i za dɬ li tso go be do k'oz 'a go ai yi la te'i ni n' ai n yo ge i da-
goz a go ai yɪn la i za dɬ do l'ɔj go be da koz a go a yɪn la te'i-
ni n'

15 q' i a ni bi ya ji' tse l'ci e be dɬɬ das ta go a yɪn la te'un ni n
ai yi na nes 'a ji' bi bi dja li tso go bi ke di hɬ aj go a yɪn la
te'i ni n' a ko go i ts'a la xo sa dji' i za dɬ li tso go be i tin xa go-
nes t'oz go a yɪn la te'i ni n' bi ya ji' i je l'ɛ li tso go to li tso go
be to xa xo la go a yɪn la te'i ni n

20 ai bi te'i' da na da' do le ci' i za dɬ dɬ xɬ go be da goz 'a go
a yɪn la te'i ni n' ai n yo ge i za dɬ li gai go be da goz a go ai yɪn la
te'i ni n' ai n yo ge i za dɬ li tso go be' da goz 'a go ai yɪn la te'i-
ni n' ai di' yo ge' i za dɬ do l'ɔj go be da goz 'a go a yɪn la te'i ni n'

a ko go na ko se' bi ya ji' do l'ɔj i be dɬɬ das ta go a yɪn la
25 te'i ni n' da nes a ji' dɛ xa ts'un ne be da nes a go a yɪn la te'i ni n
d ts'a ci lɛ xo sa ci' i za dɬ do l'ɔj go be i tin xa go nes t'oz go
a yɪn la te'i ni n' bi ya ji' i ze l'ɛ do l'ɔj go be' to xa xo la go
a yɪn la te'i ni n'

da 'ai ko dɛ da na da ko di' do le ji' i za dɬ dɬ xɬ go be da-
30 goz a go a yɪn la te'i ni n' ai n yo ge i za dɬ li gai go be da goz-
'a go a yɪn la te'i ni n' ai n yo ge i za dɬ li tso go da' goz 'a go
a yɪn la te'i ni n' ai n yo ge i za dɬ do l'ɔj go be da goz 'a go ai-
yɪn la te'i ni n

a ko go an l'ɛ te go la dza ji' bi kaz te lɔj bi ai di ya dza ji
35 da na da' ko yi ga do le ci ai yi la te'i ni n' yɪn dza ji us te go la ci
dɛl gi ji yi ɣa do le go ai yi la te'i ni n q a bi ya ci bi 'a di bi
yi ɣa do le go ai yi la te'i ni n na ko se bi ya ji' dɛ xa ts'un dɛ'
yi ɣa do le ci lɛ te go la te'i ni n

a ko go na des dza te'i ni n bi 'a ts'it dan yo ko ya nat dza

blood white tracks lying he made they say. Beyond that | where-
he is going to step again mouth blood yellow lying he made they-
say. | Beyond that where he is going to step mouth blood blue lying
he made | they say.

Then here white stone with mountain lie horizontal he made.
Where its head was | pronged horn with mountain lying horizontal
he made it they say. Each way where they run out | mouth blood white
with trails running up he made it | they say. That under it slob-
berings white their water flowing out he made it | they say.

Then under that toward it he camped where he went just once
he stepped, | mouth blood white with lying he made they say.
Beyond that just | mouth blood yellow with lying he made they-
say. Beyond that lying | he made. Mouth blood blue with lying
he made they say.

West under red stone with mountain lying horizontal he made
they say. | That where it lay deer its ears yellow on it lying one-
behind the other he made | they say. Then each way where it runs-
out mouth blood yellow with trails running up | he made they-
say. Under it slobberings water yellow | their water flow out he-
made they say.

That toward it where he will camp mouth blood black with
lying | he made they say. Beyond it mouth blood white with lying
he made | they say. Beyond it mouth blood yellow with it lying
he made it they say. | Beyond it mouth blood blue with lying
he made it they say.

Then north under turquoise with mountain lying horizontal
he made it | they say. Where it lay spike horn with lying he made-
it they say. | Each way where they ran out mouth blood blue with
trails running up | he made they say. Under it slobbering blue
with water flowing out | he made it they say.

Just that here where he camps where it will be mouth blood
black with lying | he made it they say. Beyond that mouth blood
white with lying | he made they say. Beyond that mouth blood
yellow lying he made it | they say. Beyond it mouth blood blue
with lying | he made they say.

Then all was finished, there buck deer those for here | he-
went. Here he is going to kill he made they say. Here where he-
finished | pronged horns he was going to kill he made they say. West
under female deer | he was going to kill he made they say. North
under spike horned deer | he was going to kill he finished they say.

Then he started back they say. His wife where she stayed there

tc'i ni n ' n la le yd n dit' bi'a ail n dt tc'i ni n yi k n din de hi
na da' i k'an a y n la tc'i ni n ko ya a go di ge ko ya n go ni 'a
n dt tc'i ni n i dd 'a go ko ya n go n 'a ni yi dd 'a go an di tc'i-
ni n a ko go da xa zn da yo an di tc'i ni n a ko n da tc'i ni n
5 ko ya a go la yo ya n da' n dt' tc'i ni n a ko go ni n da go
ko ya yon de' ni n da tc'i ni n a ko go a ko s n da ni' ni ye n dt'
tc'i ni n bi'a ail n di tc'i ni n

da' ye' da hi ya xa a bi ya ji' dza ji' i za dl be ke ge da goz-
'a n dji' ai ji' nt da des ez i za dl li gai go da goz 'a n dji' ni da'-
10 na de des ez tc'i ni n ai n yo ge i za dl li tso go be' da goz 'a n ji'
da' na nas dza tc'i ni n ai n yo ge i za dl do l'uj go da goz 'a ji'
nit da' na nas 'a a ko go a bi ya di' bi' di ni tsi bi ka i bi da ci
da n ya ba ci ne bi bas ba ci ne k'a bi k'a' go di bas bun ka ji'
yo nt'ok ba ci ne k'a be' i zes xi tc'i ni n' a ko go d j n go na 'ai
15 de xa ya l go n y n bi'a s t da yo ko be nais ka tc'i ni n

ko di' da na naz dza tc'i ni n ko di i di 'a bi ya ji i za dl
di go be ke ge da goz 'a go ai y n la n ji' da' na nas dza ai di go
da goz 'a ni da bi ya da des ez go de l gi ji bi da ji da dn ya bai l-
gai ye bas bun ka ji' bai l gai ye k'a ye yo nt'ok go i zes xi
20 tc'i ni n a ko go d j n go na 'ai da 'ai ge de xa ya l go yi zes xi yi-
des yi ni yi yi bi'a s t da yo a ko go nai us ka tc'i ni n q a 'a
bi ya ji i za dl d n go ke ge da goz 'a go ai y n la n ji' da na nas dza
tc'i ni n a ko go bi da ci' bi bi'a di da' n ya go tsel tce e bas
bun ka ji tsel tce e k'a' ye yo nt'ok go i zes xi n yi yi go n yi yi
25 bi'a s t da yo

ko ji na ko ze bi ya ji da na nas dza i za dl di go be ke ge
da goz 'a a y n la n ji' da' na nas dza go bi da ci' de xat ts' n de
da' n ya bi da ci' do l'uj e bas n ka ji do l'i ji k'a ye yo nt'ok go
i zes xi tc'i ni n' a ko go n ji' bi ko wa yo bi'a s t da yo tc'i ni n'

30 ai da ya t'e ja (ka t'e he)¹ bi n tca' i hi ja yi ya tc'i ni n
dza ji' ko ji go xa na dza da nas dza de l gi ji da 'ai ja da ga te
hi ja da de l gi ji ja yi ya tc'i ni n q i 'a bi ya ci da' da na nas-
dza go bi'a di bi da 'ai ja' yi ya tc'i ni n' hi ko ji' na ko se'
bi ya ji' da' da na naz da go de xa ts' n ne ja da 'ai ja yi ya tc'i ni n

35 a ko go dza ji' xa 'a bi ya ji' ko ya da goz kan a y n la yi ya-

¹ Given when the preceding word was not recognized.

to her he returned | they say. "Well," he said, his wife he said it to they say. Provisions the hunting | corn meal she prepared they say. "House where there was none house stands," | he said they say. Singing, "House stands," singing he said it they say. | Then far-away he said it they say. There they moved they say. | "House where it is made to it move," he said they say. Then when they-moved there | house inside they moved they say. Then, "There sit, you," he said to her | they say. His wife he told they say.

Then he went. East under there mouth blood tracks where-he had put them | there he stepped. Mouth blood white where he-had put he stepped again | they say. Beyond that mouth blood yellow with where he had placed | he went again they say. Beyond-that mouth blood blue where he placed | he came. Then under the-south deer largest buck facing him | came. Jet his ring, jet arrow his arrow this ring through it | he shot. Jet arrow with he killed it they say. Then sun | when it was coming up he brought it. His wife where she stayed there he spent the night again they say.

Here he went again they say. Here south under mouth blood | four times tracks where he placed where he had made he went again. Those four times | which lay all of them when he stepped on pronged-horn facing him came. White stone | ring through it white stone arrow with when he shot he killed it | they say. Then sun just-there when it was rising he killed it, he started to carry it, | he brought it, his wife where she stayed. Then it was day again they-say. West | under it mouth blood four times tracks where they lay where he had made them he came again | they say. Then facing him deer female when she came red stone ring | through it red stone arrow with when he shot he killed it. When he carried it he-brought it | his wife where she stayed.

Here north under it he went again. Mouth blood four times tracks | lay where he had made when he came again facing him spike-horned deer | came. Facing him turquoise ring through turquoise arrow with when he shot | he killed it they say. Then he brought it his house, his wife where she sat they say.

Then like this deer large those only he killed they say. | Here this way he went up he went along. Pronged horn those only, that kind | those only just pronged horns only he killed they say. West under it when he went | female deer just those only he killed they say. Here north | under it when he went spike-horned deer only, just those only he killed they say.

Then here sunrise under it house, flat topped he made.

n di bi' n tea' i ko ji' ba to' das ka go i tsj' da' xis nil go a yun la
 te' i ni n di ko ji ko wa da to das kan ai yun la ji' del gi ji ba'
 das ka go a yun la te' i ni n q i a bi ya ji' da to' da na yis ka bi
 bi 'a di ba' a yun la te' i ni n hi ko ji na kos e bi ya ji' de xa ts' un de
 5 ba' to' das ka go ai yun la te' i ni n

a ko go a ga t' i ni bi ya be k' e dn i la te' un ni n di xa din ca
 bi bi li' ko ga ca' bi ya bi ke' n di bi la go yi ya hi bi ya be k' e-
 n di la te' i ni n a ko go go li hai yo n ko ya 'ai xa na da hi bi l' a yo
 go li la te' i ni n an da bi ko go li di a ko bi kac del i da 'ai ja
 10 go li la te' i ni n ko de' n de bun ka de ya la te' un ni n ba ya n-
 ti go ya ta bi ga n tso a t' i bi 'a bun ka do xa go ze' da la te' un-
 ni n

a ko go do l' i j i e ki hn din bi ka de ya la te' i ni n bi'
 bi ni n de al k' i da' n de n' i ni ai dai' le' ce n ai k' e a t' e go
 15 ai yun la la te' i ni n bi zat' da' xai t' i n t' e go ai yun la la te' un ni n
 bun da go li go ai yun la la tcn ni n da' n il k' ol n t' e go ai yun la la
 te' un ni n bi dja da' d xai di le n t' e go ai yun la d la tcn ni n a ko go
 ko go da yan t' e n di la go a do n di la la yo de ya te' un ni n'

de ya go es tsan bi ko wa bun da ji da' hul gut di' xa ya te' un ni n
 20 bi go xa ya te' un ni n ai xa ya dji' is tsan n il tsq bi ko wa di'
 bi go yun tsq te' i ni n bi ka' n i djiñ go na 'ai de da' da xol tñ go
 a ko go di hi ye n yi ko xol tñl yo da go ya 'ai xol tñl te' i ni n

is tsan n i na di dza ye i n zi te' i ni n xai yo he' e da' o te' i ya
 n t' e do a ya tcn t' e da n zi te' i ni n is tsan bi ka' o te' e x e t' a
 25 q ya n yo te' e des i te' i ni n te' e na yal te' i ni n a ko go bi
 bi te' i' go da hi yal nal k' i di' xa ya na bi te' i' ge' na yoz yo ya
 go da' qn ya bi' a ko' ko di' bi kq wa di' a xan ni go bi te' i'
 da hul gut dji' dez i is ts' an i te' e dez i go ai di' n de go xa yal
 te' i ni n

30 a ko go is tsan hn n i bi la' go da o ya 'n' i n de go ta xa yal
 n zi te' i ni n a ko go bi te' i' n de' hi yal te' i ni n is tsan hn bi ko-
 wa ji' ai ge' set da ji' n de bi te' i' hi yal a xan ne go ni n de
 n ya te' i ni n nez da te' i ni n a ko go di n ni bi ka ge ba dil-
 giz go n ni al za hi hi n ne' bi ni ga go da te' i hi 'a a ko go
 35 n ni n i is tsan n i yi nel 'i bi zat' i ni xa da xai t' i da' ni k' ol n-
 n t' e bi dja da d xai dil ye hn t' e do bul t' a go dez i' te' i ni n

Those he killed | deer large here shade standing meat he piled up
he made | they say. Here house shade stood where he made it
pronged horns for them | stand he made they say. West under it
shade stood again. Deer | female for them he made it they say. This
here north under it spiked horn | shade standing he made they say.

Then he did this because they were angry at him they say.
This whoever he was | deer his pets house is because they were-
angry. Deer many he killed because of it they were angry at him |
they say. Then they lived where, here sun it rises under it |
they lived they say. He where they own them there bucks those-
only | they live they say. Here man after him he started they say.
About him when they talked, | "He kills them so many he is, his-
wife after her go," they agreed they say.

Then turquoise boy he after him he started they say. Deer |
his face people, long ago people face they used to make that way
it was | he made they say. Its tongue it ran out all the time he-
made it they say. | Its eyes it had he made it they say. They-
winked all the time he made it | they say. Its ears working back-
and forth all the time he made it they say. Then | so much never-
theless much he was bashful many places he started they say.

When he started woman her house in front ridge he came up
they say. | As a deer he came up they say. That one where he-
came up woman saw him, from her house | as a deer she saw him
they say. Her husband sun when it is just rising | then he always-
brings deer. Here it went up, higher sun went up they say.

The woman got up. "I will-look," she thought they say. "I-
wonder where he has gone to | it is. He does not do this way," she-
thought they say. Woman her husband in vain where he went
in vain | she looked they say. In vain she looked around they say.
Then deer | toward her down walked. Again ridge he came up.
Between cañon | down he went. Deer, there, here her camp close
toward her | small ridge she looked woman. In vain when she looked
then like a man he walked up | they say.

Then that woman, "Deer it was down that went like a man
came up," | she thought they say. Then toward her man walked
they say. Woman her house | there where she sat man toward her
walked. Near he man | came they say. He sat down they say.
Then this face its skin skinned off | face it was made man by his-
side down it hung. Then | that face woman looked at. Its tongue
that it stuck out. It kept winking. | Its ears it kept waving. She-
felt queer she looked at it they say.

a ko go bi kɛn na da' i k'an n i li nes tei go .ts'a bi ye' xai yi-
 xes ka te'un ni n n de sɛt da ji' yi te'i' n n ka te'i ni n a ko go
 n de' n i xat dzi te'i ni n ai do hi ca a da le yo we ci' nan ka
 n dit' te'i ni n a ko go bi bi tsɛ' i sa hi djek' n i di t'o di go
 5 ci bej go si a i sa be n i xa yi xez nil ts'a bi yi ji' go n ne yi te'i
 n a i ka go n de' xa na na dzi te'i ni n do hi ca da' le na do n dit'
 n de an di te'i ni n yo go ci nan ka do hi ca da' le n e' na do n dit'
 te'i ni n

a ko go bi kɛn da 'ai ja bi kɛn ci hi dan go bi kɛn na ca xat-
 10 di la do le' n dit' sɛt sɛn i an di te'i ni n a ko go n de xa na na dzi
 te'i ni n te'il do l'j e bi la ta xe hi ca le ai k'us n da zi bi la ta he
 hi ca le n dit' te'i ni n ts'i ji' bi la ta he hi ca le ni dn n dit' te'i ni n
 a ko go ci hi dan an t'e n dit' te'i ni n

a ko go sɛt sɛn n i ts'a nai n ta te'i ni n hi k'o di' a xan ni di
 15 te'il do l'j e bi la ta yo yi hi ti ts'a yi hin di go a na da' te'i ni n
 k'us n daz ji' nai hi ti go an na da' te'in ni n te'i ji' bi la ta he hi hɛn-
 dij ts'a yi yi hi l ka' xa des bi te'i ni n ai ji' nai des ka tei ni n
 ko di' n de si da n i yi te'i' ni ka te'i ni n di yi n de n dit'
 te'i ni n di ci hi dan a t'e n dit' da' yi ya na go di dza te'i ni n
 20 xal k'e' bi te'i' n te'un ka n i an l yi ya te'i ni n

ai di a l n yi ya go n ne' n i xa dzi te'i ni n di n ni n ye bɛn-
 ni ya das 'a n i ne at dai di ta te'i ni n ko ji' da' n 'a te'i ni n
 a' nai yo xo al bi te'i' go da' nai di 'a te'i ni n ci ki yi xa go a t'e go
 da bi k'e a no li n si hi k'e bi be ca da go i ya be ba' nac ko go de
 25 bi te'i' be di ca da' yu Ge sɛt s'a yo si di xɛt te' n de' a ya da t'i-
 la da' di t'o dɛn ji' t'o das ka hi n nai nel 'i da' n de' an di
 te'i ni n

a ko go sɛt s'a hn n i n de yi te'i' xa na dzi xɛ la di n ni
 da' n 'a yil n dt' te'i ni n di ji' t'o' das ka hi nai ne i da' an di
 30 te'i ni n i tsɛ' bi yi gan di ai nai nel i' da' an di te'i ni n sɛt s'a-
 hn n i ye' i n dt' te'i ni n da' n de' ne l i go de daz t'i do le'
 n dt' te'i ni n a ko go n de xa na na dzi do n de n l i da' n di' di
 bi bi ni hi da' bi k'e a no li hi k'e bi ca da go ya hi bi ya
 at' dɛn di n dt' te'i ni n do da' dɛn di ya n di na do nt'

Then her provisions, corn meal made in mush basket in she-dipped up | they say. Man where he sat by him she put it they say. Then | the man spoke they say. "That I am not accustomed to eat. Away take it," | he said they say. Then deer its flesh pot which-lay soft | boiled sitting, pot in that she took out. Basket in man to him | when she put it, man spoke again they say. "I am not accustomed to eat it," he said again. | Man said it they say. "Away take it I am not accustomed to eat it," he said again | they say.

Then, "Its provisions just that, its provisions my food its-provisions I travel. What will it be?" | she said. The woman said-it they say. Then man spoke again | they say. "Shrub green its-tops I am accustomed to eat. This *gɛndazi* its tops | I am accustomed to eat," he said they say. "Ts'iji' its tops I am accustomed to eat," he said they say. | Then, "My food it is," he said they say.

Then woman basket took up they say. Here near | brush green its tops she broke off. Basket putting them in she walked-about they say. | *gɛndazi* taking off she walked around they say. Ts'iji' its tops she pulled off. | Basket she threw them in. She filled it they say. There she put it down again they say. | Here man who-sat to him she put it they say. "This," man said | they say. "This my food it is," he said. Then he ate it. He began to eat they say. | Full to him that she placed all he ate they say.

Then all he ate man spoke they say. This face on his side | that he carried he took off they say. Here he raised it up they say man. | He kept moving it around. Toward her he held it they say. "My kin, what is it? | Just like a deer it looks I think. Deer when I go to are afraid. With it to them if I approach, | to them I go with it here away from me they run." Man when he was doing this | these shades four places shades those standing when he looked at man said it | they say.

Then the woman man to her spoke again. "Well, this face | hold up," he said they say. Four places shades those that stood when he looked at he said it | they say. Meat deer that he had killed that while he was looking at he said it they say. The woman, | "No,"¹ she said they say. "Just man if I were I would do it," | she said they say. Then man spoke again, "Not man you are but this | deer its face just like a deer it looks like deer me are afraid because | I say it," he said they say. "No, I say what-

¹ So rendered by the interpreter. The Apache word appears to be a form of the verb to look. "I will look at it."

te'i ni n ɯs ts'a hn n i an di te'i ni n do a k'ɛ n tɔ go da i ko di
hi zɪn go de da dn 'a go de ci te'i' da dn 'a hi bi ɣa anl dɛ n di

a ko go ɯs ts'an hn n i te'ɛ tɛo ba' an di te'i ni n ɯs t'san n i
bi ni' n i da li yɛ tɛi la da' aɪ ni te'i ni n bi ye' bi ni' ye go ya' n i
5 do go ya go ai yn la la da' aɪ ni te'i ni n ɯs ts'an bi gal ye na ga-
n i bi ts'a da li yɛ tɛi la da' aɪ ni te'i ni n a ko go ɯs ts'a hn i
his na si li te'i ni n

a ko go ai ji' da' hi ya te'i ni n n de n ni da yo a ci' yi te'i'
da' hi ya hi ko di' n da yɪ n ni go a t'i te'i ni n ai di' n ya
10 te'i ni n a ko go n de n ni da' yo aɪ n i bi te'i' da' n 'a te'i ni n
a ko go bi te'i' da di dil n di' te'i ni n yi nɩ tsot te'i ni n n ni n i
yi nɩ tsot te'i ni n ai ko ji' ne go da' n 'a yɪ n dit' te'i ni n a ko go
gat dza go yɪ da di dil n di go ai ji' n de' yi nɩ l' i te'i ni n do' n-
jo go be' ni 'i da' yu ɛɛ hi di' biɩ na n da yɪ n dit' te'i ni n

15 ai ji' da' na nas dza tɛi ni dn da ai k'ɛ go bi te'i' da' nai n a
te'i ni n xɛ das do ja be n di i yo ɛɛ hi di' biɩ na n da ne na do nɩ t'
te'i ni n a ko go yu ɛɛ da' na naz dza go gal la da wan jo n jo go
n ts'it k'ɛ ji' da' n 'a yɪ n dit' te'i ni n ɯs ts'a n i i ni bi t'a' ji'
yɪ da' di dil n di go bi te'i' n ya das do ja' n jo go ga la hanɩ jɪj
20 cil jɪj go n ta' n ts'i tsɩn bi ts'i k'i ji' bi da di dn li

a ko go hil jɛj da' dai dn 'a te'i ni n a ko go n lok' nɩ ts'a
te'i ni n con ɯs ts'a n i n ts'a ji' di ni tsi bi ka i bi ka ɛɛ ba t'o
das ka n i bi ka ɛɛ n ne yi te'i' da hɛs got' i ka ɛɛ n i nai dn il
ɯs ts'a n i ye yonɩ kaɩ bi bi tsil n i nai n dil go ye yonɩ kaɩ te'i-
25 ni n a ko go bi ts'i li ɯs ts'a n i di ji' n de nes djit' bi k'ɛ go ɛɔ
ni go ji' n de bi te'i' xɩn di n de ɯs ts'a bi te'i' xɩn di do go-
yan di ye yon dil te'i ni n bi gal ye go yan i ye do go ya go ai-
yn la bi k'ɛ go nanɩ dji te'i ni n

ji' yi te'i' da' hi ya te'i ni n a ko go (ye ci no ci)¹ ɛɛ yi no ɛɩnɩ-
30 hi hi ba ni ya i do aɩ go aɪ ni te'i ni n ya' xa dn 'a go ba' da-
hɛ dlol ɯs dza n i n de n i ɯs ts'a n i bi tɛ'ɔc t'ak yo n de' bi tɛ'i
o' yɪ 'a go ba' da hɛ dlol bi kɔ wa n i bi nat di dn yɪ lɛ di t'aj
te'i ni n bi ko wa bi nat' go bat di dai hɛ dloj ɯs ts'a hn i bi go

¹ Suggested when the following word was not understood.

ever you say," she said again | they say. The woman said it they-say. "Not putting it on here | if you stand if you hold it up toward-me hold it for that reason I said it to you."

Then the woman in vain, "Bad," she said they say. The woman | her mind vanish when he made he said it they say. Her (?) her mind with what he knew | crazy when he made her he said it they say. Woman her gait with that she walks | from her vanish when he made he said it they say. Then the woman | captive became they say.

Then there she went they say. Man face where he held it toward it | she went. "Here come," when he told her it was they-say. There she came | they say. Then man face that he held toward her he held it out they say. | Then toward him she reached-her hand they say. She took it they say. That face | she took they-say. "That this side (right) take it," he told her they say. Then | doing that when she held it up there man looked at it they say. "Not good | I see it. Further over with it go again," he said to her they say.

There she went again they say. Just that way to him she held it | they say. "Nearly I see it. Further over with it go again," man he said again | they say. Then further when she went again, "Well, just good, well | against your body hold it," he said to her they say. The woman face close to her | when she held it to her he came. "Nearly good. Come get on your knees. | When you are on your knees your forehead your head over it hold it."

Then when she was on her knees she held it they say. Then he threw something on her | they say. "Con," was heard (?). Here large deer buck its hide for it shade | that stood its hide man toward it he ran. Hide he took up. | Woman he threw it on. Deer its lower legs when he took up he threw on her they say. | Then deer she became the woman. Four directions she jumped like a deer "co" | saying there man toward her mind man woman toward-her mind making her wild | he threw on her they say. Her gait that she is wild with with it not being wild he made. | Like a deer she jumped around they say.

There toward her he started they say. Then, "Making her-love me | to her I come," singing he said it they say. For her when he was singing for him she trotted | the woman. The man the woman between her legs in his nose | holding it for him she-trotted. Her house around it four times they two went around | they say. Her house around it in front of him she trotted, the

ba' dec dloj yi k'i dī' ci zī go yil dec 'aj te'i ni n

da 'ai xa na da' bi 'a yo bi te'i' ba ci ne be dzil nat dec gie yo
yul xaj aj te'i ni n an yo ge bail gai ye be dzil na dec gie yo yil-
xaj aj ai n yo ge' tsel tce e be dzil na dec guj yo yul xaj aj te'i ni n
5 ai n yo ge' do l'ji n da dec gie yo yul xaj aj te'i ni n a ko go bi tus-
yo ya gō lī la bi be kanj tel hi ja gō lī dī la yo yul na t'aj te'i ni dn
a ko go bi nī bā ne dli nain 'a te'i ni n us ts'ā hni a na ya na-
na n dil tā da' bo inl go te'i ni n

ko go di bi kā yil us ts'ā hn bi kā' nī na na dza te'i ni n
10 us ts'ā hn sut da n ge' nat dza te'i ni n n ne n' i xa ko go he 'e a dza-
lan us ts'ā ni n ne n zī te'i ni n a ko go n de bā n ya n ge' yi ke'
gonl tsā n de hi ya l n i bi ke ye bi de n da yo yi de gis ka te'i ni n
n de bi te'i' xa ya n jī' n de go bi ke' go da hun k' idj dji' ni yul kā
dzā dī' n bi' go n ya dī dī' yoc dī' da' hi ya dī la bi ni bi ke'
15 hi ya l la yo n da' des kā te'i ni n ko di nal γoj dī' xa na dī' bi go
go da te'in ya dī la te'i ni n bi ga' da' hil git dī' xa ya dī la te'i ni n
da 'ai di bi go da' yi ya dī la te'i ni n dā' yo git dī' hi n de go ai jī'
xa ya dlan k' e go n de bi 'a' go li ni i a t'ī te'i ni n

ko go da 'ai jī' i ni l kā dā' t' a jī' na des dza ko wa n yo na-
20 na dza a ko go us ts'ā n i n de si da jī' da hi ya dlan ge dzā i dī'
si zi lan ge te'i ni n ai dī' yo ge' da' na nas dza dī lañ ge te'i ni n ai di-
yo ge' da' na nas dza dī lañ ge te'i ni n ai di yo ge da' na nas dza
dī dn n ya dlan ge ko di' us ts'ā n i n de go bi ke' go si zi dlan k' e
te'i ni n ko di us ts'ā n i bi go ya hul got lañ k' e n wa ci' bi go
25 nec djunt' lañ k' e te'i ni n ai dī' ya' na hul got n ko go bi nat'
got de t' a go na nes djunt lañ k' e te'i ni n ai dī' ya' na hul got a ko go
na nes djunt dī lañ k' e te'i ni n ai dī' ya' na hul got n ko bi na go de
t' aj yo na nes djunt dī dn i na got de t' a go dī dn nes djunt ai jī'
n de yi te'i' da' hi ya dī lañ k' e go a nai yō l ka te'i ni n bi 'a go-
30 lī n' i a t'ī te'i ni n

da' na di t' a hi k' e go yul da' huc aj n yo n ne' a' nai yō l ka
te'i ni n bi kō wa bi nat dī dn yil le di t' aj n i da' ai k' e go yi ke'
le di hi dza te'i ni n a ko go anl n ne nai yō l kā yul dec a ji n yo
n di yul ka te'i ni n

woman. Deer like | for him she trotted. Behind her he standing they two went they say.

There it rises under it toward it jet with mountain where-the gap is | they two went up they say. Beyond that white stone with mountain where gap is they two went up. | Beyond that red-stone with mountain where gap is they two went up they say. | Beyond that turquoise where gap is they two went up they say. Then down beyond | they live. Deer bucks those only where they-live they two came back they say. | Then those deer over her good time was they say. The woman pursued they chased | mounting her they say.

Then this one her husband with, woman her husband came-back they say. | Woman where she had stayed he came back they-say. The man, "What has happened, | the woman?" man he-thought they say. Then man to her where he had come his tracks | he saw. Man he had walked his tracks where he had gone he trailed they say. | Man to her where he had come up like a man his tracks to the ridge he tracked him. | There like a deer where he had come this way he had come. Deer his tracks | where he had gone he trailed-him they say. Here cañon across like a deer | down he had gone they say. On top ridge he had come up they say. | Right there like a deer he had gone they say. Then ridge like a man there | he had come up. Then man his wife he had had did it they say.

So far right there when he trailed him back he started. Camp he came back. | Then the woman, man where she had sat where had-come there | she had stood they say. Beyond there she had gone they say. Beyond there | she had gone they say. Beyond there she-went. | Fourth time where she came, here woman like a person her tracks she had stood | they say. Here the woman like a deer she had jumped. Over here like a deer | she had jumped they say. There she had jumped again. Here around it | every way she had-jumped they say. There she had jumped again. Then | she had-jumped about they say. There she had jumped again. Here, another-direction | backward she had jumped about. Fourth time in different-directions, fourth time she jumped. There | man to her he had gone. Then he trailed them they say, his wife he had had | did it they say.

The way the sun travels with her where they two had gone man tracked them | they say. Her house around it four times with her they two had encircled it just the same after them | he went around they say. Then all he trailed. With her where they two had-started | he trailed they say.

da' t'a ji' nat des dza te'i ni n a ko go an ni ta n ne' go li n yo
 nat des dza te'i ni n des n da n yo na dza te'i ni n a ko go xa go'-
 lan ci us ts'ą hn ni da et di lą k'ę nan tsa da te'ę hai yo ci lą ci go
 a ko nan dza n dit' te'i ni n lan k'ę ga n di da' bń n dit' n de
 5 ył go li ni te'i ni n xa go ca lan gol ze te'i ni n na dza go di i
 yłs ką da' nat dza go a ko go di n de bił go te'i li ni na t'o ke de
 n la' ɬ ta yas ti go n la' ą n de n da' n dit' te'i ni n a ko go n de
 n la' at dza da la hi ge go ya ya ya dał ti' go xa ya go ca lan ba ya-
 dał ti da' n dıt te'i ni n a ko go ba' ya na' n ti' te'i ni n n la le
 10 ɣa dn i bi ke' a ko na' nol za' ko ɣa lań ci yo da' don t'i go se'
 te'i ni n ga hn n de ye a' da' t'i te'i ni n

ga hn nł ji n xol ze hi kọ geł 'a' yi la te'i ni n da ni do leł
 da' bń n di te'i ni n n de at da bń n di te'i ni n a ko go a ko
 nan za ko ɣa n yo te'i ni n da' ga hn nł ji n tse' da ge' de nez ti
 15 te'i ni n bi djał ɬ ki das la go ai yń la da' nez ti te'i ni n bin ta'
 des ni go nez ti te'i ni n

a ko go di us ts'an ni bi ko wa n ge te'ę he ta n de na da' ɬ ka
 te'i ni n a ko go ga hn nł ji n da dla t'ę go an n t'ę na nil get yo-
 we ci da' ni do leł go n bił n dıt n de te'i ni n ko go na dil got'
 20 a t'ę go lą a da do' n di hi ko n dit' te'i ni n

us ts'ą hn ni tsi da lań k'ę di' n ya te'i ni n bi gan ko di' da'
 i ts'ą ni da hi ya lań k'i ji' bi ɣan da' gol k'ų go ai yi la te'i ni n
 da' yi ke' da' di hi dza bi ke' bi gan da gol ɟe go yi ke' us dza ni
 yi ke' de hes dza te'i ni n di us ts'an i di dn n ya ni da ai-
 25 k'ę go yi ke' ni he dza ko di' bi go da' hi ya lań k'ę yo bi ke'
 a na xe dal be kọ wą ni bi nat di dn nił bi ke' le di hi dza da' ą
 yil a na t'ac lań ke yo di n ko yil dai dez aj lań ke yo bi gan da'-
 goc ɟj go yi ke' de hes dza yo di n de bił nanł sa ni da' xon t'ę he
 nał seł bi k'i di go bi ke' na zeł

30 n la goł n de da la' a do n jo da lą te'i ni n ba' na gon l'ok go
 na zeł te'i ni n go ai ba' xa' do 'a go na' doł a gon se' te'i ni n go
 ai ba' xa' do ta go o' nal a' da' n jo go i ke' na de za te'i ni n

bac jin de na dez ɟj yo bi ke' xa naz za' te'i ni n ai di' yu ge

Then back he started they say. Then now man where he had lived | he started back they say. Whence he started camping he returned they say. Then, "Something | that woman she is not I came back. In vain somewhere | there I came back," he said they say. "Well, as you say," they said to him, people | those who lived with him they say. "What has happened?" they all said they say. When he returned four | when days were when he returned then these people with him those who lived tobacco summons | when they had sent, "Come together," he said to them they say. Then people | came together. Just one place about it when they talked. "What happened to her you discuss," | he said they say. Then about it they talked they say. "Well, | as you say her tracks there we will move. Where her house is we will look," they all said | they say. Gan people did it they say.

Black Gan one called torch he made they say. "Just you it will be," | they said to him they say. People said it to him they say. Then there | they came, where the house was, they say. Then Black Gan on his back lay down | they say. His legs lying one on the other when he arranged he lay they say. His forehead | having his hand on he lay they say.

Then this woman where her house was in vain man they tracked | they say. Then, "Black Gan, do something you are? Get up. From here | just you it will be," they told him, people they say. Then he got up. | "Why do you say that?" he said they say.

That woman where she had sat he came they say. His fingers here right | woman where she had started his fingers forked he made they say. | Then her tracks he trailed. Her tracks his fingers forked her tracks, woman | her tracks he trailed they say. This woman four times had stopped just that way | her track he trailed. Here like a deer where she had gone her tracks | he followed about. Her house around it four times (?) her tracks he went around. | With her where they two had gone here this way with her where they two had gone his fingers forked | her tracks he followed. These people with him who had come all of them | traveled. Behind him in his track they marched.

There with them man just one was not good they say. He was interfering | they marched they say. Then, "That one for him when you sing send him back," they all said they say. Then | that one for him when they sang they sent him home, then well after them they marched they say.

Jet gap they went up after them they went up they say.

ba' bail gai ye na des gaj yo xa na za te'i ni n ai di yo ge' tsel tce e
 na dec gaj yo xa na za te'i ni n ai di' yo ge do l'i ji i na dec gaj yo
 xa na za te'i ni n ko di' n bi nan za te'i ni n na ko ya us ts'a ni
 ba' ne dli si 'a hul ts'ak' go da ts'i dit' ts'ak' da' si ja xa hi dt dlat
 5 si xa hi di dlat

a ko go gan l'ji n xat dzi te'i ni n di ci' i tsoz hi da' nel 'i
 n dt te'i ni n n lai bi' a gan nel te hi nd di ji' di ci tsos i us-
 ts'a n ni xa ye na ya dla ji' n ke de he gal si ts'os da nel 'i n dt'
 tci ni n a ko go ni bi ts'os dai nel 'i tci ni n ni bi ts'os ni n la yo ya
 10 o hi gal te'i ni n bi dail tsq' lenl t'e yo ya o hi gal te'i ni n

ko go xa de ci bi Pol te'i ni n ya na del xol ze hi bi Pol te'i ni n
 ye' yon le us ts'an i yiz lo te'i ni n ji' ba ci ne k'a yi des t'ok
 to· ni tsa tci ni n di bi ni de ti an da go nes at te'i ni n dza di'
 ba' d'gai ye k'a na des t'ok te'i ni n tq· na hul tsq go bi' ni
 15 dan n da go nes at te'i ni n dji' tsel tci 'e k'a na des t'ok bi' ni
 tsi dan des dzot te'i ni n dji' do l'i ji k'a nai des t'ok go bi' ni
 do bi na goz zi da tcn ni n dza ji' us ts'a ni ja te'i ji' nal go
 te'i ni n bi i bi ts'a' si da nes dzot ge' a ti te'i ni n

dza ji' bai ci ne bas yi ke' nd baz bi tsi' t'a di' go n de' k'e go
 20 da hus t'q' bi ni' ni dza ji' bail gai ye bas yi k'e nai nd baz bi yac-
 t'a go a ko go ji' tsel tce e bas yi k'e nai nd baz te'i ni n da'
 bi ziz n t'i go n de' k'e go na hul tsq te'i ni n dza ji' do l'i ji bas
 yi k'e nai nd baz n Pak nd tsq n de' k'e go n de ni us tsq ni n ts'e-
 den t'i te'i ni n ko ji' bi te'i' da' na za te'i ni n ba' nan za te'i ni n
 25 go ya' te'i ni n bl na de za tci ni n go li n yo bl got tcn li ni jo'
 bl na de za tci ni n a ko go da la' dji bil nan za tci ni n a ko
 bil go te'i li te'i ni n

da bi ya he' da' nes tq yo bil an ka il de te'i ni n a ko go to
 des ni te'i ni n di dził naz 'a yo bi' da' ic tci te'i ni n n de'
 30 ył go li ni ja je tco' he an ka xa dal dji' go m bi hi del tci ni n di
 us tsq ni a ko a' na dal m bi hi de lo bi' bi ja je m bi de lo a na dal

Beyond that | (?) white stone gap they went up they say. Beyond that red stone | gap they went up they say. Beyond that turquoise gap | they went up they say. There they overtook them they say. Across down the woman | for her celebration was was heard, they-all heard it. Just songs only the sound came up; | songs the sound-came up.

Then Black Gan spoke they say. "This my soft feather watch," | he said they say. "Over there deer those in a herd the-center this my soft feather the woman | wherever she is going-about it will alight. My soft feather watch," he said | they say. Then his soft feather they watched they say. That his soft feather down-there | alighted they say. Deer saw it. Circle in it alighted they say.

Then some kind his rope they say. Sky hanging that called his rope they say. | With it he threw it. Woman he lassoed they-say. There jet arrow he shot. | "To-," it sounded they say. Those deer little distance scattered to they say. There | white stone arrow he shot again they say. "To-," it sounded again. Then the-deer | some distance scattered to they say. There red stone arrow he shot again. Those deer | ran away they say. There turquoise arrow he shot again. Those deer | they did not see again they say. There the woman only every way ran about | they say. The deer from her ran away it was they say. .

There jet ring on her he threw. On top of her head then like a person | it alighted, her face. There white stone ring on her he threw again under her arms. | Then there red stone ring on her he threw again they say. Just | her belt line like a person they saw-her they say. There turquoise ring | on her he threw again. "nl'ak," it sounded. Like a person human the woman alighted | they say. Here to her they started they say. To her they came they say. | She was wild they say. With her they started back they-say. Where she lived with her where they lived (?) | with her they-started back they say. Then just one day with her they returned they say. There | with her they lived they say.

Just everything where was ripe with her they were gathering they say. Then water | began to make a noise they say. This mountain where it stands horizontal deer they gave birth they say. People | with her those who lived fawns when they hunted they-brought in they say. This | woman there went around where-they brought them in deer their little ones when they brought in she went around. | When she looked all she encircled they say.

yi nel' i go ał le di hi da' te' i ni n na da hi da' yo bi kq wā yo a ko go
xat dzi te' i ni n n de no li xi ai za ye tco' xe m boł del i ai k' e
a t' e hi bi k' e Gij xa dzis gai hi ai ba no ya yo go soł xe la' n dit'
te' i ni n gon ye go' an de xe la' n dit' te' i ni n

5 k' a ca' a gan t' e hi yic tei la go an di te' i ni n xai i' a dju go-
na ' ai xa na da' hi bi ya ji' dzil dł xł go si ' a bi k' a ji' do na-
kai da' buñ kał tei di do da' le ga' n dit' tei ni n k' a ca' na dji
xa ga yo a ko dzil yi ka' yic tei la ga' an dit' te' i ni n n jo n ne'
dan di tei ni n n na' ni ka za ye tco xe m but' del n de' lan ni yo
10 yi ta' ' a' na da te' i ni n

da an da go de ya yo la' n de' da' t' e go ca' an di n zi dła te' i-
ni n ka la dzil ał ni bi k' a yo do ca' n ne' n zi te' i ni n go'
a ko n de de ya te' i ni n dzil yan ya bi k' a yo dak ki ni ya
te' i ni n ko' bi da hil goj yo n ne' ' a' na dał te' i ni n n t' o go
15 bi ja je' sıl la ba' te' i ni n ya te' i ni n bi bi ja je dła ts' i n zi go
dai n lla' na ts' i set' te' i ni n ko go be' ts' uz l' q l' oł be go' te' i ni n
te' i ni n kq wā yo ts' it des yi ko wa yo n te' i ni n

a gan t' e hi la go m be na da xe xes del yo is ts' a hn ni da' hi ya
te' i ni n kq ywa go nel a di' yi ta' de ya te' i ni n m bi hi del i
20 da bi ya yi nel' i te' i ni n go' a na dał te' i ni n da' kqñ ywa
n de da bi ko wa hi go nel ' a yo n ko bi ko ya ni hi ni ya dzil dł-
xł hi bi k' a di' ni yi ni ya n ya yi nel' i te' i ni n bi ke' gac ji'
yi nel' i bi ka' n tel go li kuj hi go ynl tsā

ga ca' yic tei ni n de' ai yi yi la la go tea' nes yil is ts' an ni
25 hi tcak xa ki la lan na da kai lan yo no xil dic n di n dit' te' i ni n
do da' no xil di n dit' n dit' te' i ni n da' da' nas sa bi ko wā yo
na hit dza te' i ni n a ko hi tcak go sit da te' i ni n xa ' a la n'
n zi go bi ja je ni ya hi tea go sit da te' i ni n xa ko' la' ac n ne
n zi te' i ni n

30 a ko go xa dzi te' i ni n n ne' di i yis ka go da' do xa na dzi he
di i bes ka go at n dit' te' i ni n n de no' li ni n dza n la' ał n de
da no hi ya n la' ał n de' n dit' te' i ni n ne la le da' n dit' n de'
' at da' n di te' i ni n a ko go n la' at dza is ts' a n si da ge xai yo
na ts' it da ke ci n si hi bi ya ' a' no xil dı c n ni n dit' te' i ni n xai yo

Where she came back her house then | she spoke they say. "People your band those fawns those you bring like this | those are, between-their toes white stripes those if you come to do not kill them," she said | they say. "It will be dangerous. Do not do it," she said they say.

Because ones like that she had given birth she said it they say. "Sunrise, sun | where it rises under mountain black stands. On it do not go around; | hunt do not," she said they say. Because seeds | where she gathered there mountain on it she had given birth she said it they say. "All right," men | they said they say. (?) fawns they were bringing people many places | among she walked around they say.

Some time when it had passed one man, "Why does she say it?" he must have thought they say. | "Well, mountain she mentioned on it let me go," man thought they say. Then | there man started they say. Mountain he came to. Its top he came up | they say. There small cañon man went around they say. Just then | her young two lay to them he came they say. Deer its young when he thought | both he killed they say. This way he tied them, rope with, then he took them on his back | they say. Camp he carried them. Camp he brought them they say.

That kind many where they were bringing them the woman went | they say. Camp its end to it she started they say. Those they-brought | all of them she looked at they say. Then she went about they say. Then camp | man just his house where the end was there his house was he was the one mountain black | on it those he brought she came to, she looked at them they say. Between their toes | she looked. On their backs spotted she saw.

Because those she had borne man those he had brought she-began to wail. The woman | cried. "'Wherever you go,' I told you," she said they say, | "'Not' I told you," she said they say. Then she started back. Her house | she came back they say. There when-she cried she sat they say. "Alas," | she was thinking, her young when she cried for she sat they say. "What (interrogative) shall-I do?" | she thought they say.

Then she spoke they say. People four when days were not yet she spoke. | Four when day came she spoke they say. "People your band here come together, | all of you come together," she said they say. "All right," they said. People | said it they say. Then they came together, woman where she sat. "'What | you think?" I thought because I told you that," she said they say. "What |

na ts'un ke ci go , a dn n di da ga da bil te'ut n dit' te'ini n a ko go
 5 ts'a hn ni xa dzi te'ini n n la le n si hi bi ga 'a' no xil dic n di
 n dit' te'ini n na t'o ke de al le na ki ts'at da n dit' di be n de
 da' go li yo be' bi ta be go n di' a' le n dit' n de da bi ya n la' at-
 5 dza go l'e' go no xa xa' dic 'a hi bi ya 'a' no xil dic ni n dit'
 te'ini n no xa xa' di ca 'a hi bi ya 'a' no xil dic n di n dit' te'ini n'

a ko go xa' n 'a te'ini n bi' bi yin xai n 'a te'ini n it do' al go
 yof ka' ut do' al go te'ini n da' ut do al go n ke n ka te'ini n
 n la le n de no xil go ne li ni da' la' e no xa xa na dic t'a n nit'
 10 te'ini n' ne la le da' bil te'ut n dit' te'ini n ko go xa' n 'a te'ini n

ba' t'o ya' o le n nit' te'ini n ba uc ci ne na t'o tse' si got di
 be ba' t'o ya' o le n nit' go 'i' n lat' 'i' n zat' no tsa' si li
 n nit' te'ini n na xo ko se' n ke na ts'i di ts'i yo no tsa' si li cil goñ-
 zo yo no tsa' ne da di ni tsi' bi ka i ba' ne ti ko a ga da' go' tsa'
 15 es ke ji' da' tco ka le' n nit' te'ini n

di da' no' xun t'in yo bi' bi ke' n de zi di hi ya lan k'e hi ci
 ac t'i do le' a ko n dit' a ko go a ko

PRAYERS FOR HUNTING DEER.¹

es ts'an na dle hi bi ko wa te'ini go' bi wo ye yil si ke te'i-
 ni n es ts'an na dle hi xat dzi si wo ye bi bi ka n je n dit' te'ini n
 20 ci kq wa an ni de go' an da goc la n nit' ci kq ywa ba' go' tco bat'
 n nit' go' nan ka da' hi ya te'ini n

a ko' xat dzi te'ini n djan go na 'ai ci ta n n dit' te'ini n bil
 n ke n de ji ban ka de ya n nit' a ya da' xa go do le' n nit' te'i-
 ni n di ni tsi bi ka i bil n ke n de ji xa go ca bi dn yil go a t'e
 25 yil n nit' te'ini n

go' ya n ya te'ini n bi' ai n ni hi da' ai bi da ci' na ya go
 yil tsq te'ini n

a ko go n te'i si k'is n si tsa' bil na gol ni' xe la' yil n nit'
 te'ini n
 30 da' yi te'i' de ya te'ini n da xin k'i di' yi te'i' xa nan ta te'i-

¹ Dictated by Antonio in August, 1914. A free rendering will be found on pp. 62-64, above.

do you think you said that?" they all said to her they say. Then | the woman spoke they say. "Well, I think because I said that-to you," | she said they say. "Tobacco token make, twelve," she said. "These with people | where they live with among them send-word," she said. "People all when they come together | at night to you I will sing because I told you that," she said | they say. "To you I will sing because I told you that," she said they say.

Then she sang they say. Deer their songs she sang they say. When she finished singing | day broke, when she finished singing they say. Just she finished singing it was day they say. | "Well, people with you those I used to live just one to you I will sing again," she said | they say. "Very well," they said to her they say. Thus she sang they say.

"For her a smoke prepare," she said they say. "Jet pipe bent down | with it for her a smoke prepare," she said. "Oh, over there, oh, far I go it is," | she said they say. "Great dipper where it goes down I go it is, where I like it | I go, I live. Large-deer bucks for them I lie. There you pray (?). | My navel (?) you-must pray," she said they say.

"There where your trails are deer its track long these one has-gone along I | it will be I, there," she said. Then there.

PRAYERS FOR HUNTING DEER.

Ests'annadlehi her house they say. Then her grandchild with-him she sat they say. | Ests'annadlehi spoke. "My grandchild, deer for them hunt," she said they say. | "My house new I will-make again," she said. "My house is bad," | she said. Then for-them he went they say.

There he spoke they say. "Sun, my father, I speak to you they say. With | those you look upon for them I go," he said. "Please, quickly it will be," he said they say. | "Largest buck with those you look on quickly for me you bring it is," | he said-to him they say.

Then to it he came they say. Deer the one he spoke about just that one in front of him as he was walking about | he saw they say.

Then, "Wind my brother from me do not warn him," he said-to him | they say.

Then toward him he started they say. On the ridge toward him

ni n' a ko go da ko ja na ya te'i ni n na oz kat hi bi ya do' na-
 ya le ya yi t'a q ya go' yonl t'ok' te'i ni n yonl t'ok go yi zes xi
 te'i ni n go' ni yi te'i ni n ci go ye i xe ye'e n dit' a ko go ya ix xe
 n zi ci go ye i ye ix xe ye'e n di tei ni n bi go ye ca' an di

5 a ko go na n je yd na do' n nt' te'i ni n a ko go na des dza
 te'i ni n n la hn' bi ka na dn da' yil na do nt' te'i ni n tsan na-
 dle hi ca' a bil n ni a ko go q i a bi ya yo da na dn da na yil do-
 nit tei ni n

hi yał yo ci la hn ban ka n ka de ya na yil do nt' tei ni n
 10 xa do leł go a t'e ci la hn' do i dez 'a go li go na ca go 'a' duc n di
 n nt' te'i ni n

nl te'i' na yo ka te'i ni n cik k'us n xa go do leł go 'a' nd duc n di
 ni te'i ni n

go' da' ya na bi dla te'i ni n n tse do a na x n da go bin da ci'
 15 da na di dza bi bi 'a di go' yes xi go nai yi di ko go ail' i te'i ni n
 a ko go do leł hi lan ai ni te'i ni n ts'an na dle hi an di te'i ni n
 ai k'e go at da te'i ni na go di tsa' hi a t'e

tsan na dle hi bi ko wa bi ya go n di di' ban ka de ya te'i ni n
 a ko go kq' do ban ts'e t dn de hn xa go n dit te'i ni n xa go-
 20 do leł n dit' te'i ni n bi ye' ge ba' uc ci ne i sa i za dił dı xı go
 go' xa nan ye ba tı gai ye i de yi ya nai ti dı' go ai y n la dı'
 ban ka de ya go' ac ti' n nit' te'i ni n

a ko go bñ ka tco yał ga o wan si k'us n xa go do leł go' an t'e
 bi' n li' bi ke' an dli n di' ca' bi dn yil go 'at' t'e go' anł dic ni

25 a ya de' dı n go na 'ai ni ni ja je ne li nl te'i dı xı si k'us n
 a ya dı' xa go do leł go 'a t'e go a duc ni n ka de ya go a duc ni
 di ni tsi bi ka i do leł bi ts'i n tea' hi do leł go a t'e do xa yi 'i-
 do leł go go' a t'e hi bi ya an nł duc ni

a ko go na ya be' ge' ba te' n ya go xa di' ca' ban ca ts'i n zi
 30 te'i ni dn' n ya di' a xan ne da xı Gut' ai di' le' ts' n zi go ai
 bi te'i' go' bi t'a' q te' n ya go' te' onł t'ok te'i zes xi go n te' n yi

di ts'an ne a ko go ts'an ne la' te'i noł got' no li bi ni
 la' xol yał xe la' n nt' te'i ni n bi dji la' xol yał xe la' a ko go
 do la' na zos de xe a t'e da' ce' no xol na go n nt' te'i ni n

he put his head up they say. | Then just there he looked about they say. He prayed because he did not look. | Close to him when he came he shot they say. When he shot him he killed him | they say. Then he brought it they say. "My grandchild, thanks," she said. Then "Thanks," | she thought. "My grandchild (?) thanks," she said they say. His grandmother it was said it.

Then, "Hunt again," she said to him again they say. Then he started again | they say. "Your sister for her go again," she told him they say. Ests'annadlehi | it was said it. Then, "West under it go again," she told him again | they say.

Where he walked, "My sister after her, after you I go," he said again they say. | "Quickly will be it is, my sister; not it moves it will be I go about I say," | he said they say

Wind he made requests of they say. "My brother, it will be soon I tell you," | he said they say.

Then he did the same again they say. First not far in front of him | it came deer female then when he killed it he carried it. Thus he did to it they say. | Then, "It will be this way," that one said they say. Ests'annadlehi said it they say. | "That way, they say. We do that again it is."

Ests'annadlehi her house from midway from top to bottom after it he started they say. | Then, "Fire not first you go quickly," she said they say. "It will be soon," | she said they say. In it jet vessel mouth blood black | then the foam white stone cup she dipped it up, then (?) she did it. "Then | for it I go I am," he said they say.

Then for it he walked. "Ganowan, my brother, let it be soon it is. | Deer your pet you are in charge of them but me bring one it is I tell you."

"Please, sun you your child I am." "Wind black, my brother, | please let it be soon it is I say," "For you I go I say. | Largest buck it will be. Its body large will be it is. It will not be looking around | then it is for that reason I say it to you."

Then he walked about there when he came to it, "What way shall I approach it?" he thought | they say. "Over there closer ridge there will be," when he thought, that | toward it near when he came he shot it. When he killed it he brought it back.

"This woman then woman one flowing she may be its face | some she must not eat," he said they say. "Its heart some she must not eat. Then | not some I kill again it will be when you give me bad luck," he said they say.

a ko go n de da bi ya bi' dai ya te'i ni n dak' k'e go bi'
da xa ga la xat dn un' se di' do ye' ci la' n de dn dit' te'i ni n
ne la le ne da n dit' te'i ni n bi' n de dai ya ni la go da yan di
'at da hi do n dit' te'i ni n

5 di hij ge te'ij jonz n de dail ni an dak k'e a t'e te'i ni n di ni tsi
bi ka i ja yi ya te'i ni n dn n do tco us ki n da a ya t'e te'i ni n
ya hi o wan an da yan t'e te'i ni n ya ni ci n da yan t'e te'i ni n

n la le da xa do' xol djet da hi di ni te'i ni n n de da hi ka
te'i ni n n de di hi dji yo da' luj ki ci ji jone si ti da bi ya k'e yo
10 da xa al k'i da' n de o hec djet' n de da' bul n di te'i ni n da' di ca
n di an t'e ni da' si ti te'i ni n n ne' ta gi ol djet te'i ni n

da li ya ya yo da' da hi ya te'i ni n' n do tco' us ki n a t'i
te'i ni n da' la hi go da' hil gut ji' xa ya te'i ni n a ko go n do tco
us ki n a t'i te'i ni n bi da ya xai n dji te'i ni n ga bi da ge'
15 na yoj bun da ci' te'ul si kat da na hi la yo o' yi tsi te'i ni n bi-
da ya ni ail' i te'i ni n da' t'a ji' da' nas tsa te'i ni n bi ya yo
xa ya n yo xa nas dza te'i ni n da xl gut yo an nes da te'i ni n

a ko go da n da go de ya go da ca' te n zi te'i ni n yi te' i'
xa nan o no t'a bi da ya ni yi nil' i te'i ni n da a ya t'e te'i ni n
20 xa la o na no ta te'i ni n da n da na go des dza go xa na t'a bi te' i'
t'a da ya te go o' a te'i ni n xa la' o na no t'a te'i ni n da an na
na go de dza go xa na no t'a te'i ni n da a yan t'e go o' a te'i ni n
xa la' o na no ta te'i ni n a ko go da n da na got des dza go yi te' i'
xa na no ta te'i ni n bi' si li la te'i ni n bi de go li ni si ti go
25 yul tsa te'i ni n bi da ya ni a t'e te'i ni n

a ko go yi te' i' dez iz te'i ni n ya nel iz go yonl t'ok go yi yez xi
te'i ni n a ko go da do yi ke e da' nl ti bi gos got' yo an o yi-
xul ti te'i ni n ye' t des yi bi ko wa yo na yil go' te'i ni n di n de
yil ol dji dn' i da bun ga et di da' un ts'e n yi te'i ni n

30 ga la luj ke ji jonj ni ca' da t'e n zi go ka la noc' i ol je lan ci
n zi go ai ji' de ya te'i ni n da' i tin di' n ya e ci jone ni di ni tsi
bi ka i xa yi do xol tonl la go t'a bi tse n te' i n gi te'i ni n'

Then people all of them deer they killed they say. Leaders deer | they killed. "Well who first will bring in," one man said they say. | "All right," people said they say. "Deer who kills, many who kills," | they said to each other they say.

This bullsnake, people said of him. The leader he is they say. Largest | buck only he kills they say. This man panther boy he is the same they say. | Ganowan, he, he is the same they say. Black Gan he is the same they say.

"Well, quickly let us hunt," they said to each other they say. Men started out | they say, men where they hunt. Then bullsnake lay right on his bed. | "Quickly, already men are hunting," people told him they say. "I go, | but presently (?)," he said still he lay there they say. Men three were hunting they say.

In different directions then he went they say. Panther boy it was | they say. Just one ridge he came up they say. Then panther | boy it was they say. His beard he pulled out they say. Hair in front of him | valley in front bush stood right opposite he stuck it in they say. His whisker | he did it with they say. Then back he went they say. On top | where he had come up he went back up they say. Ridge beyond he sat down they say.

Then some time when time passed, "How is it?" he thought they say. Toward it | he put his head up. His whisker he looked at they say. It was the same they say. | He pulled his head down again they say. Some time when it had passed again he put his head up again toward it. | Still the same way it stood they say. He pulled his head down again they say. Some time | when it had passed again he put his head up again they say. Just the same it stood they say. | He pulled his head down again they say. Then some time when it passed again toward it | he put his head up again they say. Deer it had become they say. Its horns one that had lying down | he saw it they say. That his whisker it was they say.

Then toward it he stepped they say. When he stepped to it when he shot it he killed it | they say. Then not yet cutting it open he took it up. His shoulder across he put it | they say. He started to carry it. His house when he carried it they say these men | those who went hunting with him all of them were not. Then first he brought it they say.

"Well, bullsnake I wonder how is it?" when he thought. "Well, let me look. Did he go hunting?" | when he thought there he started they say. Right at the doorway he came, bullsnake largest deer | buck he was pulling out. Still first he had brought it in they say.

di la n ol je ni din n ts'ε ni ge hi bɪn na 'a ε ak go la la
 te'i ni n din ga o wan bi ke' xɪn l' te'i o yɪn l' a la te'i ni n bi''
 na kai ge ya n ya ya nal iz go di n l' te'i ni a ko n de' bi na kai-
 yon de' o xo ta' go bi' ni bi c tɕa' bi tsɕa' o ki go da' jo go nal je
 5 te'i ni n

ai da' n din ga hn l' ji n bi ke' tci co ge o yɪn l' a la te'i ni n go
 bi' na kai ge ya n ya go ya nal iz go n t'ε go bi ke' dɪn da ge da-
 hil ɕɪt dɪn a' nal iz n bi ts'i ts'ɪn das a da bi ts ge da hl ɕɪt xa la-
 cɪn de bi t'a tsɪn nai n ts'i ga yi la go da' t'ε t'ak di be bi
 10 bɪn l' tsɕa bi tsɕa' o ki te'i ni n go' do la' nɪt dai zes xi n do tco'
 ni ba go nes na te'i ni n

a ko go a ko an na dɪl te'i ni n hi bi ya na tco ka ga hn dɪl xɪ
 si k'ɪs n n li' nɪn jo n di xa ca bɪt' n yɪl go a t'ε gan l' cɪn
 si k'ɪs n n li' nɪn jo n di ca bɪt' n yɪl go a t'ε n do tco i c ki n
 15 n ko ya n tɕa ni xa go do lɛ go a t'ε gi gɛl gi ji bi n l' tɕa ni xa go ca
 bi dn yɪl go a t'ε li j gi dji jonj n kɔ wa n tɕa hi di ni tsi bi kɕa i ca
 bi dn yɪl xa go do lɛ go a t'ε n nit' te'i ni n

di n de a ya dail n di go dai ya bi n tci i yo ket na o ka go
 ail' i te'i ni n' da ko go

ORIGIN OF THE CLANS.¹

20 da la hi go n de go li te'i ni n' go tal ba ko wa gol ze ge ja'
 n de go li te'i ni n' a ko go n de ni gos ts'an bi ka' n de di xi dɛl
 te'i ni n'

a ko go ts'i to n li ge' tsj te hi 'a ge ba nan za te'i ni n' di
 n de 'n i la ci' da dza go no' li do no hi ts'j tɛ n an ge xol no ze do
 25 bi l' te'i dn nɪt' te'i ni n' go ai da 'ai ge' nan l' sa tci ni n' yu ge
 'na de za te'i ni n'

a ko go nal woj ge na da' bɪl na di t'i k'ε nan za te'i ni n'
 a ko go n de la ci' da dza go ni l' do lɛl bi l' te'i dn nit' te'i ni n'
 na da' bɪl na di t'in xo dol zel bɪl te'i dn nɪt' te'i ni n' ai da 'ai ge
 30 ni nan l' sa te'i ni n da' yu ge na de za te'i ni n' dan za yo o na na za

ts'ε hl goj k'ai tse lɛ an a yo ne' k'ai tse hi t'i ge nan za te'i-
 ni n' a ko go n de la ci' da dza go ni l' do lɛl bɪl te'i dn nɪt' te'i-

¹ Dictated by Antonio in February, 1910. A translation will be found on pp. 44-47, above.

This one man who hunted he first who brought in his helpers he had | they say. This one Ganowan after him wind he sent they say. Deer | where they went about he came. When he stepped to them this wind inside deer they went about in | when it went deer smelled him. From him when they ran just he came back from-hunting | they say.

Then this one Black Gan after him buzzard he sent they say. Then | deer where they went about when he came, when he stepped-up to them just then behind him ridge | where he was stepping about his head it lay just beyond it ridge over it | his wing he stuck up. This way when he did then he flew. This with deer | they saw him. From him they ran they say. Then not one they killed. Panther | won from them they say.

Then that they used to do they say. Because of that they pray. "Black Gan, | my brother you are. You like them but quickly to-me bring them it is." "Ganlcin, | my brother, you are you like them, but me bring them it is." "Panther boy, | your camp you raise-them, quickly it will be, pronged horn those you raise quickly me | bring it is." "Bullsnake your camp those you raise largest deer bucks me | bring. Quickly it will be it is," he said they say.

These people doing the same way they kill them. Deer large they ask. When they pray | they do it they say. So much.

ORIGIN OF THE CLANS.

Just one place people lived they say. Dance house where it is-named only | people lived they say. Then people earth on it people started away | they say.

Then log by a stream log where it projected into the water to it they came they say. "Here | these people half right here you will-live. You Ts'itenange will be called," | he told them they say. Then those right there stopped they say. Forward | they went they say.

Then valley century plants where they stand in a line they came they say. | Then, "People half right here you will live," he said to-them they say. | "Nada'bādnadit'in you will be named," he said to-them they say. Those right there | they settled they say. Then forward they went they say. Far they went.

Rock cañon willows stone come together in, willows where a-line comes to the rock they came they say. | Then, "People half

ni n' . k'ai tse hi t'i 'n xo nol ze do bił te'i dn nit' te'i ni n' a ko go
n de ła ci' da 'ai ge ni nanł sa te'i ni n' ai n yo ge na de za
te'i ni n'

tse da des gai ge nan za te'i ni n' n de ła ci' da dza go ni li go
5 bił te'i dn nit' te'i ni n' a ko go ts'i des gai n xo dol zeł bił te'i dn nit'
te'i ni n' go ai da 'ai ge ni nanł sa te'i ni n' an yo ge na de za
te'i ni n'

i ya xa dji k'e nan za te'i ni n' dza ge n de ła ci' da dza go-
no li do leł bił te'i dn nit' te'i ni n' a ko go n ne ła ci' da 'ai ge
10 ni nanł sa te'i ni n' i ya xat dji xo dol zeł bił te'i dn nit' te'i ni n'
go ai ge ni nanł sa te'i ni n' ai yon ge na de za te'i ni dn'

k'ai hi te'i ge nan za te'i ni n' a ko go di n de ɬ ni di' dat dza
go ni li do bił te'i dn nit' te'i ni n' k'ai n te'i n xo nol ze do bił-
te'i dn nit' te'i ni n' ai da 'ai ge ni nanł sa te'i ni n' ai di' yu ge
15 nad de za

tse yi' ge nan za te'i ni n' n ne' ła ci' da dza go ni li do bił-
te'i dn nit' te'i ni n' no' xi ts'e yi n xol no ze do bił te'i dn nit'
te'i ni n' ai dn yo ge na de za te'i ni n'

t'is hi ba ge bi k'ɟi xa na za te'i ni n' n la le n de ni ɬ ni di'
20 da dza go no li do leł bił te'i dn nit' te'i ni n' t'is se ban xon nol ze do
bił te'i dn nit' te'i ni n' ai da 'ai ge ni nanł sa te'i ni n'

a ko go ɬ te'i' xa goz tel te'i ni dn' ai ge nanł za te'i ni dn'
n de hi ɬ ni di' da 'ai ge ni nanł sa te'i ni n' no xi xa gos tel e
xol no ze do bił te'i dn nit' te'i ni n' ai da' yo ge na de za te'i ni n'

25 te dil woj ge nan za te'i ni dn n de' ɬ ni di' da dza go ni li do
bił te'i dn nit' te'i ni n' no' xi le dɬ goj n xol no ze do bił te'i dn nit'
te'i ni n' ai da' yu ge na de za te'i ni n'

l'o ka da hi gai ge nan za te'i ni dn' di n dn ne da dza ła'
go ni li do bił te'i dn nit' te'i ni n' no' xi l'o ka di gai n xol no ze do
30 bił te'i dn nit' te'i ni n' ai da' yu ge na de za te'i ni n'

k'ai bił na go tel ge nan za te'i ni dn' n de ła ci' da ts'a go ni li do
bił te'i dn nit' te'i ni n' no' xi k'aił na go tel n xo nol ze do bił te'i-
dn nit' te'i ni n'

a ko go to dɬ xɬ go n li' ge nan za te'i ni n' n de ła ci' da dza

right here you will live," he told them they say. | "K'aitsehiti'n you will be called," he told them they say. Then | people half right there they stopped they say. Those forward went | they say.

Stone where it is white¹ they came they say. "People half right here you will live," | he told them they say. Then, "Ts'idεsgain you will be named," he told them | they say. Then those right there they stopped they say. Forward they went | they say.

Mesquite where is black² they came they say. "Here people half, right here you will live," | he told them they say. Then people half right there | stopped they say. "Iyaxatdji you will be named," he told them they say. | Then there they stopped they say. Those forward they went they say.

Where red stripes of willow are they came they say. Then, "These people half right here | you will live," he told them they say. "Kaintc'in you will be named," he told them | they say. Those right there stopped they say. There forward | they went.

Where rocks enclose they came they say. "People half right here you will live," he told them | they say. "You Ts'eyin will be named," he told them | they say. Beyond that they went they say.

Where brown stripes of cottonwood are on it they came up they say. "Well, people half | right here you will live," he said to them they say. "T'issεban you will be called," | he told them they say. Those right there stopped they say.

Then toward each other shallow valleys come they say. There they came they say. | People half right there stopped they say. "You Xagostε | you will be called," he told them they say. Then forward they went they say.

Where cañons meet they came they say. "People half right here will live," | he said to them they say. "You Lεdigojn you will be named," he told them | they say. Then forward they went they say.

Reeds where are white striped they came they say. "These people right here some | will live," he said to them they say. "You L'okadigain you will be named," | he told them they say. Then onward they went they say.

Willows where with them the valley crosses they came they say. "People half right here you will live," | he told them they say. "You K'ailnagotεln will be named," he told them | they say.

Then where Black river flows they came they say. "People half right here | you will live," he said to them they say. "You Todixile

¹ "Where a 'wash' of white sand is," the interpreter rendered it.

² "Black running to the top (of a hill)," appears to be an exact translation.

go no li do bił te'i dn nŭt' te'i ni n' no' xi to dŭł xŭł ɛ xo nol zɛ do
bŭł te'i dn nŭt' te'i ni n' 'ai yo gɛ na dɛ za te'i ni n'

a ko go dzil li k'ɛ si la gɛ nan za te'i ni n' di dn nɛ hi ła ci'
da dza no ni li do bił te'i dn nŭt' te'i ni n' no' xi dzil li k'ɛ sŭł lan
5 xo nol zɛ do bŭł te'i dn nŭt' te'i ni n go ai da 'ai gɛ nanł sa tci ni n'
ai dŭł yu gɛ na dɛ za te'i ni n'

ts'ŭ tse ts'es gɛt' gɛ nan za te'i ni n' di dn nɛ hi ła ci' da dza
do no li do bił te'i dn nŭt' te'i ni n' go n dɛ ła ci' da 'ai gɛ nanł sa
te'i ni n no' xi ts'ŭ tse xes k'i dn' xo nol zɛ do bŭł te'i dn nŭt' te'i ni n'
10 ai n yo gɛ na dɛ za te'i ni n'

da go des tso gɛ nan za te'i ni n' di dn nɛ hi da 'ai gɛ ła' go no-
li do bŭł te'i dn nŭt' te'i ni n' a ko go n nɛ' da 'ai gɛ ła' ni nanł sa
te'i ni n' a ko go no' xi bɛ il ts'on n xo nol zɛ do bił te'i dn nŭt'
te'i ni n' ai n yo gɛ na dɛ za te'i ni n'

15 xa k'ai yɛ gol zɛ gɛ nan za te'i ni n' n dɛ ła ci' da ts'a go no-
li do bił te'i dn nŭt' te'i ni n' a ko go n nɛ' ła ci' da 'ai gɛ ni nanł sa
te'i ni n' no' xi xa k'ai yɛ xo nol zɛ do bił te'i dn nŭt' te'i ni n'
ai di' yu gɛ na dɛ za te'i ni dn'

teł ni yɛ o 'a gɛ nan za te'i ni dn' di dn nɛ hi il ni di' da dza
20 go no li do no' xi bił te'i dn nŭt' te'i ni n' a ko go ai da 'ai gɛ
ni nanł sa tci ni dn' no' xi teł ni yɛ na dn 'a yɛ xo dol zel bŭł te'i-
dn nŭt' te'i ni n' a ko go na dɛ za te'i ni n'

yu gɛ da n da yo te'il dzil dan jo ni go bił ya di hi łok' gɛ
nan za te'i ni n' di dn nɛ hi ła ci' da dza go no li do bŭł te'i dn nŭt'
25 te'i ni n' da 'ai gɛ ni nanł sa te'i ni n' no' xi te'il da di ł'o gɛ xol-
no zɛ do bił te'i dn nŭt' te'i ni n' yu gɛ na dɛ za te'i ni n'

te'i¹ da des te'i gɛ nan za te'i ni n' n nɛ' ła ci' da dza go no-
li do bŭł te'i dn nŭt' te'i ni n' da 'ai gɛ ni nanł sa te'i ni n' no' xi
dec tein xol no zɛ do bŭł te'i dn nŭt' te'i ni n' dŭł yu gɛ na dɛ za
30 te'i ni n'

t'is si ka gɛ nan za te'i ni n' n nɛ' ła ci' da dza go no li do
bił te'i dn nŭt' te'i ni n' no' xi t'is ka dn xol no zɛ do bił te'i dn nŭt'
te'i ni n' dŭł yu gɛ na dɛ za te'i ni n'

n dil te'i' ɛ dn t'i' gɛ nan za te'i ni dn' n nɛ' il ni di' da dza
35 go no li do bŭł te'i dn nŭt' tci ni n' no' xi n dil te'i' ɛ dn t'i' n xol no-
zɛ do bił te'i dn nŭt' te'i ni n ai dŭł yu gɛ na dɛ za te'i ni n'

¹ This word may have been misheard for *tse*, rock, which agrees better with the etymology of the clan name.

you will be named," | he told them they say. Those onward they-went they say.

Then mountains one behind the other where they stand they came they say. "These people half | right here you will live," he told them they say. | "You Dzidlike'sullan | will be named," he said to them they say. Then those right there stopped they say. | Then onward they went they say.

Trees where rock runs out they came they say. "These people half right here | you will live," he told them they say. Then people half right there they stopped | they say. "You Ts'itsxesk'idn' you will-be called," he told them they say. | Those onward went they say.

Where a glade was yellow with flowers they came they say. "These-people right here some you will live," | he told them they say. Then people right there some stopped | they say. Then, "You Beilts'onn you will be named," he told them | they say. Those forward they-went they say.

Xak'aiye where it is called they came they say. "People half right here you will live," | he told them they say. Then people half right there they settled | they say. "You Xak'aiye will be named," he said to them they say. | Then onward they went they say.

Walnut where it stands they came they say. "These people half right here | you will live, you," he told them they say. Then those right there | they stopped they say. "You Tc'dniyenadn'aye will be-named," he told them | they say. Then they went they say.

Forward a little way brush mountain when it was pretty where-it was covered | they came they say. "These people half right here you will live," he told them | they say. Right there they stopped they say. "You, Tc'ildadi'oge you will be named," | he told them they say. Forward they went they say.

Red paint where it is red striped they came they say. "People half right here you will live," | he told them they say. Right there they settled they say. "You | Dectein will be named," he told them they say. Then onward they went | they say.

Cottonwoods where they stand they came they say. "People half right here you will live," | he said to them they say. "You, T'iskadn you will be named," he told them | they say. Then onward they went they say.

Pines where they are in a line they came they say. "People half just here | you will live," he told them they say. "You, Ndiltc'i'-εdnt'i'n you will be named," | he told them they say. Then onward they went they say.

na goc dez k'ij ge nan za te'i ni dn n de' la ci' da dza go no li do
 bl te'i dn nat' te'i ni n' na go dej k'ij n xol no ze do bil te'i dn nat'
 te'i ni n'

ts'e xa dac tei ge nan za te'i ni n' n ne' la ci' da dza go no li do
 5 bl te'i dn nat' tei ni n' no' xi ts'e xa te'i n bil te'i dn nat' te'i ni n'
 da' yu ge na de za te'i ni n'

ya go hi gai k'e' nan za te'i ni n' n ne' la' da dza go no li do
 bil te'i dn nat' te'i ni n' ai da 'ai ge ni nan sa te'i ni n' no' xi
 ya' go hi gai n xol no ze do bl te'i dn nat' te'i ni n' ai da' yu ge
 10 na de za te'i ni n'

i ya' ai bl ts'e gon tel ge nan za te'i ni n' n de' la ci' da dza
 go no li do bil te'i dn nat' te'i ni n' no' xi i ya' ai ye xol no ze do
 bl te'i dn nat' te'i ni n' ai n yo ge na de za te'i ni n'

t'is si ka ge nan za te'i ni n' n de' la ci' no' xi da dza go no li do
 15 bl te'i dn nat' te'i ni n' ai da 'ai ge ni nan sa te'i ni n' no' xi
 t'is hi yo si ka dn xol no ze do bil te'i dn nat' te'i ni n' ai di' yu ge
 na de za te'i ni dn'

ts'e ts'ut xes dji k'e' nan za te'i ni n' di dn ne hi no' xi da dza
 go no li do bil te'i dn nat' te'i ni n' n ne' da 'ai ge la' ni nan sa
 20 te'i ni n' no' xi ts'e ts'ut xes dji ne xol no ze do bl te'i dn nat' te'i ni n'
 ai da' yu ge na de za te'i ni n'

n de ta da di gas la k'e' nan za te'i ni n' di dn ne hi no' xi
 la' da dza go no li do bil te'i dn nat' te'i ni n' a ko go di dn ne hi
 la ci' da 'ai ge ni nan sa te'i ni n' no' xi ta nas gas n xol no ze do
 25 bl te'i dn nat' te'i ni n' ai di' yu ge na de za te'i ni n'

ni' xa da gos tso ge nan za te'i ni n' di dn ne hi la ci' da dza
 go no li do bl te'i dn nat' te'i ni n' no' xi i da ge xa go ts'o gn xol no-
 ze do le' bil te'i dn nat' te'i ni n' da' yo ge na de za te'i ni n'

i nos tco' o djun ke' nan za te'i ni n' di dn ne hi la ci' da dza
 30 go no li do bil te'i dn nat' te'i ni n' ai da 'ai ge ni nan sa te'i ni n'
 no' xi i nos tco o djun xol no ze do bil te'i dn nat' te'i ni n' ai n yo ge
 na de za te'i ni n'

ts'e' ts'ut da xes yon ge nan za te'i ni n' a ko go di n dn ne'
 no xi la ci' da dza go no li do bil te'i dn nat' te'i ni n' go ai

Where there is a notch in a ridge they came they say. "People half right here you will live," | he told them they say. "Nagodejk'ujn you will be named," he told them | they say.

Rock where it has vertical red stripes they came they say. "People half right here you will live," | he told them they say. "You Ts'exatc'in," he told them they say. | Then onward they went they say.

Where there were small white hills they came they say. "People some right here you will live," | he told them they say. Those right-there they settled they say. "You | Ya'gohigain you will be named," he told them they say. Then onward | they went they say.

Wormwood where valleys come to the cañon with it they came they say. "People some right here | you will live," he told them they say. "You Iya'aiye you will be called," | he said to them they say. Those onward went they say.

Cottonwoods where they stand they came they say. "People half you right here you will live," | he told them they say. Those right there they settled they say. "You | T'ishiyosikadn you will be named," he told them they say. There onward | they went they say.

Rock where black points run up they came they say. "These people, you right here | you will live," he told them they say. People right there some settled | they say. "You Ts'etsitxesdjine you will be called," he told them they say. | Then forward they went they say.

People where they bathe they came they say. "These people you | some right here you will live," he told them they say. Then these people | half right there they settled they say. "You Tanas-gazn will be named," | he told them they say. There forward they went they say.

Earth where it stands up yellow they came they say. "These people half right here | you will live," he said to them they say. "You Idagexagots'ogn you will be called," | he said to them they say. Then onward they went they say.

Manzanita where it was brown they came they say. "These people half right here | you will live," he told them they say. Those right there they settled they say. | "You Inostcoodjin you will be called," he told them they say. Those onward | they went they say.

Rock where rough points stick up they came they say. Then, "These people, | you half right here you will live," he told them

n ne hi la' da' ai ge ni nanl sa tc'i ni n' no' xi sa go ne xo dol zel
bł tc'i dn nt' tc'i ni n' da' yu ge na de za tc'i ni n'

sai e di gai ge nan za tc'i ni n' di dn ne hi la ci' da dza go no
li do bł tc'i dn nt' tc'i ni n' ai n ne' il ni di' da' ai ge ni nanl sa
5 tc'i ni n' no' xi sai e di gai n xol no ze do bł tc'i dn nt' tc'i ni n'
ai da' yu ge na de za tc'i ni n'

tse sn dl ge nan za tc'i ni n' di dn ne' la ci' da dza go no li do
bł tc'i dn nt' tc'i ni n' no' xi tses n nil n xol no ze do bł tc'i dn nt'
tc'i ni n' ai da' yu ge na de za tc'i ni n'

10 na do xo tsos ge nan za tc'i ni n' di dn ne hi da dza go no li do
bł tc'i dn nt' tc'i ni n' a ko go n de' da' ai ge la' ni nanl sa tc'i-
ni dn' no' xi na' do xo ts'os n xol no ze do bł tc'i dn nt' tc'i ni n'
ai n yo ge na de za tc'i ni n'

bis za xe' gol ze ge¹ nan za tc'i ni n' n de' la ci' da dza go no-
15 li do bł tc'i dn nt' tc'i ni n' a ko go ai da' ai ge ni nanl sa tc'i-
ni n' no' xi' bi sa xe' xol no ze do bł tc'i dn nt' tc'i ni n' da'
yu ge na de za tc'i ni n'

na dl kal si ka ge nan za tc'i ni n' di dn ne hi la ci' da dza
go no li do bł tc'i dn nt' tc'i ni n' a ko go ai da' ai ge ni nanl sa
20 tc'i ni n' no' xi na dl kail si ka dn xol no ze do bł tc'i dn nt' tc'i-
ni n' ai da' yu ge na de za tc'i ni n'

l'o ka ɬ tc'i' di' da des gai k'e nan za tc'i ni n' di dn ne hi il ni di'
da dza go no li do bł tc'i dn nt' tc'i ni n' go ai da' ai ge ni-
nanl sa tc'i ni n' no' xi l'o ka da des gai n xol no ze do bł tc'i dn nt'
25 tc'i ni n'

ni gos ts'an bi ka' n de go li ni a da t'i tc'i ni n'

¹ The sound in the final syllables, written sometimes g and sometimes k', was here noted as g'. The sound is in all probability an intermediate (G). The San Carlos release of intermediates is sudden, rendering them hard to distinguish from glottally affected stops.

they say. Then those | people some right there they settled they say. "You Sagone¹ will be called," | he told them they say. Then forward they went they say.

Sand where it was white they came they say. "These people half right here you will live," | he told them they say. These people half right there they settled | they say. "You Saiëdigain you will be called," he told them they say. | Then onward they went they say.

Stones where they are in a round pile they came they say. "These people half right here you will live," | he said to them they say. "You Tsënniln you will be named," he told them | they say. Then onward they went they say.

Where there is a narrow ridge they came they say. "These people right here you will live," | he told them they say. Then people right there some | they settled they say. | "You Na'doxots'osn you will be called," he said to them they say. | These onward they went they say.

Adobe (?) where it is called they came they say. "People half right here you will live," | he told them they say. Then those right there they settled they say. | "You Bisaxe' will be called," he said to them they say. Then | forward they went they say.

Gourds where they stood they came they say. "These people half right here | you will live," he said to them they say. Then those right there they settled | they say. "You Nadlkailsikadn you will be called," he told them they say. | Then onward they went they say.

Reeds toward each other where they make white stripes they came they say. "These people half | right here you will live," he said to them they say. Then those right there they settled | they say. "You, Ł'okadadesgain you will be called," he said to them | they say.

Earth on it people who lived they did it they say.

¹ "Sand (?) people."

THE DEVELOPMENT OF APACHE CULTURE.¹

n ne' do ya t'ε bi ye go li da go 'n ne n da goz le' t'e'i ni n'
 i k'al et di t'e'i ni n' i ban et di t'e'i ni n' tco ba' a da t'i t'e'i ni n'
 i kai ye' bi ts'i si ni ai be ke' l'a yi na dai dɛ l'o t'e'i ni n' go ye
 na kai t'e'i ni n' bi t'e'it' et di t'e'i ni n' ngo t'ε hi dai bij t'e'i ni n'
 5 go bi t'e'it' t'e'i ni n' ye bi tca ga ce yɛ naz djet' t'e'i ni n' da'ai
 ɛs ts'an ne bi la kaɛ t'e'i ni n' a ko go i ban et di t'e'i ni n' t'e'it'
 et di t'e'i ni n' i ts'it' et di t'e'i ni n' ai bi ga a da t'i t'e'i ni n'

da'ai he ja' ye gon li t'e'i ni n' a ko go n de' t'e'o ba' a da t'i
 t'e'i ni n' i go ba ne naz a yo na da kɔ yɛ get' t'e'i ni n' a ko dlos-
 10 ts'on se dai dɛ lit' t'e'i ni n' kɔ' n de' k'a yo na da goz zit t'e'i ni n'
 bi 'o' n da dez ga ni na dai hi la go dai xaj t'e'i ni n' di ye da xan da
 t'e'i ni n' t'e'o ba' a da t'i go a da t'i t'e'i ni n'

a ko go na da' ɛs ts'an ne yɛn k'a xa kai t'e'i ni n' na da' naz a yo
 xat dai xɛ kaɛ t'e'i ni n' beɛ et di t'e'i ni n' dɔ dai xol ze hi ye
 15 dai hi gej t'e'i ni n' a ko go xa go ge ge nyi hɛ dɛ t'a tsa be t'e'i-
 ni n' a ko go t'e'j nyi hɛ dɛ t'e'i ni n' n jo go a daz la t'e'i ni n'
 ts'ε' bi ka' ji' n jo go a daz la t'e'i ni n' kɔ' da des nil biɛ ni den ka'
 t'e'i ni n' ts'ε' go jo go sɛ dok si lɛ t'e'i ni n' a ko go bi ka' yo
 na da' n dai hɛn diɛ t'e'i ni n' a ko go l'o' bi ka' ji be n dai xez nil
 20 t'e'i ni n' a ko go lɛj bi ka' ji' ye n jo go a daz la t'e'i ni n' a ko go
 na ki' bes ka t'e'i ni n' a ko ɛs ts'an ne ya nanɛ sa a dai i ni
 ya nanɛ sa t'e'i ni n' lej ni yo dai hi zit' t'e'i ni n' na da ni tsi t'ε
 go jo go go xat dai hɛn diɛ n wa yo ɛ ts'a yo n dai hɛn diɛ n jo go
 si t'ε la da ni t'e'i ni n' di bi hi dan t'e'i ni n' n de' ni gos ts'an
 25 bi ka' de xes del li a da t'i t'e'i ni n' di bi hi dan t'e'i ni n'

na dji' l'o' iɛ an go a t'ε hi da bi ga bi hi dan go a da t'i
 t'e'i ni n' n de' ba go t'e'o ba' t'e'i ni n' a ko go gon li t'e'i ni n'
 a ko go ye dan i do lɛ hi la go li la t'e'i ni n'

¹ Dictated by Antonio in February, 1910. The translation is to be found on pp. 47-49, above.

THE DEVELOPMENT OF APACHE CULTURE.

Indians not anything theirs when they had Indians were living they say. | Rawhide was not they say. Dressed skins were not they say. Poor they were they say. | Yucca its stalk that soles of their feet they tied on they say. Then with them | they traveled they say. Their blankets were not they say. This kind¹ they plaited they say. | Then their blankets they say with them their children they put them to bed they say. Just that | women their skirts they say. Then dressed skins were none they say. Blankets | were none they say. Sinew was none they say. That because they were they say.

These only with they lived they say. Then Indians poor they were | they say. Sotol where it stood they set fire they say. There mice | they scorched they say. Fire where it burned out they scraped away the ashes they say. | Those that were not burned when they picked up they ate them they say. These with they lived | they say. Poor when they were they were they say.

Then mescal² women after it went up they say. Mescal where it stood | they pounded it out they say. Knives were not they say. Flint called with it | they trimmed them they say. Then where it had been dug out they carried them, burden basket with they say. | Then wood they brought they say. Well they arranged it they say. | Stones on it well they arranged they say. Fire they placed with them it burned down | they say. Stones well hot they became they say. Then on it | mescal they piled up they say. Then grass over it with they spread | they say. Then earth on it with well they arranged they say. Then | two days pass they say. There women to it came; those who did it | to it came they say. That earth they scraped off they say. That mescal cooked | good then they took them out. Over there different places they put them. "Good | they are cooked," they say they say. These their food they say. People earth | on it they were beginning to live they were they say. These their food they say.

Seeds, herbs different kinds those are all of them being their food they are | they say. Indians poor they say. Then they lived they say. | Then what they would eat they had they say.

¹ Bark.² A century plant of moderate size.

a ko go bi xol ze' hi hi la go li la di a da t'i te' i ni n' dlone-
 te'o xol ze' hi go li dlā di a da t'i te' i ni n' ga' xol ze' hi go li dlā
 a da t'i te' i ni n' ai da bin ga yi da gos sit' te' i ni n' l'o ka xol ze' hi
 bi k'a' te' i ni n' d t'i xol ze' hi b d t'i te' i ni n' bi go li yo bi k'a
 5 dec djet' dz d naz a yo bi k'a dec djet' te' i ni n' a ko bi yi yes xi
 te' i ni n' a ko go 'ai bi ts'it' go li la te' i ni n' ko wa yo i y n l de-
 lo¹ bi te'a nil da da di tan ne yo bi ke' bi ke' l'a go na dai kat te' i-
 ni n' di bi l'a da da di t a yo bi ke' a dai le' te' i ni n' bi ka ge'
 dai ts'e' go di il li go a dai le' te' i ni n' a ko go a da ko hi go yi-
 10 da d kat go bi ke' ta ge a dai le' te' i ni n' a ko go da bi ke' te' i ni n'
 bi ts'it' da 'ai be a dai l i te' i ni n'

a ko go n la i na' xol ze' hi go li la te' i ni n' be hin' da' hi
 yil go li la te' i ni n' a ko go n de' ye dan 'n i na' go di za te' i ni n'
 tol k'ai ye ye dai 'n i te' i ni n' l i' dai 'n i na go di dza te' i ni n'
 15 ba ga ci dai 'n i na go di dza a ko go an ni ta tol k'ai ye bi l'a ka
 di t a yo bi ke' l'a na dai t'i' na go di dza te' i ni n' l i' bi l'a ka'
 di t a yo bi ke' l'a n dai t'i' go de ya te' i ni n' ba ga ci bi ka ge
 di tan ne hi bi ke' l'a yo n dai t'i' i ban bi' bi ka ge di il li go
 hi zan ne hi di k'e go y l na dai kat' go bi ke' si li te' i ni n' i ts'e' hi
 20 te'o ba' a da t'i' n i an ni ta n jo di k'e go dlā da n dit' te' i ni n'

ko go an ni ta bi ts'it' bi ka l ba ga ci bi ka ge a xol ze' ai
 i ka l xol ze' di la da dn n t' te' i ni n' bil da go jo te' i ni n' di k'e-
 go lā da dn n t' te' i ni n' dan i ni gos ts'an bi ka' dn de hi dan i go
 a da ni te' i ni n' do xa di be k'e a t'e go des kai te' i ni n' i na'
 25 bi ko wa ge yi te'i' na dz el til te' i ni n' i na' n i yo ge ts'an' d t tso
 te' i ni n' a ko go bi te' i dn' i na dai hin dil te' i ni n' na ba yo
 a da t'i' te' i ni n'

a ko go gon li yo yil n dai hi ka si li te' i ni n' di k'e go lā
 dan di te' i ni n' ni gos ts'an bi ka' ni n li ni bi di yot' bi te' it'
 30 bi ke' et di go go li ni a ko yi da γo sit' te' i ni n' di k'e go n jo lā

¹ For i y n l del yo.

Then deer that called those they found there were these they-were they say. Wood-rats | those called they found out were living, there they were they say. Rabbits those called they found out were-living | they were they say. These all they learned about they say. Reeds those called | their arrows they say. Mulberry that called their bows they say. Deer where they lived their arrows (?)¹ | they-hunted; mountain where it stood for them they hunted they say. There deer they killed | they say. Then those their sinew they-found they had they say. Camp where they bought them | their lower-legs where they are thick their moccasins the soles of their moccasins then they sewed on they say. | These sides of the jaw where it is-thick their moccasins they made they say. Their hides | when they-kneaded when they were soft they made them they say. Then middle of the leg when they sewed on | their tops they made they say. Then their moccasins they say. | Their sinew just that with they-made them they say.

Then there enemy² those called they found were living they-say. Those by means of which they lived | with them they found out-were they say. Then Indians stealing they began they say. | Burros they stole they say. Horses they stole they began they say. | Cattle they stole they began. Then now burros their hips | where-it is thick their soles they put they began they say. Horses their-hips | where it is thick their soles they put it began they say. Cattle their skins | the thick ones the soles of their moccasins they put. Buckskin, deer their skins soft | those dressed this way (tops) when they sewed on their moccasins became they say. At first | poor those who had been now "Good, we found this way was," they said they say.

Then now their sinew, their rawhide, cattle their skins called-that those | rawhide called "These are," they said they say. They were pleased with it they say. "This is the kind," | they said they say. Stealing earth on it people stealing way | they said it they say. Everywhere this way they went they say. Enemy | his-house toward they ran they say. The enemy onward ran away | they say. Then their blankets they picked up they say, where they-went to war | they did it they say.

Then where they lived with them they came they became they-say. "This is the way," | they said they say. Earth on it those-who were living their property, their blankets, | their shoes when they-

¹ Probably *bika*, "for them."

² Usually means American, but here Mexicans are meant.

da dn nt' tc'i ni n da ai k'ε go ja n ts'i daz kez bi ni ye tc'i ni n
di k'ε go ja' n jo la da n dt' tc'i ni n' i te'i i xo ja' go jo la da n dt'
tc'i ni n

a ko go da 'ai k'ε go y n k'a na di kai tc'i ni n' n de dan 'i go
5 na di kai tc'i ni n' di k'ε go ja n jo la da n di tc'i ni n' a ko go
dan 'n i na go di za tc'i ni n' do dn de go da ne gos ts'an bi ka'
ni go li ni do ya t'ε be ni n li' go da a da t'i' tc'i ni n' a ko go dan-
jo go in i go tc'o ba' a da t'i' go des kai tc'i ni n ye n jo go
n ts'i daz kez di k'ε go n jo la da dn nt' tc'i ni n' i na' na di ka'
10 xol ze hi hi la ya xa da hi ni l la ya t'i na dja go a dai l i tc'i ni n'
a ko go na di ka' yi l n da hi kai yo ts' an ne bi la ka l et di ni
ya a dai le' tc'i ni n t j yi bi la ka l ni n jo go a dai le' ba' tc'i ni n
di be n jo la dan ni tc'i ni n' dai ai k'ε xo ja na tsi da dn kez
tc'i ni n di k'ε go n jo la da dn nt' tc'i ni n'

DESCRIPTION OF APACHE CEREMONIES.¹

15 n ne bits' i k'ε go ta l n de bi l go ne dli go a da t'i l'ε n² n wa ci
n t'i' bi jan ko ji ne n de n t'i' n ga da t'i go ta l l'ε hn a ko go
l'ε go a da ti' a ko go xai in l ka go l i n di n li l bi jan dai l ni
yi l go ta l go d ka go ya da yi x n n l l i' n wa yo bi ta ba' go l i yo
n na dai hi los a ko go ci ta n di li ci na del t'i da n l lε hn i xε ye ε
20 st ts'i' n jo da ni lε' hn'

a ko go di bi jan l a ni l a' i ban bic teo i ban n tc'a i na ki
ta gi ba da hi ni l lε hn' l i bi gil b n da da da hi ni l lε hn' a ko go
bi l da go lε hn' be d l t'o bi na da di he ni l go b l da go jo lε hn' tc' t'
bi na da di he ni l go bi l da jo lε hn' k'a ye l bi na da di he ni l go
25 bi l da go jo lε hn' ke xa d l kat' gol ze' hi ba da hi ni l go b l da go-

¹ Dictated by Antonio in February, 1910.

² The syllable l'ε should be lε' as below.

were not they were now they knew them they say. "This way is good," | they said they say. Just that way only they thought their minds they say. | "This way only is good," they said they say. "Stealing only is good," they said | they say.

Then just this way after them they traveled they say. People stealing | they went they say. "This way only is good," they said they say. Then | stealing they came to do they say. Not like Indians earth on it | those who were living. When they had nothing to live with they were they say. Then very good | stealing poor when they were they went they say. With good | they thought. "This way is good," they said they say. Enemy cloth | called that they took-away much when they fought they did they say. | Then cloth with where they came back women skirts who had none | for them they made they say. Bark their skirts had been, good they made for them they say. | "This with is good," they said they say. Just this way only they thought about | they say. "This way is good," they said they say.

DESCRIPTION OF APACHE CEREMONIES.

Indians their daughters dance men with them good time they are accustomed to do. One that side | are in line woman. Here men are in line doing this way (facing) they are accustomed to dance. Then | at night they do it. Then when day breaks horses these (?) *bijan*¹ they call | when they dance with them when it dawns they give them. Horses over there their fathers their mothers where they live | they lead them. Then, "My father," she says, "horse they gave me," they are accustomed to tell them. "Thanks, | my daughter, good," they are accustomed to say.

Then these woman many some buckskin large deer buckskin large two, | three to them they are accustomed to give them. Saddle on them they are accustomed to put. Then | they like them. Rifle on them when they put they are accustomed to be happy about it. Blankets | on them when they put they are accustomed to be pleased. Quiver on them when they place | they are accustomed to be pleased. Moccasins sewed up² those called when they give them they are-

¹ Literally "by herself," but now used of single women with unfavorable implication.

² Literally "sewed up" that is to the top, the long moccasins.

jo lɛ hn' bi jan da bi ga a dail i lɛ hn' n dɛ a da bɔ i lɛ hn' a ko go
bi ga go ta lɛ hn' ya' bɔ da go jo ni bi ga a dail t'i lɛ hn'

la'i n nɛ' bi jan go di k'ɛ go go ta lɛ hn' bi jan n dɛ bɔl ai
a l dɔ' da ga dail i lɛ' ya dai yi hi ni l i ban ya dai yi hi ni l tɛ' t'
5 ya dai yi hi ni l li bi gil ya dai yi hi ni l bɛ dɔ t'o ya dai yi hi ni l
k'a gɛl ya dai yi hi ni l kɛ' ya dai yi hi ni lɛ hn' hi bi ga a dai i lɛ hn'
bɔ da go jo hi bi ga a dai tɛl ɛn' a ko go n dɛ bi jan n dɛ yɔl
da go jo go hi bi ga a da t'ɛl ɛn'

la'i di k'ɛ go na xɛs ta n dɛ di yi ni i dɔ a l n dɛ lɛ d n t'i lɔ go
10 bi n dɛ ji nɛ bi jan lɛ d n t'i go da dɔ a lɛ hn' n dɛ' la' n di go
a dan ni lɛ hn' ai bi ga (i dɔ a l)' a da ni lɛ hn' a ko go a da t'ɛn go
go li lɛ hn'

la i n nɛ' ni gos ts'an bi ka' go li ni da bi ga n la' a t'i da la-
hi gɛ bi jan ɛs ts'an nɛ n dɛ xas t'i yo san tɛa ga cɛ da bi ga
15 n la' a t'i a ko go tɛ' ɔj bɔl n na hɛz zɛ ai gɛ ɛn sa' bi dad di l'o'
ts'an' yɛ yɔl dɔ dɔ dɔ dɔ hɔl tsa go a ko go n dɛ kɔ' lɔ go n t'i'
n la go tɛ' ɔj lɔ go n la ci n dɛ da bi ga da n'a lɔ go xas t'i yo
ni ba yan n l'a dɛ i ci ki n da n'a hi lɛ

i la d n da da yi ni l k'a gɛl da da yi dɛ ɔl tɪ' da da yi ni l bɛ dil t'o
20 da da yi ni l na di ba ga ci bi ka l i tɛi ko bi ka' ba yo lɛ d n t'i
i ts'a bi t'a' bi tɛ lɛ d n t'i bɛc i ga l lɛ d n t'i go n dɛ da dɔ 'a l
ko go bi t'i 'a n dɛ' bi na di go li ni bi ji bɛ xɔ dji a go on
xɔl zɛ hn bɔl di ni go go na di i ko di da di t'i ai dɔ' ko dɛ go hi
i la hn da di tɪ n la gɛ kɔ' kɔ' ba ji' ni ga' dɪ' ga t'i n dɛ' go
25 i jɪ n dɛ hi ai dɔ' da dɔ a l n dɛ' xac kɛ hi da bi ga di k'ɛ lɛ n t'i
a l dɔ' go na go ta l na ni go a nda go ta l k'a gɛl da dai y n dɛ bɛ-
dɔ t'ɔ da dai y n ni l i la d n da dai yi ni l go na di da dai yi n dɛ go
a da t'i lɛ hn'

bi jan bi k'ɔj na zi yɔl lɛ n t'i go go ta l go a da t'i lɛ hn' a ko go

¹ Alternate rendering for the following.

accustomed to be pleased. | Women all of them they are accustomed to treat so. Men are accustomed to treat them so. Then | that is why they have dances. For them those who are happy for that reason they are accustomed to do it.

Another. Man girl this way¹ are accustomed to dance. Girl man with those | also do that way. Horse they give them. Buckskins they give them. Blankets | they give them. Saddles they give them. Rifles they give them. | Quivers they give them. Moccasins they are accustomed to give them. For this reason they are accustomed to do it. | They are happy because of that they are accustomed to do it. Then men women men with them | those who are happy because they are accustomed to do it.

Another this way² they sit; man who is holy sings. Men are in a circle³ many. | Behind him girls being in a circle they are accustomed to sing. Man one who is sick | they are accustomed to sing it. That because they are accustomed to sing. Then when they do it | he lives.

Another. People earth on it who live all of them are together. Just one place | girls, women, men, old men, old women, children all of them | are together. Then wood they march there with. There vessel they tie its opening. | Stick with it they beat it. "Dododo," it sounds. Then men fire many are in line. | Here wood much. Here men all of them are massed. Many old men, | men just grown, youths, boys are massed.

Spears they hold. Quivers they hold. Bows they hold. Rifles | they hold. Shields cattle their hides red here on the border encircling it. | Eagle their feathers their tails encircle it. Metal rattles encircle it. Then men they sing. | This one they call by name man his shield who has his name with they name. Agoon | man-named when they speak to him then shield here⁴ he holds. Then here⁵ | spear he holds. There fire by the edge he walks. There | he does this way⁶ man. | He dances, the man. Then they sing. Men the brave ones all of them this way they form a circle, | also. They dance around. In a circle they dance. Quivers they hold, rifles, | they hold, spears when they hold shield when they hold | they do it.

Girls between them he stands making a circle with them they-

¹ Illustrated with fingers coming to and receding from each other.

² Sitting with folded arms.

³ Sitting, not standing.

⁴ Left hand.

⁵ Right.

⁶ Prances as if he were about to attack some one.

bił da go jo go a da t'i a ko go bi jan da a bi ga ε da t'oj n de
 di dan 'an i n la k'ε bi jan na da n 'an i yoc di' bi t'ε' da ts'i-
 hił t'εł bi jan da bi ga a da t'i n de da bi ga a dai i da' n la
 bi jan yu go ci' n la ci nen n t'i n de ni la de da bi ga bi t'ε'
 5 na dił tse di k'ε go go tał go a da t'i l'ε' go a da t'i da go tał go
 ył ka go a da t'i lε hn' a ko go bił da go jo hi bi ga a da t'i lε hn'

di bi jan go tał i anł

ka t'ε go na zeł ai da n da t'i bi t'ε' na zeł a l'o' i ga t'ε go
 xa dai hi nic t'εł i la xa t'ε hi da bi ga lit' da hł ts'o go la go
 10 nał sel i da bi ga l'o' da yot ts'o a di hi yał i tse a ko tses ci-
 dja ge a di hi yał i ts'ε' da dje he bi ka' da hus so n ts'ε gon jo le'
 a ko a di dai so i sa yo hunc na le ts'in na tci he do lε go a t'ε
 dan di go l'o bi ka' da hł ts'o ge tse ył da hi 'a' da yo ge
 t'ε ga

15 bi ki di' hi gał i da i k'ε go a t'i al do' da gan di go jo le
 hunc na le' tsi na dji he do lε go a t'ε dan di n de la go na sel i
 da bi ga a ga ni go ts'in na se yi t'ε' tso da dı zi go go jo le
 daił ni go a da t'i lε hn'

THE SISTERS LURED BY A FLUTE (Second Version).¹

al ki da dji ni ko wa dji ni na li na ki go di je ,bił tej
 20 xa na dji taj dji ni a ko go na dji n taj go a ko na dji des taj
 dji ni ci di je de jo ne xe a ni yu do taj ni dji ni

ai i a ko dji del aj dji ni a ko go lus tco bi ko wa ge dji n aj
 dji ni ai los teu a ni dji ni n de xa de cu aj ni dji ni a ko go
 n ko de jo ne a ni yu de daj ni dji ni a ko go da ni a dn ni ne
 25 ni dji ni a ko go ci do a dε ni da ni dji ni

ai di na dji des taj dji ni yu na su gus us si ba dji n aj dji ni

¹ Told by Dananildel, a San Carlos woman, in 1905, but redictated by Sidney Smith, a Tonto Apache who, however, had long lived with the San Carlos. Phonetically the text may be somewhat mixed. The free translation is on pp. 71-72, above.

dance they are accustomed to do it. Then | when they are happy they do it. Then girls all of them they touch. Men | these when they are massed over here girls those massed here toward them they run. | Girls all do that. Men all they do it to. Then there | girls, beyond here men are in line. Men, youths all toward them | they go. This way they dancing they do it. At night they do it. When they dance | until daybreak they are accustomed to do it. Then they are happy for that reason they are accustomed to do it.

This girls their dance all.¹

This way they move in line. Those form a line toward it they march. Grass this way² | they pull out, brush different kinds all mixed together, much | those marching all grass hold in their hands. The leader stones there where they are piled | the leader the stone-pile on it brushes himself first prays for good luck | there he brushes himself. "Forever may I live as long as this pile lasts it is," | when they say grass on it where he puts stone he puts with it. Then onward | he goes.

After him who walks just that way he does. Also he says the same. "Good luck, | may I live as long as the pile lasts it is," they say. Men many who march | all of them saying the same thing pass by. Toward it when they pray, "Let there be good luck," | when they say they are accustomed to do it.

THE SISTERS LURED BY A FLUTE.

Long ago they say. House they say. Maidens two, her sister with wood | they two went for they say. Then when they two came back, there they two started | they say. "My sister, beautiful where it sounds let us two go," she said they say.

Those there they two started they say. Then wood-rat where his house was they two came | they say. That wood-rat spoke they say. "What are you two going after?" he said they say. Then, | "Here beautiful where it sounds we two go," she said they say. Then, "True, did you say that?" | she said they say. Then, "I I did not say it," he said they say.

Then they went on again they say. Beyond squirrel to him

¹ The informant said it was the description of: Tceki ba gotc'ital, "girl for dance," nde ndihi bika' dotal, "man sick on him dance" and ba si'a, "war lies."

² Pull a handful.

a ko go na hwo dji dnl kt dji ni a ko go de ju ne a ni yu de taj
ni dji ni a ko go du ci a di ci ni da ni dji ni

ai di yu naz yu xa gu das dai ba dji aj dji ni a ko go na hwo-
dji dnl kt dji ni a ko go de ju ne xe a ni yu de taj da ni dji ni
5 a ko go ci a de ni dji ni a ko go xa la dn ni hi ni dji ni a ko go
a dn ni dji ni wu hwo wu a ko go ci dji je da as do ni dji ni

yu nas yu dji na dji taj dji ni yu naz ge dlu da na nas da dji ni
dlu li tci i ai i dlu a ni dji ni n de a de cu aj ni dji ni a ko go
dlu a ni dji ni n de xa de cu aj ni dji ni ai dlu a ni dji ni
10 ac ci ni dji ni a ko go xa la adn ni da yi ni dji ni a ko go a dn ni
dji ni tci tci tci ni dji ni ni¹ do da ni dji ni

ai a da ni xi bi ki je xa dj j aj dji ni a ko go da gu la ji a da-
n ni dji ni sul do i a ko go gut dji je na djo ka dji ni a ko go
a dn ni dji ni hi i hi i hi i u hi i hi i hi i ya ni dji ni ai n a ko
15 ci dji je ni dji ni a ko go bi teu yi na xes ta la dji ni a ko go
bi teu teij xa da xi ya la dji ni a ko go bi kiz ze go da teis dez aj
dji ni a ko go san ne bi teu i xi ba dji aj dji ni ba a ko go
bi dji ñ ka dji ni na da a ko go dje ki n da des ti dji ni

ai i lat di nal dj t dji ni a ko go xa dn no xa ya la ni dji ni
20 a ko go san a ni dji ni a dn la² no hwa do gal go a ni ni dji ni
ci la hwu j go a de ni dji ni a ko go san teij xa o ya dji ni
bi la da i lat de bi teu ni bi na tci xe ta dji ni a ko go san ni
xas ke dji ni a ko go bi tsu wi ke ni a ni dji ni n det la bi la ba-
hwo tci ni dji ni a ko go i la hwo bi na u tsj d ni gu a ni le ni dji ni
25 a ko go san i yi na o tsj ni dji ni i la yu na bal dji ni ai i dje-
ke ni na de taj dji ni

a ko go ai dje ke le ge ta i xil tsan si li la dji ni a ko go na-
dji des taj dji ni a ko go il tsan ni ic tci la dji ni i tin ke yu ac kin
yic tci la dji ni a ko go ba bi ko wa yu na taj dji ni a ko go
30 ic kin go ya dji ni

¹ Corrected to ai, "that."

² Probably xa dn la.

they came they say. | Then he asked them again they say. Then, "Beautiful where it sounds we two go," | she said they say. Then, "Not I said it," he said they say.

Then onward dove sat to him they came they say. Then he questioned them again | they say. Then, "Beautiful where it makes a noise we two go," they said they say. | Then, "I I said it," they say. Then, "Well, you say it," she said they say. Then | he said it they say. "Wuhwuwu." Then, "My sister, pretty nearly," she said they say.

Onward they two went again they say. There beyond bird sat-again they say. | Bird red, that bird spoke they say. "What are you going after?" he said they say. Then | bird spoke they say. "What are you going after?" he said they say. That bird said it they say. | "It is I," he said they say. Then, "Well, say it," she told him they say. Then he said it | they say. "Tcit tcit tcit," he said they say. "You, not," she said they say.

That one he who whistled above him they two came up they say. Then below they were singing | they say. Flute did it. Then her-sister she asked they say. Then | it sounded they say. "Hii hii hii u hii hii hii," they said. "That person there, | my sister," she said they say. Then his grandmother with he was living they say. Then | his grandmother wood went for they say. Then on the hill-side they two came down | they say. Then old woman their grand-mother to her they two came they say. For her then | they ground they say, corn. Then girls they hid they say.

Those young men came back from hunting they say. Then, "Who came to us?" he said they say. | Then old woman spoke they say. "Nobody to us has come," she said they say. | "My-skirt fringe did it," she said they say. Then old woman wood went after they say. | In her absence youths their grandmother they stayed with them they say. Then old woman | was angry they-say. Then her grandchildren spoke they say. "Why did you get-angry?" | he said they say. Then over there with when she struck-him he said it (?) they say. | Then old woman knocked him down they say. Over there he fell they say. Those girls | two started back they say.

Then that girl youngest pregnant she found she became they-say. Then they two started back | they say. Then the one pregnant gave birth they say. On the trail boy | she bore they say. Then their mother her house they two returned they say. Then | boy grew they say.

a ko go nal ji dji ni a ko go ac bi di bi djat ge dji kal dji ni
 ai da gu ta si li ni gu la yu naj la dji ni a ko go dlu ni gol na-
 gus ni dji ni ci djat ni ju gu ca a na dle da nul na guc ni ni
 dji ni a ko go ya nya dji ni a ko go an uc kn ni gus dlu nai-
 5 n lek dji ni a ko go bi djat yil yi ke n lek go n jo go a na yi dla
 dji ni a ko go bi djat n jo go a na dji dla da n ta da dju gal
 n ni dji ni ai da na dn ni dji ni

a ko go uc ki ni ni bi ka yu¹ o yil kat da teal da xis gut dji ni
 bi ko wa yu a ko go gu ta ni da djul gal lañ ke yu na si tsa dji ni
 10 a ko go djat be tcun nes ti dji ni a ko go go ma n ko n ta bi kan
 ni go go le da lej dji ni

a ko go na li di bi la di bi tei xa ya la dji ni a ko go tse
 n te le xi yi da de a la dji ni ai da djat lu ni gu a yi la la ai da
 yu ya o bil ti la dji ni a ko go ba djat bi ke yu o i xes kat la dji ni
 15 a ko go et di la dji ni a ko go na da gu tei ge be di ke a ku ya
 o an dji ni a ko go a ku ya o tsil te dji ni ba bi ka e bi teu du'
 a da di ca dji ni a ko go a ku ij ki ni xi xl gol dji ni a ko go
 bi ja je gu li ni a dn ni dji ni a ko go da la xi di ci ge na n dec
 ni dji ni

20 a ko go tu n li dji ni a ko go na le li i sa a le dji ni a ko go
 ic kin xi ni a dn ni dji ni n ko di n ne da si zil ke xi cil da yi de
 ni dji ni a ko go san ni bi djat na yi des get dji ni bi ka na-
 tsi des got dji ni a ko go gu teu go ma go ka e bil ta ba n tsun l-
 tel dji ni a ko go nu dja je nu tsä d gol ni dji ni a ko go san-
 25 ne xe n djat nu dji na n tce ni dji ni a ko go uc kn ni xa tsi
 dji ni a ko go n djat bi ka i ka go da t ni ge da go n ya go cis do
 do ni ga ni dji ni a ko go bi djat yi na de tsi go go a ga tsa
 dji ni i kan n de ta dji ni a ko go gu ma ni te n de dji ni a ko go
 ya ki ta ka da sil teoz a ko go ya ki yu ta ka yu du ca i yu ni
 30 dji ni

da a ku xi gu ci gus kañ das dja

¹ For *bi k'a yu*, probably.

Then he went hunting they say. Then quail its leg he broke they say. | Then his father it happened after he left they two had-come they say. Then the bird talked to him | they say. "My leg good for me fix again, I will tell you something," he said | they say. Then he came to him they say. Then he the boy clay took up | they say. Then his leg with it when he had stuck on good he-made it again | they say. Then his leg good when he had made-again, "Your father they have eaten," | he said they say. Then he flew away they say.

Then that boy his arrows when he threw away crying he ran they say. | His house then his father where he found they had eaten-him he came back they say. | Then blanket with he lay down they say. Then his mother, "Here your father his hand," | saying she struck him they say.

Then gopher under him to him came up they say. Then stone | flat he put over it they say. Then blanket "lu," saying he made it. Then | he took him down they say. Then his mother blanket over him took off they say. | Then he was not there they-say. Then she felt around (?) down | hole they say. Then down she went they say, his mother, his aunt, his grandmother too | they did it (?) they say. Then there boy was running they say. Then | her child she who had she spoke they say. Then, "Just once to me look," | she said they say.

Then stream was they say. Then duck pots was making they say. Then | that boy spoke they say. "Here people who will-kill me with me are running," | he said they say. Then the old-woman her leg put across they say. On it he ran across | they say. Then his grandmother, his mother, his aunt with water's edge they ran to | they say. Then, "Our boy from us has run," they-said. Then, "Old woman, | your leg to us put across," she said they say. Then the boy spoke | they say. Then, "Your leg on it when they go halfway when it comes 'it hurts me' | you must say," he said they say. Then her leg when she put across she did that | they say. She drew it back (?) they say. Then his mother fell-in the water they say. Then | downstream cloth was on the water. Then, "Down on the water let her go," he said | they say.

So much. My yucca fruits lie.

COYOTE AND THE JACK-RABBIT PEOPLE.¹

il ki da' dji ni ci ke la go jo go ca le ni dji ni da ai ke go
 bi ke la go co go de ya dji ni da ko go to ci nel a go xi ca le ni
 dji ni ci dja t ke a go da ai ke go to bin nes at go i ca le da ci-
 gan dja da xo kes go na duc el ni dji ni a ko go da a ga tsa dji ni
 5 a ko go da a ko nes ti dji ni da a go de sa go to ba na l da ge

a ko go ga tcu na lin tu xan ya go ta is nl go da juñ da na tsa
 a ko go ba ni a ko si ti go yi tsa go na dt dl gaj in ko bi ge-
 da di no ni ni da tsa la n ko si ti le no' da a ko go ga xi go tal go
 a ko gon tal dji ni a ko go le na i ze ke gon ya dji ni a ko go
 10 da bi ga al le na xe za dji ni a ko go n de da na goz lidn le na xe-
 za go go li ji da go di tal go al n de le na xe za ni al yi n da
 da li j go da a ko n de al l da o x n dl si li da ba ni xal got

a ko go le na di xl to ya di xi got go al za da zil al sis se xi
 si a xi da xa di yi n dat le dil got x n al yi dol gal da ni dji ni
 15 a ko go ba xi ke go li ji bu il ka tse des kai a ko go ba ni na-
 dja go da ai ge nes ti a ko go go li ji ja ol got go ai da ba ni
 t'a ji o nal got ai da go li ji da ai bi ke ke go na nal got da ba ni
 al o gal a ko go i ts n ja a nai sint da o na nal got go li ji ol-
 got ni bi ke ke ai da bi la yu go li ji nal got da i ts n ja si nl yu
 20 a ko go ba nal got go go li ji xa go la a tsa tsa si nil ni tsa ge
 cil na aj i ts n sa ta n ni kai xo ze ni dji ni ba go li zi ail ni
 dji ni te n ti ye xe ba a de ni dji ni

a ko go go li ji ni i ts n yi ki dji ni da ni an ti la xas da
 da nan tsa go n de la ne o zol go n tsa go si ti a ki i a ko go da-
 25 ai ye il tci xac ke dji ni

da ko go ci goc gan das dja

¹ Told by the chief of the San Carlos, Skinazbas, December, 1905. A free translation is on pp. 72-73, above.

COYOTE AND THE JACK-RABBIT PEOPLE.

Long ago they say. "The sole of my feet damp I walk," he said they say. Just that way | the sole of his foot damp he went they say. "Just so much water coming up on me may I walk," he said | they say. "My thighs as far as." Just so far water when it came up he walked. "Just my back | when it is (uncovered ?) may I swim-across," he said they say. Then just that happened they say. | Then right there he lay down they say. He was as if dead water where they came for it.

Then jack-rabbit girl water when she came for, when she filled-with water back she started. | Then that coyote there lying when-she saw she shouted. "Here the one you hate | is dead. Here he lies. Come together." Then rabbits they dancing | there they came dancing they say. Then they came together it happened they say. Then | all of them, all came together they say. Then people where-ever they lived when they came together, | skunk when they danced all people those who had come together all their eyes | when he-squirited in right there people all one after the other fell down. When it happened that coyote ran up.

Then he pulled them together. He piled them up when he had-made, "Mountain small | that stands, whoever around it runs he all let him eat," they said they say. | Then coyote skunk with one after the other they started. Then coyote those lying | right-there he lay down. Then skunk only ran. Then coyote | back he ran. Then skunk just those his tracks he ran again. Then coyote | all ate up. Then bones only when were left he ran again. Skunk that ran | his tracks then after he left skunk ran back, just bones only where they lay there. | Then coyote when he-ran back skunk, "Who did it these piled here?" "Here, | my-cousin, 'bones separate themselves' it is called," he said they say. Coyote skunk told it to | they say. "Poor people for them it is," he said they say.

Then skunk bones he threw they say. "Just you did it. Hardly | when you move why do you breathe, large you lie there-(?)." Then just those | toward each other they were angry they say.

So many my yucca fruits lie.

PANTHER AND COYOTE.¹

ma gu naj ji si ti dji ni a ko go n ku do dac goł ni dji ni
 de ju ne hi das ka yu a ko go dji aj tei ni a ko go n do i tco ki-
 da xi ya dji ni ba ni xa tsi dji ni a ko go tse bu ya no sa goł ni
 dji ni ai ni tse goł tsut dak goł dez go a ko go bi ya yo goł
 5 xa ne sa dji ni a ko go bi la yu ya na tsut des ti dji ni a ko go
 bi la yu ya ko da naz la djo i go dji teak dji ni

a ko go i tsa tçu bi ja je bu da na tsi xaz ta a ko go bi ja ja
 bu da na tsi xaz ta hi go ka nal sa bi ya di dji ni a ko go t'a i
 be na da goł te dji ni a ko go tsi dak goł na des sa go a go ti
 10 dji ni a ko go tsut dak goł na de za yu a ko go ka xa do ta da gi
 na dez za ya o i na da gi na dez za ya o i na da gi na dez za ya-
 o i na ya i yu o i na hi bi ya yu goł xa na za yu ya ge das a yu
 goł xa na za yu nes tan la yu a ko goł xa na za yu ka go nł ti
 dji ni

15 di na ti xi n bi n da beł ka le go dan ne dju wul le tses na n di
 go i da dji ni ai n de yi ka des ba dji ni bu na go nł kat yu
 a ko go yi ta tal dji ni n ni ya ba i a ko go al na set dji ni
 a ko go n nan ba dji ni a ko go tsi ya n na des ti la dji ni a ko go
 bi tsi kanł ni a n dut na do sa sun zi da na teut di dal le

20 a ko go t'a i ni be go dol ti di a ko go xai ya goł da na za
 dji ni n di bu gu la gu ke xa da i zit go goł xa ya na zel ya ki
 goł na dez za ya ki goł na dez za ya o n na ya ki goł na dez za
 ya o n na ya o x n na hi a ko go ni yu goł nan za dji ni na gu di-
 dił ti i yu na tsi tsa dji ni i ni ka x n nł dji ni xa dan no d-
 25 tsa la da goł ni dji ni

bu na dji ka yu go go wa n ke na tsi tsą dji ni da ge gu wa
 dji ni a ko go na aj dł kat dji ni da ko dn le gu tsa da u na za la
 bu dji ni dji ni teaj bi u' n de kan ne na aj dł kat dji ni a ko go

¹ Told in December 1905 by Dananddel, a San Carlos woman well past middle life. A free rendering will be found on pp. 67-68, above.

PANTHER AND COYOTE.

Coyote on the opposite side¹ lay they say. Then, "Here let us two go," he said to him they say, | "these good where nest is." Then they two went they say. Then panther climbed up | they say. Coyote spoke they say. Then, "Rock let grow up with him," he said | they say. Then rock with him up with him began to shoot. Then to the top with him | it grew up they say. Then below him he looked they say. Then | below fire was burning, when he saw it he cried they say.

Then eagle his children with them he sat. Then his children | with them when he sat to him they came back from above they say. Then feather shirt | with they put on him they say. Then up with him they started to go it was | they say. Then up with him where they went then * for him they sang, "Up | we are going, yaoina, up we are going, yaoina up we are going, yaoina, | yaiyuoinahi." On top with him where they came up where they lived | with him where they came up fruit where was much there with him where they came up to him they gave a wife | they say.

These who lived there their enemies, pumpkins, melons, gourds, bees also | their enemies they say. These men for them started to war they say. With them when he fought | then he kicked them they say. He those they came to fight then all he killed they say. | Then they returned from war they say. Then down he had looked they say. Then | his daughter the one who had given her spoke. "I go back," if you think you may go."

Then those feather shirts with they put on him, four. Then down with him they started | they say. These with him under him above him when they were flying with him they started down. "Down | with him we are going, down with him we are going, yaoinna, down with him we are going, | yaoinna, yaoinnahi." Then earth with him they returned they say. From where he was taken | he went back they say. Those shirts to him they gave they say. "No one let see you," | they said they say.

With him where they came to his home he started back they say. Just the house | they say. Then he questioned it they say. "How many years they went away?" | he said they say. Wood its ends

¹ Of the house fire.

as la dñ lɛ go tsa dɔ goɫ ni dji ni yu an da so na djo daɫ yu go wa-
 lan ke hi ba na tsi tsa dji ni a ko go na go naj dɫ kɫ dji ni so tn
 na ɔj nɫ kɫ dji ni da ko dñ lɛ gu tsa dɔ dji lɛ gu tsa dɔ a ko go
 na tsi dez tza dji ni ke go wa yu na tsi tsa dji ni ya d na u dji-
 5 dɫ kɫ dji ni da a ko dñ lɛ gu tsa da u na tza lan ta dñ lɛ gu tsa dɔ
 u na zan guɫ ni dji ni a ko go na zes za dji ni ke go wa yu na zi tsa
 dji ni na u naj dɫ kɫ dji ni na nes nɫ li na u dji dɫ kɫ da ku dñ
 lɛ gu tsa dñ u na za lañ na ki dñ lɛ gu tsa dñ guɫ ni dji ni
 a ko go na tsi des tsa dji ni ke gu ga yu na tsi tsa dji ni d tci
 10 na u j dɫ kɫ dji ni da ku dñ lɛ gu tsa da u na za lañ da la di lɛ gu-
 tsa da n na zi des tsa go ke go wa ba na tsi tsa dji ni a ko go
 na o na dji dɫ kɫ dji ni i tsoz da ko dñ lɛ gu tsa da u na za la
 xɪ ku da bi da n ni da n da¹ goɫ n dit dji ni i tsoz a guɫ ni dji ni

an ni ta a ko go bi ke dax tɔt n ya dji ni ka di yo xi n dɛɫ dji ni
 15 i sañ tat tsa yo wɛɫ dji ni go ja jɛ ni^{*} das da dji ni t'az ji go
 ci ma ci ta ni dji ni m ba ni d tsa na xo lo go yo yɛɫ dji ni
 go ɔ ni a ko go xil wos go go wa ba a kol za dji ni

ol je da ba a ko go go a ni ta n kɫs bɫ dji ni a ko go ta des guz
 dji ni a ko go ba tɛa gac ɔɔ bi na xa tsi xes nɫ go yu o tsi xes kat
 20 dji ni da la ai a na tsi sit li ke ɔ bi de a ko go n de bi a ya na tsa
 bi bi i ye nes ta dji ni

ai dɔ ba nal je dji ni a ko go ba ni xa tsi n ka n ne na na-
 tsa go n ne ta di kɫs la n dit dji ni ba' a ko go lɛ gec bi de ba a-
 na sit ni xa tsi dji ni ci ta toɫ be ni dji ni tɛa gac ɔɔ da la dɔ la
 25 go an di ai dɔ la tɛa gac ɔɔ xi hai yu la o kai la i a ko go n do-
 i tɛo ɔ kɫn xɪ bi ye ni i kaz ye ne yan ne ol ze la dji ni

di goɫ n di go ba ni bi tci xa dji ya dji ni a ko go ba ni
 go tci xa tsi dji ni si dol yez go n a ni n jo go da an si ciɫ na aj
 goɫ ni dji ni tse ni ziɫ de n dja dji a ko go ja na go le bɫ-
 30 dji ni dji ni ba xa yu la n ye lɛ go an di ni dji ni ba a ko go
 da xa tse yɫ de nɫ djek tse di

¹ Also recorded, *da is da*.

those burned he questioned they say. Then, | "Five years," it-said to him they say. Further on where he went there had been a-house | to it he came they say. Then he questioned it again they-say. House pole | he asked they say. "How many years?" "Four years." Then | he went on again they say. Where a house was he-came they say. Bed he questioned again | they say. "How many years they went away?" "Three years | they went," it told him they say. Then he went on again they say. Where a house was he came | they say. He questioned it again they say. Brush shelter he asked "How many | years they went away?" "Two years," it told him they say. | Then he went on they say. Where a house was he came again they say. Ashes | he questioned they say. "How many years they went away?" "Just one year." | When he went on house to it he came again they say. Then | he questioned again they say, cuds. "How many years they went away?" | "This early morning they moved camp," it told him they say. Cud told him they say.

Now then he overtook them they say. In front of him they-went they say. | Old woman burden basket she carried along they-say. His child sat in it they say. Backward, | "My mother, my-father," he said they say. Coyotes too side by side hanging down she carried they say, | his wife. Then arroyo house for him she-built they say.

When he went hunting, coyote, then his wife, "Wash yourself," he told her. Then she bathed | they say. Then coyote children their eyes when he had dug out he threw them away | they say. Just-one he spared, the youngest. Then man his wife to her he came-back. | Shelter in it he sat down they say.

Then coyote returned from hunting they say. Then coyote spoke, "Your husband (interrogative) he comes back | (interrogative) you have bathed?" he said they say, coyote. Then youngest, the one he left | spoke they say. "My father, flaker with," he said they say. "Children what | (?) you did? Then other children where have they gone, the others?" Then panther | boy his son "Neck raised on," he found his name was they say.

This when he was angry about it, coyote toward him he came out they say. Then coyote | to him he spoke they say, when he was-frightened. "Your wife well I took care of (?), my cousin," | he said they say. "Stones cooking put on the fire, four then only your-wife will be," he said to him | they say. Coyote, "How will be-dangerous, what you said?" he said they say, coyote. Then | quickly stones he built a fire with, stones four.

a ko go tse ni ził ni di o nł de bıl dji ni dji ni a ko go da la ai
 o ył nak do si li dą ni go le dil got dji ni la o na nal ne bıl naj-
 do nit go la o na yol nak do si li da na do ndit go le na dil got
 la o na nal de na bıl tct do ndit go la o na yol nak go do si li da
 5 na do ndit go le na dil got le ge ta da a ka na tct do nid go la o na-
 yo ol nak go le na dil got a ko go to bi tci da tct n ka go di bi ke
 n la bıl tct nit dji ni a ko go yi ke to o la dji ni a ko go bi ze je
 bi na ji bi tce yi ji bi ni ji sil xa daz ti go si ti dji ni bi tse di lt-
 go da za dji ni

10 da ko go ci goc kañ das dja

THE LOAF, THE CLOTH, AND THE HIDE.¹

ał ki dą dji ni san ne xe bi go ye yił si ke dji ni a ko go na i-
 zi yu o ya dji ni a ko go bi ka da gos dai ye ai i la dji ni a ko go
 ban² bai na dji ni a ko go na des dza bi go ye bi dji yu na des dza
 dji ni a ko go la san ni xi bi ko wa ge tci n ya dji ni a ko go i na
 15 goł ni dji ni a ko go i dji n ya dji ni a ko go da ko ge ne yol ka
 goł ni dji ni a ko go ban ke yi nes i dji ni a ko go ban la kai na
 dji ni a ko go go wi ye ba na zes a dji ni a ko go go wi ye bił
 dji n ya dji ni a ko go ban es dñł dji ni a ko go ci na' da djs sa
 dji ni

20 a ko go go wi ye na zit i yu na dn da goł ni dji ni ci na da sun-
 tsą ni dji ni a ko go a ku na zes za go ka da gos dai xe na ki
 a tci n la dji ni a ko go na di ka ka nł soz dji ni a ko go xa di
 xi dan da d i ka ni bi ka ji da xon ji le ga guł ni dji ni a ko go
 bi tsa yu go xo zi le ga ni dji ni a ko go na des za dji ni a ko go
 25 la san ne xi bi ko wa dji ni san ne xi bi ko wa dji ni a ko go i na
 goł ni dji ni a ko go i dji n ya dji ni a ko go da ko ge ne yol ka ni
 dji ni a ko go l'e go na di ka ni ke yi nez i la dji ni a ko go lai

¹ This story of European origin was dictated by Sidney Smith, a Tonto Apache living with the San Carlos Apache. The dialect employed is the San Carlos although some peculiarities in diction and phonetics are to be expected. A free English version of this tale is given on pp. 75-76, above.

² Spanish *pan*.

Then, "Stones those cooking you swallow," he told him they-say. Then just one | he swallowed. "Nothing happened," saying he ran around in a circle they say. "Another swallow again," when-he told him again, | another he swallowed. "It did not happen," when-he said again, he ran around again. | "Another swallow," when he-told him again, another when he swallowed. "It did not happen," | when he said again he ran around. The last time when he told him-the same thing another when he swallowed | he ran around. Then water toward him when he held out, "This after them | drink," he told him they say. Then after them water he drank they say. Then from his mouth, | from his eyes, from his ears, from his nostrils steam when it came out he lay they say. His tail when he shook | he died they say.

So much my yucca fruits lie.

THE LOAF, THE CLOTH, AND THE HIDE.

Long ago they say. Old woman her grandson they two lived-together they say. Then in a workshop | he went they say. Then chair he made they say. Then | loaf of bread he gave him they-say. Then he started back. His grandmother toward her he started-back | they say. Then another old woman her house he passed they say. Then, "Eat," | she said to him they say. Then he ate they say. Then, "Right here stay till morning," | she said to him they say. Then loaf she stole from him they say. Then loaf another she gave him | they say. Then his grandmother to her he took it they say. Then his grandmother with | he ate it they say. Then loaf became exhausted they say. Then hunger was afflicting-them | they say.

Then his grandmother, "Workshop go again," she told him they say. "Hunger we are suffering," | she said they say. Then there he went again. Chairs two | he made they say. Then (table)-cloth he gave him they say. Then, "Whatever | food sweets over-it you must name," he told him they say. Then | "Facing from it you must stand," he said they say. Then he started back they-say. Then | other old woman her house they say. Old woman her house they say. Then, "Eat," | she said to him they say. Then he ate they say. Then, "Right here stay till morning," she said | they say. Then at night the cloth she stole from him they say.

na de ka i xi ka nɔ soz dji ni a ko go go wi ye bi tci yo na zes sa
 a ko go go wi ye bi ko wa yu na tsi tsa dji ni a ko go na di ka ni ni
 bi go tsis el ai dɔ bi tsai yu go tsɔz i gu wi ye bɔ xi doŋ da li ka ni
 da tcoz yi go tci i dji ni xi ke bi tci go n tci ya xi ke da e di
 5 xi dan ne da et di dji ni

a ko go ci (go) wi ye¹ ni dji ni san ne xi nai zi yu na dn da'
 guɔ ni dji ni a ko go a ko na des za dji ni a ko go na ki bi ka-
 da gos da xi a dɔn la dji ni a ko go i kaɔ kai n ta dji ni a ko go
 i kaɔ da bɔ i di ni yu a t'e xa de ni dji ni a ko go na zes za
 10 dji ni

a ko go n nas ge ko wa i xi i na san ne xi bi ko wa xixi i na
 guɔ ni dji ni a ko go do ca da dji ni dji ni a ko go da ban xi
 ci ni ni xi xa hai yu ni dji ni ɛ kin an ni dji ni doc i da ni
 dji ni san ne xi a ni dji ni do le teu da bɔ ni dji ni ɛ kan n an ni
 15 dji ni yoc di ci ban ca nan a ni dji ni ca nan a ni dji ni a ko go
 doc i da ni dji ni a ko go da xa le ni dji ni a ko go i kaɔ xai yi-
 t'a bi go sa din hai yi ta i kaɔ dji ni a ko go ci kaɔ n lai ci ban
 ce yi nez i ni san nai yo a ni dji ni a ko go n ke des de dji ni
 a ko go i na dɔ xɔ na xo ta dji ni a ko go dɔ lɛ xai yi diz dji ni
 20 a ko go da xa ban ban nan a ai ge na di ka du ban nanɔ soz ni
 dji ni na dɔ xɔ an ni dji ni a ko go san ne xe i tea go na dɔ got
 dji ni a ko go ka nai n ne dji ni go wi ye a ko go bɔ tses ke go
 da dɔn ya dji ni n jo n ni dji ni go wi ye an ni dji ni

a ko go n jo n go go dɔn le dji ni a ko go xa tɛn nɔ zɔ dji ni
 25 a ko go ɔ go kan na i jɔ a ko go xa di la n tco a to go aɔ dɔ li
 bi ko wa xe e da ni dji ni xa la xi ba no ka ni dji ni ɔa nan-
 tan a ni dji ni a ko go a ko bi ka zes kai dji ni a ko go a ko
 n ya dji ni di ic ki ni a ko go xa an nes ti dji ni a ko go na ki
 yis ka go da n di di dɛ ni dji ni nan tan an ni dji ni a ko go
 30 na kis ka go da xo di di dɛ dji ni

a ko go ɛ na cut n tɛ na nɔ ni jo ni n ko wa yu si ne lan ci ni
 dji ni a ko go a o dji di ni dji ni ci a a ko ci da ai ge ci kaɔ
 do ni dji ni a ko go a ko da ɔa i bi ke n kez yu dan di du dul

¹ The text reads *cigo wiye*, evidently a slip of pen or tongue for *ciwiye*.

Then another | cloth she gave him they say. Then his grandmother toward he went back. | Then his grandmother her house he came to they say. Then the cloth | he spread, then away from it he stood his-grandmother with, food sweet | (?) he named they say. Then toward it he went, then just nothing, | food just none they say.

Then, "My grandchild," she said they say, old woman. "Workshop go again," | she told him they say. Then there he started-again they say. Then two chairs | he made they say. Then raw-hide he gave him they say. Then, | "Hide whatever you tell it it will be that way," he said they say. Then he started back | they-say.

Then some distance the house, "Eat." Old woman her house that one, "Eat," | she told him they say. Then, "I will not eat," he said they say. Then, "Well, loaf | you stole from me where is-it?" he said they say. Boy said it they say. "I did not see it," she said | they say. Old woman said it they say. "I do not lie, he said to her they say. Boy said it | they say. "Here, my loaf give me," he said they say. "Give it to me," he said they say. Then, | "I did not see it," she said they say. Then "Quickly," he said they say. Then hide he drew out, | from his pocket he-drew it out, hide they say. Then, "My hide over there my loaf | she stole from me," he said. "Let her give it back to me," he said they say. Then he dropped it they say. | Then black man jumped-out they say. Then sword he drew they say. | Then, "Quickly, loaf give back to him; there cloth too give back to him," he said | they say. Black man said it they say. Then old woman crying ran around | they say. Then she gave them back they say. His-grandmother then where he lived with her | he came they say. "Good," she said. His grandmother said it they say.

Then well it was they say. Then he became rich they say. | Then many worked for him. Then, "Whence much property riches | his house, xee," they said they say. "Well, for him you-(plu.) go," he said they say. One chief | said it they say. Then there for him they started they say. Then there | he came they-say, this boy. Then he put him in jail they say. Then, "Two | days I will hang you," he said they say. Chief said it they say. Then | when two days passed he was to be hung they say.

Then priest, "What something you like at your house lies I suppose?" he said | they say. Then, "Yes," he said they say. "My-wife there sits, there my hide | also," he said they say. Then, "There just one by the clock (?) you will be hung," | he said to him

bɫ ni dji ni a ko go bi a n ya dji ni i kaɫ do yin t'a dji ni
 a ko go da la i bi ke n kez dji ni a ko go da hwɛt di di dle yu ne
 o tɛn ya dji ni a ko go go a yu ne o ya dji ni ai ge i kaɫ do
 yi n ta dji ni a ko go go a ya lan bɫ dji ni dji kaɫ da djo tɫ go
 5 dji ni zi zi go ci kaɫ di nan tan da dac ci di le xi da xo tɛ xɛ i na-
 cut du da gu ci kaɫ bɫ in ke go na n ni dji ni a ko go biɫ n ke-
 gos na dji ni

da ko go ci guc kan das dja

COYOTE'S EYES.¹

ga bi na ya nai yɫ dɫ a ko mai ba xɫ got a ko mai tɛɫ-
 10 na aj ci aɫ do a ga oc le ni do da bɫ ni ciɫ na aj dji ke a ga-
 oc le ni ma a ko go n jo bɫ ni ga a ko bi na ba xai yu la
 a ko bi na ya nai nɫ del a ko bi na ka na del a ko a ga na yi dla
 a ko go ga da hwu le bɫ ni a ko ma bi na ni tsɿ bi ka yu
 bi tɛɫ da naz del a ko bi na et dɿ dja' bi na ba al za ga ba
 15 yin la dji nan

SACK AND POT AS MAN AND WIFE.²

ɫ ki da dji ni a ko go i sa i sañ i zis xi n de dji ni
 a ko go djo aj go tse na iz bal go i sa ya xil got i sa ni sɫ sil
 dji ni a ko go i zis ya na xil got n jo go na n dak a ko go i sa
 sɫ sil ni n jo go a na yo dla dji ni i zis a tɿ dji ni
 20 yu ge na de daj go kɔ ɫa go dil li ge dji aj dji ni i sa kɔ
 ye xi ya a ko go kɔ ɫa go dil l'e il sa le de yu n ya dji ni i sa
 a ko go kɔ sa na tsɔ yu na tsɔ kɔ ba yu na tsɔ dji ni a ko go
 i zis kɔ yo ne o na na tsa dji ni a ko go i zis n lɫ dji ni da
 kɔ ba ge a ko go i sa a ji da xi ya dji ni a ko go i sa ni i zis
 25 ic tɿ na yo dla do xa go a tɛ go da

yu ge yɫ na dec t'aj go to n li dji ni i zis na de ya dji ni xa-
 na yu i sa tɛ xi ya dji ni a ko go i sa ta ɫ ni ge tu be xa-
 des bi go taɫ k'a ol tɔ dji ni ci a ni bɫ o go el ni go i tɛak dji ni

da ko go ci goc kañ das dja

¹ Told at San Carlos in 1905 by Frank Ross, a Chiricahua. It is given in a free translation on p. 73, above.

² Told in 1905 by a San Carlos Apache named Belgaje. For a free translation see p. 75, above.

they say. Then his wife came they say. Hide too she brought they say. | Then just one clock was they say. Then where he was-to be hung in | he came they say. Then his wife in came they say. There hide too | she brought they say. Then his wife, "Good bye," he said to her. That hide he took with him | they say. When he stood, "My hide, this chief who is hanging me, all priest | too, my hide let them be struck with lightning," he said they say. Then lightning struck them | they say.

So much my yucca fruits lie.

COYOTE'S EYES.

Rabbits their eyes they were throwing up. There coyote to-them ran. There coyote, "My cousins, | I, too, I do that," he said. "No," they said to him. "My cousins, anyway let me do it," | he said, coyote. Then, "All right," they said to him, rabbits. Then his eyes for him he took out. | Then his eyes he threw up. Then they fell back to him. Then he did the same again. | Then rabbit, "Let them stay up," he said. Then coyote his eyes tree on top | away from him hung. Then his eyes were not. Wax his eyes for him he made. Rabbit for him | made them they say.

SACK AND POT AS MAN AND WIFE.

Long ago they say. Then pot woman, sack man they say. Then when they two walked rock where cliff stood pot jumped-off. The pot was smashed | they say. Then sack jumped off too. Good he landed. Then pot | which was broken good he fixed again they say. Sack did it they say.

Further on when they walked fire much where it burned they-two came they say. Pot fire | went in. Then fire much burned in the center she came they say, pot. | Then fire where she went-out again she came. By the fire's edge she came they say. Then | sack fire in went too they say. Then sack burned they say, right | by fire's border. Then pot there went they say. Then the pot sack | repaired. Not any way it was (injured).

Onward when they two went stream was they say. Sack started-across they say. Other bank | pot went in the water they say. Then pot in the middle of the water water with when it filled | it sank to-the bottom they say. "My wife is drowned," saying he cried they say.

So many my yucca fruits lie.

TAR BABY.¹

ał ki dā dji ni a ko go ma do luj je in i dji ni a ko go nan-
nes lon bi la yu i ya go dje an yu dji na da dji ni a ko go dje
ai ge n dji a dji ni

a ko go l'ε go xi gał dji ni a ko go dje i nł tsan dji ni a ko go
5 yu wε ci a ko dji na ni dji ni a ko go la de go dan ne na da-
danł nε i ni dji ni a ko go a ka ni go i tei xi gał dji ni yu wε ci
ni dji ni a ko go du da di ga ta dji ni a ko go ko go dai ya
dji ni a ko go dje n i a ku n des gec dji ni a ko go do ai da la
ni dji ni do n ne da la ni dji ni a ko go yu ne da dji ya dji ni
10 a ko go dje n i yu wε ci bıl dji ni dji ni a ko go do san na da
dji ni dji ni

a ko go dje n i djo nł tsi dji ni a ko go da o sıl tsi n te dji ni
a ko go ci nε kan di go nł ni si' ni dji ni a ko go da o nł si n te
dji ni a ko go ci de na di go nł nε tał xi a de ni dji ni a ko go
15 ci nε kan di go da ke a to go dε tał xi a nε de ni dji ni a ko go
da o tal n te dji ni a ko go ci tse be da ke xa to go n da teis teaz hi
a de a ko go bi tse ye da o sunł teaz n te dji ni a ko go n i kes kaj-
xa de ni dji ni a ko go ne o teił kaj n te dji ni a ko go di bol li go
ya das a dji ni

20 a ko go la n de xi ba n ya dji ni a ko go na bi nł ti dji ni
a ko go ko wa yu nainł ti dji ni a ko go da yi xes lon dji ni a ko go
tu zıt du gi ba bez dji ni a ko go ba ai ge ba ya dji ni a ko go
n tel xa be sunł ta ni dji ni da li ka go ca al ne gu si da ni
dji ni a ko go cıl na aj ci gu le ni dji ni ma a ni a ko go ma
25 da tεε xes lon dji ni

ai dā yu gi hwu tei di ya dji ni bi ga yu das kid yu xa tei ya
dji ni go dji neł i dji ni xi ke tu sıt go gi bi tei da teo nł dji ni
a ko go bi ke ya da tei nł dji ni a ko go xa dn tot dji ni ai dā
yu ge tei te dji ni

30 a ko go ma xi gał dji ni go ga tu ge le gu sıt da dji ni
a ko go ma xi gał bi ne di yu i dji ni a ko go tu ın ne o nol a ga

¹ Told at San Carlos in 1905 by Sidney Smith. A free translation will be found on p. 74, above.

TAR BABY.

Long ago they say. Then fox blue was stealing they say. Then fence | under small hole he crawled through they say. Then pitch | there he placed they say.

Then at night he walked they say. Then the pitch he saw they say. Then, | "Over here, there I go past," he said they say. Then, "Many water melons I give you (?) | I steal," he said they say. Then closer to it he walked they say. "This way," | he said they say. Then he did not move they say. Then so much he went | they say. The pitch there moved back and forth they say. Then, "It is not that," | he said they say. "It is not a person," he said they say. Then in he started they say. | Then the pitch, "Over here," he said to it they say. Then, "Do not move sidewise," | he said they say.

Then the pitch he struck they say. Then it stayed there still they say. | Then, "My left hand I will strike you," he said they say. Then it still stayed there | they say. Then, "My right I will kick-you it is," he said they say. Then, | "My left hand I kick I am," he said they say. Then | his foot remained they say. Then, "My-tail with hand I will switch you | it is." Then his tail with stayed against him they say. Then, "Your head I will bite off," | he said they say. Then he remained biting they say. Then on-his side | he hung they say.

Then another man came to him they say. Then he took him-off they say. | Then house he took him back they say. Then he-tied him up they say. Then | water hot he boiled for him they say. Then coyote there came to him they say. Then, | "Why do you-sit against it?" he said they say. "Something sweet for me while-he prepares I sit," he said | they say. Then, "My cousin, I it-will be," he said they say. Coyote said it. Then coyote | he tied they say.

Then one side he went they say. On top hillside he went up | they say. He watched him they say. Then water hot to him he-carried they say. | Then on him he poured it they say. Then (hair) came out they say. Then | onward he ran they say.

Then coyote traveled they say. Then rabbit by the water at night he sat they say. | Then coyote he walked behind him he saw him they say. Then water he was drinking | then coyote

a ko go ma ga yil an del dji ni a ko go i de ti sun sak ni
 dji ni ga nɔl na goc ni ni dji ni ga a ko go tu zi ka tai yu ne
 le gu na ai si a dji ni a ko go ma n i tai yu de o do¹ se a hi
 da dn anɔ tu ye la yi gu bi ye du lel go n da ni xi bi ga tu xɔs la-
 5 gu be siɔ da ni dji ni a ku ya des i dji ni ma da ni la ni ni
 dji ni ma

a ko go tɛɔ na aj ai di tu n dla a ei xi ko di tuc dla ni
 dji ni ma a ko go tu du dji dla da dji ni ga ai dɔ ma ma za
 tu i dla lo n go bi bɛt n tɛɔ si li dji ni ai dɔ bi tsa nas zɔ got
 10 dji ni a ko go da hai yu n zis ge n da xa de ni dji ni ma

a ko go n za yu tse na dn a dji ni a ko go tse na dn a hi
 be tɛi ne zi dji ni a ko go ma gu ne di gu tsi xɔ is dji ni a ko go
 n la yu n guɔ na del dji ni a ko go n t'a tɛɔ na aj n t'a, n nɔ na-
 guc ni ni dji ni ga a ko go di ya nan kat dji ni bɔ dji ni
 15 dji ni nɔ i sa ni dji ni ga an ni a ko go tsɛt dak des i dji ni
 ma da ni la ni dji ni a ko go ai di tse bi ya n ti ni dji ni
 a ko go tse yi ya si ti dji ni a ko go ba dja o djol got dji ni
 a ko go da hai yo n di i zis ge a de n ni dji ni ma

a ko go yu na zu nas tɛag gi n nai nɔ ti dji ni bi ze yu ne
 20 sɛt da dji ni ai dɔ n yeɔ ti dji ni n lai hwuc bɔ na go xi a ge
 oc gaɔ ni dji ni ma da n ne la ca xi ka go do n jo go ic gaɔ-
 le a tɛ da bi ga ni dji ni da n lai tu ba nal da ge oc gaɔ ni dji ni
 da du ju go i dic gaɔ da dje ke tu xa kai ye tu ga ni dji ni da
 n la ge le tɛij ci ka ne na dn a ge le ni dji ni ma a ko go tɛij
 25 xa tɛe kai ye bi ga du n jo go i dic gaɔ xa tɛ da ni dji ni ma

a ko go n de tɛe da nu ge xa tak dji ni

da ku go ci gus kan das dja

¹ Spanish *oro*.

rabbit caught they say. Then, "A little time let me go (?)," he said | they say, rabbit. "I will tell you something," he said they say, rabbit. Then puddle in the water | moon lay they say. Then, "Coyote, in water gold which lies | just all water when one drinks it will be his that is why water I drink | I sit by it," he said they say. In there he looked they say, coyote. "It is true," he said | they say, coyote.

Then, "Cousin there water you drink, I, here I will drink," he said | they say, coyote. Then water he did not drink, they say, rabbit. Then coyote, coyote only | water he drank, much his belly large became they say. Then from him he ran | they say. Then, "Anywhere I kill you any way," he said they say coyote.

Then far away rock stood up they say. Then rock that standing up | he stood against they say. Then coyote behind him he stepped up they say. Then | over there he knocked him they say. Then, "Wait, cousin, wait, I will tell you something again," | he said they say, rabbit. Then, "This sky has fallen they say," he told him | they say. "Look," he said they say. Rabbit said it. Then up he looked they say, | coyote. "It is true," he said they say. Then "There rock stand against it constantly," he said they say. | Then rock he put himself against it they say. Then coyote he ran away from they say. | Then, "Anywhere I will kill you," he said they say, coyote.

Then further on grasshopper he caught they say. His mouth in | it sat, they say. Then he talked they say. "Over there cactus with where it is trimmed | I will eat it," he said they say, coyote. "But people some to me when they come not good I eat | because," he said they say. "Right there water for where they come I will eat it," he said they say. | "Not yet good I eat it; girls water they come for, water for," he said they say. "Well, | over there wood dry it will be where it stands up," he said they say, coyote. Then "Wood | they come for because not good I will eat it," he said they say, coyote.

Then his open mouth it flew out they say.

So much my yucca fruits lie.

THE UNDISCRIMINATING HUNTERS.¹

ał ki da dji ni a ko go n de nal djet dji ni a ko go nas tea gi
 bi dji ni a ko go bi tel ge da nes dji dji ni la n de xi xi a ko go
 da ko ji xo nd to ni dji ni a ko go da a zi yu nd dok dji ni
 a ko go n ne ni i la hwu na kał dji ni a ko go nas tea gi ni dji-
 5 zes xi dji ni a ko go nai d a bđ dji ni dji ni djz es gi da a dji ni
 dji ni a ko go na da teł a dji ni a ko go n tso a to go nł kaz lan
 ni dji ni la n ne xi xi a ni dji ni yu w c ci na d l get a ko go
 il gał bił dji ni dji ni n tsa t'o go nł xas lan bđ dji ni dji ni

a ko go n ne na ki si ke dji ni a ko go da sa no le nł teu
 10 ni dji ni la n ne xi a ni dji ni da sa gus sa nł teu le ni dji ni
 a ko go le yi yo ya o tenł ti dji ni a ko go na zes taj dji ni a ko go
 n ne la a di xi gał i des lit la dji ni a ko go da s t tsa d tsak
 de nes teo ni dji ni i sa cin l tci ni dji ni a ko go nd teo dji ni
 da ni la da sen tea la nł teo ni dji ni la n ne xi an ni dji ni
 15 a ko go da da na go le yi yo ya o tci nł ti dji ni

ai d a na zes za dji ni a ko go yu na su djo gał dji ni a ko-
 go tci des lit dji ni a ko go tcas tea dji ni dan di da s t sa la xa-
 di ni le gu doł teł dji ni dji ni a ko go tse nes ti dji ni xl go jo
 tcz ti dji ni a ko go ci na bi ke da tcas tea dji ni

20 da ko go cu gus kan das dja

SECURING FIRE (Second Version).²

ał ki d a dji ni k q et di go ne dji li dji ni da li tci go da tci ya
 dji ni ne da na ki ye bi k q gu li dji ni di l tci ne zi na dn a
 dji ni dil tci bi la ta yu k q na da di gai dji ni a ko go ma xa dji
 dji ni ci ke n ne la go ne dji hi ca i la a ne ni dji ni a ko go
 25 ci ke m bi dji nał suz a le gu k q ne gu da yuł ta ni dji ni gu da-
 n ka le ni dji ne a ko go lej be da dji di ka dji ni

¹ Recorded at San Carlos in 1905 from the dictation of Sidney Smith. This tale, evidently Spanish in origin, was not included among those given in free translation in Part I of this volume.

² Recorded at San Carlos in 1905. A free translation is on p. 43, above.

THE UNDISCRIMINATING HUNTERS.

Long ago they say. Then man went hunting they say. Then grasshopper | deer they say. Then his breast he sat they say, one man. Then, | "Right here you shoot," he said they say. Then right there he shot him they say. | Then the man over there fell they say. Then the grasshopper he killed | they say. Then, "Dress-it," he said to him they say. The one who killed it said it | they say. Then they dressed it they say. Then, "Too long why do you-sleep?" | he said they say. One man said it they say. "Here get up, then | eat," he said to him they say. "Too long why do-you sleep?" he said to him they say.

Then men two sat there they say. Then, "He must be dead, he smells," | he said they say. One man said it they say. "Those-who are dead always stink," he said they say. | Then in the ground he put him they say. Then they two started back they say. Then | man one who walked ahead broke wind they say. Then, "I am-dead I think, | I begin to smell," he said they say. "Smell of me," he said they say. Then he smelled him they say. | "It is true; you are dead; you smell," he said they say. One man said it they say. | Then still living in the ground he put him they say.

Then he started home they say. Then further on he walked they say. Then | he broke wind they say. Then he smelled it they-say. "True, I am dead; nobody | he will bury me," he said they-say. Then he lay down they say. In a wash | he lay they say. Then hunger on it he died they say.

So many my yucca fruits lie.

SECURING FIRE (Second Version).

Long ago they say. Fire when it was not people were they say. Just red¹ they ate | they say. Men just two their fire was they-say. Pine tall stood up | they say. Pine on its top fire was a-white stripe they say. Then coyote spoke | they say. "My friends, people many good time for me come together," he said they say. Then, | "My friends, to them letter make, their fire they shall-bring," he said they say. "We will gamble," | he said they say. Then soil with they played hide the ball they say.

¹ Uncooked.

a ko go ci ke ni dji ni ba a ni dji ni a ko go ma ci ke ni
 dji ni lo ca bi ge du dis gu ci tse bɛ bi ge du dis ni dji ni a ko go
 xa yil ka dji ni a ko go ma il jij dji ni ku tsa za i jij le ni
 dji ni n tse di lɛt n da bil ni dji ni n tse di lɛt n da bɛl ni dji ni
 5 n ne xa yu si tse di du lil gu a da do ni ni dji ni n tse dil la
 n da dji ni n de di go le ni di duz bi tis yu an ya xil got dji ni

kɔ yil na dil gut yu ne bi kɔ des t'i kɔ da tɛɛ ses go m bil daz-
 des tɛ dji ni da a na yu bɛl tɛn del dji ni m bi tɛi xa da tsis tɛnt
 a ko go m bi ze il tse da gu tsont dji ni

10 ai di yu we la n de kɔ yil da xis got dji ni yu we n ne
 la yi xi kɔ yil da na nas got dji ni gus le ge a ko go da na yu
 bil n tɛɛ djek dji ni bi tsi tsɛn il dji da tɛɛz ka dji ni m bi ze
 d tsa n da gu des sont dji ni

a ko go n ne la i kɔ ba na nal da dji ni tɛi cu gi na na yu
 15 bɛl n na dji djek dji ni m bi zi zɛl da dji nɛz ze dji ni

a ko go da ti ye kɔ ba tɛɛl ta dji ni n la ge zɛl n tɛa i si se-
 a ni bi ka yu kɔ xa da gu di ka dji ni n ku zil n tɛa i bi ka yu
 kɔ xa na gut dji ni a ko go kɔ et di go i djiɛl ni bi ka yu da gu-
 di des ga kɔ et di go ni i ne ba kɔ la sil i dji ni di tsi' na da-
 20 n a xi bi yi kɔ la sil i dji ni

da ku gu ci gus kan das dja

THE WINNING OF DAYLIGHT (Second Version).¹

aɛ ki dɛ dji ni ya ai et di dji ni da le an de dji ni kɔ be
 na da dji kai dji ni na da tɛɛl a go

a ko go ci ke n ne ca i la a na na ne ni dji ni ma xo la go ni
 25 dji ni a ko go nu dji xas tsi ni dji ni a ko go n ne na ki xas ti-
 ni hi du xa nai ka da le ni dji ni a ko go da le n tɛ le da ni dji ni
 ai xas ti ni cac a ni dji ni mu xas ti n a ni dji ni a ko go
 ma a ni dji ni m bi dji go taɛ go xa nai ka le go ne a ni le ni

¹ Recorded at San Carlos in 1905. A free rendering is given on p. 44.

Then, "My friends," he said they say. Coyote said it they say. Then coyote "My friend," he said | they say. "Hay for me wrap-around, my tail with it wrap," he said they say. Then | day broke they say. Then coyote danced they say. "Over the fire only I am accustomed to dance," he said | they say. "Your tail is burning," they told him they say. "Your tail is burning," they told him they say. | "(Interrogative) where my tail is burning you tell me," he said they say. "Your tail is burning," | they told him. People four-times they were in circles over them he jumped they say.

Fire with it he ran. In he began setting fires, fires while they-blew out they ran after him | they say. Long distance they caught-him they say. His nose they pulled out. | Then his mouth each way they stretched they say.

Then onward another man fire with it he ran they say. Beyond man | that one fire with it he ran again they say, night-hawk. Then far away | they caught him they say. His head together they pushed they say. His mouth | from each other they tore they say.

Then man another fire he went for they say, turkey buzzard. Far away | they caught him they say. His hair they pulled out they say.

Then hummingbird fire for them flew they say. Over there mountain large which stands | on it fire stood up white they say. There mountain large on top of it | fire came up they say. Then fire when it was none (?) on top of it it is white. | Fire that was-not people for them fire much became they say. These trees those standing | in them fire much became they say.

So much my yucca fruits lie.

THE WINNING OF DAYLIGHT.

Long ago they say. Sun and moon were not they say. Just night it was they say. Fire with it | they traveled about they say, holding-in their hands.

Then, "My friends, people for me come together," he said they say, coyote. "There are many," he said | they say. Then "To you I will speak," he said they say. Then men two old-men, | "There will not be daylight," he said they say. Then, "Just-constant night will be," they said they say. | That old man bear said it they say. Owl old man said it they say. Then | coyote spoke they say. "Toward them dancing day will break the saying-

dji ni a ko go gu tei tal dji ni a ko go xa yi l ka dji ni

a ko go din cac bi ke nai n la dji ni a ko go ko di hi buc-
kan de bi ke i bi de na di go ai i la dji ni a ko go zu n tea i
di dji ol goł dji ni bu hi bi ke di go o yi tsis go tse be t ke gus gis
5 u ne da xis gut dji ni

a ko go yi ka hwus ba go t tsa o na xa za dji ni le dji ni

a ko da ko go ci gas kan das dja

DESCRIPTIVE NOTES.¹

i ne la go ci kin ne la go xas ti yo do dl dji go ga' yi ka
la go na dail tse go ko wai yo n yeł del go da tel ya le hn

10 i ne la go tci t dl dji go t nan nan t'i go ka na sil tel bi ya go
buł da djuł del da go hi k'a be na tsuł tsel

lai i los teo xo ze t gai ye lac ba ne 'xwoc yi ye' da be ko ga
xa da tel dju k la wa k'e' ne si zi go la wa k'e ne we zi go xa da-
tei xun nil a ko go ko wa yo bi tel del t t'a dju ni go da tel-
15 gal hn ka da go di go di tei go ye ho

bi le go li hi li i ził xe go ko go t t'al guj nai ni go ga da-
tel gal le hn n ko n n del tei ni ye bi ta bun del teu ni ye li ta
yn del teu ni ya ya' na daj tel kail hn a ko go ni ka di lat do was-
te' a ko go ko ga yo na da tei 'a yo da tel ga le hn

20 din ne de ba ye go da ko ya yo gon di na da le hn a ko go n de
a la di a ko go bi na t'o xo go li ni bi ko go ge na dai t'o go a ko go
da kwi is ka go n ka da ni le hn a di da o' l'o a ko go ai bi dji
a la a da dn nil a ko go n ba' a ko go tei de ka' na ki ya yo bi-
te'i yo ke dail ka' da la a go da la ke dail ka go a ko te'i kał en
25 a ko go li xa da teu ta' ba ga ci do' da teu ni yoł hn a ko go
n da teu ni yoł hn di k'e go da tel gal hn ko

a ko go ba ga ci na zuł sel hn da tel gal a ko go di bi ka ge hi

¹ Information furnished in Apache at Rice, Arizona, 1910, by an aged San Carlos man named Ts'ahaiye.

is," he said | they say. Then they danced they say. Then day-broke they say.

Then this man bear his moccasins he took up they say. Then this side left | his moccasin right side he did they say. Then mountain large | to it he ran they say. Owl his foot four pieces when he split cave | in he ran they say.

Then, "Daylight having won from each other you go," they-said they say.

Then so much my yucca fruits lie.

DESCRIPTIVE NOTES.

Men many, boys many, old men, too, when they hunt rabbits for them | many when they kill camp when they bring in they are-accustomed to eat.

Men many when they hunt when they stand in a circle they-chase them around. When they are tired | they catch them. Some with arrows they kill them.

Another, wood-rat called, soapweeds, sotol, cactus in them they have their houses | they hunt them. On one side when he stands on other side when he stands they pull them down. | Then to the-camp they carry them. To each other when they give them they are-accustomed to eat them. | We did this way when we were hungry.

His horse who has horse when he kills camp among when they-give they are accustomed to eat. | Here they bring they say, deer they bring they say. Horses | they bring they say. They used to go-there after it. Then they gave them some right away. | Then camp they take it back they were accustomed to eat it.

People if they go to war every camp they are accustomed to-notify. Then men | come together. Then his tobacco who has at-his house they smoke. Then, | "How many days we go?" they were-accustomed to say. "For yourself sew.¹" Then, "That its day | we will all come together. Then we war." Then they started. Mexico toward, | they spent the night. Just one, just one when they-spent the night, there they used to come. | Then horses they hunted-for. Cattle too they used to drive home. Then | they used to come-home driving them. This way they used to eat.

Then cattle they used to kill they ate. Then this its skin |

¹ Moccasins.

bə sa de hi i kal a da tɛl le na be da tɛnɪ ne' a ko go a di da tɛl lo
i ban bɪ bɪ nas ko go da go keɪ en

a ko go na da xo ze hi ɛs dʒan ne go nes nan ta le dail bie na ki
be ka go xa dʒɪ hn a ko go da tɛe aɪ a ko go be na tɛ'ɛs tɪl en

5 a ko go xa ɣo tel le bi ko gos do go le xo na dʒi dʒɛs l'ɪj n t'i go
na tɛ'ɪnɪ t'ɛ go a ɣo go da dʒɪ des a ko go' da tɛi k'a da tɛi gal en
a ko go la hi dʒa de na ki da hi ti go a ko go bi ka ye tso se hi-
ga go a ko go na da' ke da cɪl lel hn bi ya na da go tɛi kat' a ko go
n t'al en a ko go di na da hi na da do' be hi nal en

10 di ke go tsʰi n tsa zi bi la ta ge be ni k'ɛ go a ko go na da hi
bi l'a hn ne' o tɛil kal go xa ni deɪ en a ko xa ya n dʒi 'a a ji beɛ
be ba da tɛl gɪj bi tɔ i aɪ da li gai ye go a tɛl la go tɛl ke yo
n be deɪ le hn a ko go le bie go xa na dʒi go bi da tɛl deɪ bi t'a i
a ko go tsɪn tɛ li na di t'a go a zi bi t'a hi da tɛi hi nɪl da ts'ɪt ts'ɪt
15 a ko go n daj tɛt le i ca yo a ko go nail ga a da tɛi dis da tɛi ya ko
a ko go ai al

be na go dʒi ɛ et di da tsɪ bi la ta ci has ke go de ni go a za go
be le yi yo ya be ol ts'i go ai k'ɛ go be xa ka a kwe ya na da
o dja go a ji bɪl le go dʒi go na da to bɪ si zi go a ko go xa-
20 da dʒe go da bi dʒɪnɪ t'a daɪ en a ko go da ji k'a go ta na dʒin dɪ
a ko go da dʒɪ tɛɪ en a ko go na da n t'i go o ke da dʒɪ co go
no 'a do go dʒɪ lel en ha go kek yo ya l'o bi gos tɛl a ku ya ya yi-
dɪl go a ji l'o bɪ yes n di go a ji lej be hes ka go a ko go
cɪn na'' da go ye go a ko go no a be deɪ len da tɛi yaɪ en

25 ts'a de na ki dai t'a go a ko go d ki da slai ye i t'a ai da-
tɛi yaɪ n t'i go a ko go na da dʒɪnɪ de' go tsa be da tɛl des go
da tɛ'ɪ k'a go a ko go da tɛi yaɪ en

tu nal ni go goc kan n t'i a ko go da tɛi yaɪ na de ko go da-
tɛl des tɛi bi ka yo be ya tɛl de a ko go d ki nic dlat bi yi ge hi
30 a da tɛi nɪl ni yu n da ji nɪl a ko go da ni k'as a ko go da tɛi ya'

on the side rawhide they made. They pounded it. Then they sewed. | Buckskin with it when they sewed it they used to wear on their feet.

Then mescal called women ten they buried. Two | days they-uncovered it. Then they chewed it. Then with it they satisfied themselves.

Then valley its stream¹ when it is warm, seed when they are-ripe | they beat off. Then they roast them. Then they grind them. They used to eat them. | Then another, here two months then yucca when it is white | then corn they were accustomed to plant. They cleared the ground. Then | it gets ripe. Then this corn mescal too they lived with.

This way stick large its end being sharp then the mescal | its base when they drove in they used to take them out. There down they placed it, there knife | with they trimmed its leaves. Then white when they make it burying place | they are accustomed to carry-it. Then when they bury it, when they take it out again they carry-it back. its leaves. | Then flat stone when they pick up there its-leaves they put on. They pound them. | Then they spread them in the sun. Then they dry. They roll them up. They eat them. | Then this all.

Plow when was none, stick its end when shaved, sharp when-made | with it in the ground they stuck it. That way they dug. In there corn | when they put, there with it when they covered corn water with it standing. Then when it came up | they used to raise-it. Then when they ground it they mixed with water. | Then they-ate it (with fingers). Then corn when it was ripe when they shelled it | they used to bury it. In where they had dug grass they spread. In-there when they poured it | there grass with it when they covered there earth with they put on. Then | hunger when it was hard then they used to bring it. They used to eat it.

From now two months then long ago (plant) leaves those they ate. | When they were ripe, then they beat them off. Basket with when they roasted them | when they ground them, then they-used to eat them.

When it rains² yucca fruit is ripe. Then they will eat it. Then they roast it, | wood on they put it. Then each way they open it. Those inside | they take out. On the ground they put them. Then they get cold, then they eat them. | Another, they cut them open.

¹ Gila River.

² Fall.

lai hi da t'e'l dlat dai k'e go nes t'a go a ko go tci be jo ta xos ni go
da t'et dlat ko go da tci ya na de

i ya' dan da xo n t'i go hi ga nan da ni yo a ko go na dji hi la
a ko go ko ga yo n be del go da dzit ts'it a ko go tu bil na zi zi go
5 da c'it dlat na de lai hi da zit tsit go nes do go da tci ya le hn

i t'a ta zi gis so da jil bej a ko go ta xos ni go na da' bil na-
da ts'i go da tci ya

di teil da da xo a ko go n t'i go nan da go ni yo na tci la xo
tat ts'a' na ki dn xal ki la bi dji del ko wa yo a ko go da t'e'i ya'
10 la he xi i ts'i bil ci t'e'i lau bil na des di go da t'e'i ya' la ge hi
bil hi tse go

tei dil ja n ku ne di yu a ko go bi da dil yo a ko go k'a be
da hus t'a ni hi ai be djo do t'el ka na ol go da go hi si zil xe
ol go yo bil ka hus ka ne bi kej de he ka da ts'a he go ba dji ka
15 a ko go de dl dja n da t'el a i bi ye da teil gal la i bi tci dil dil
ko wa yo ne dil yo i to da tci dla le hn

t'e'al bai ye da na t'e'al hn ai ge t'e'a daj a o dle ai da xo dja hn
dn di yo an ol ka go a ko go lai i bi t'a nan t'i go da'ai xat dat
na del ja go t'e'al bai ye xo ze ai lai i i ba ni ai be na tci kai gos-
20 k'az i a ko go be na ji k'ai ai a ko go be ziz dak'

ai da ka t'e go dn de' ij t'ej t'e'i da la be lai i i ban da ko t'oc ta
a ko go ba xo ze hi bi ka ge le a des ka go bil dl ke de 'e zi e be k'e go
be na ziz dje en

a ko go lai i ba' ba na ke a go ts'i la' ko de' nan das ta go
25 lai i bi ka da xa jo jo ai bi k'a ge ts'e das nel go be a t'el dji
ai bi ka ge hi t'e'k a tci del en a ko go da bi t'e'l en ai da tci-
li gai yi et di

n ko na do n t'a ni hi a na tci le n t'i go bi yi ge a da t'el le
a ko go a k'e go ke da t'et dl le bil na go dzis so go a ko go en go
30 n t'i gos dag go a ko go bi t'a hi da zit ts'i' ca yo da tsit dzi'
a ko go nail ka da'ai bi ka zi da zit tsi go be na da t'ent t'a
a ko go na do li ka

Just that way when they are ripe, then when they boil them they stir with water | They drink it, so they eat them.

Mesquite when it blossoms when it is ripe it is white. Where they fall off, then they pick them up. | Then camp when they carry them they pound them. Then water with when it stands | they drink it. Another way. When they pound them when they knead it they are accustomed to eat it.

Leaves when they wash they boil. Then when they put in water mescal with them when they stir | they eat.

Acorns when they hang, then when they are ripe when they fall off on the ground they pick them up. | Burden baskets two full they carry to camp. Then they eat them. | Another way meat with, acorns with when stirred they eat. Another way, | when they pound with (meat).

Someone hunts. Over there where are no people then deer where they go then arrow with | the one feathered (?) that with he shoots. He hits it. Then when it falls he kills it. | If it runs he trails it until morning. He overtakes it. If it is dead to it he trails. | Then he builds a fire. He dresses it. Its insides he eats. Part of it he carries back. | Camp where he carries it, soup they used to drink.

Hat they used to wear. There another (hat) then they wore it. | Across both ways it was sewed. Then another its forehead going around just that up | cut in triangles, *te'albaiye* called that. Another buckskin that they wore.¹ Cold, | then they wore that. Then with it they kept warm.

Then that way side by side they lay, blanket with. Another buckskin like this breech cloth. | Then coyote called his skins when sewed together with reached the feet (?) | with they used to live.

Then another. Coyotes when they placed a trap for stick one here they put across. | Another on it (?) that on it stones when they piled with it they caught them. | Those their skins blankets they used to make. Then they used to use them. Then white-blankets² | were not.

Here tobacco that grows they gather. When it is ripe its seeds they prepare. | Then that way they plant them, with them when they scratch the ground. Then summer time | it is ripe. When it is hot then its leaves they pound. In the sun they spread it. | Then it dries. Just those, its stems when they pound with they sprinkle. | Then tobacco is sweet.

¹ "They traveled around with."

² Explained as Navajo blankets.

du dai xa da tci get le yi yo ya bi ka da go tci ge go n te'a hi
 xa da tci hi ni da 'ai da go bic le hn da 'ai i la de a za tsa li do da
 bic de hi be da tci t'ok go i ba yo be dn ni o a tci le

go zo le ni gos san bi k'a go zo ne ya dɔ xɔ go jo le hi tci'
 5 go jo le dju na 'ai ya go jo le be a djoɔ ka ai go jo le da bi tci ni

lec dɔ djo lo a le go a ji ba ka ci bi kaɔ le di ti go li ji to bi
 bi t'i go nal t'ag go a ko go ai lec i djoɔ a dza hi bi k'a ji bi
 o das kal i k'a ge na ki a li go il ka nel ze a ko go il ni o d k'a'
 lai i na ni go a ko go tsi bas a li bi ke na t'i a ko go bi ke xo
 10 le dɔ kic a ko go i kaɔ il tci go kan bi k'e go al i a ko go di k'e go
 da tci tɔ a ko go n de go k'e dn ni hi bi tci' tci di t'i go bi ne ji'
 da tci tɔ di a ko go go k'e dn ni hi go t'o yo go k'a hi na di bi ke-
 ya ni de a ko go do goɔ ka da

a ko go i ja je teu he bi ka ge m be dɔ ts'i go bi nas t'i bi ba yo
 15 t'a le nd la go lai hi na ka' li tci bi na hn dɔ go al i a ko go
 i ya ci tci di ti

na di dɔ xɔ i do l'i ji li gai yi li tso gi be ges tci

ts'i k'i ɔ t'e zo i ka ge be a ko go bi zist'e go ko do xol k'a xai ga
 a ko go gas tag ge i ka ge de i le hi be les l'on

20 d t'i ko sɔ yo nas ka ge ai d tɔ a da dji le i tsɔk' bi gaz di ga
 da ko t'i' l'oka ai be k'ans be tsi k'as go a ko go ki des do go
 tci t'a a ko go da xo k'a

Flint they dug out. In the ground for it when they dug large-one | which they took out, just that they used to work (?). Just that spear they made awl not, | deer horn with they flaked it. Its-border sharp they made.

"Let be good. Earth on it. Let be good. Sky dark let be good. Wind | let be good. Sun let be good," they pray with. These, "Let-be good," they say to.

Earth when piled up when it is made there cow its rawhide when it has been buried, earth water with it | when it has been done, when it is wet, then that earth round which has been made on it with it | they peg it. Hides two when made one on the other placed. Then sewed in the middle. | Another crosswise. Then stick hoop made they measure with. Then its size | he cuts around. Then rawhide (red) his arm its size he makes. Then this way | he holds-it. Then man his enemy toward him when he holds it behind-him | he does not see. Then his enemy if he shoots arrow shield glances off. | Then it does not hit him.

Then fawns their skins when he stretches it he puts over it. On its border | feathers he puts around it. Another, cloth red with-them mixed he makes it. Then | towards him he holds it.

Shield black, blue, white yellow he paints with.

Sticks "k'i," they plait, skin with. Then when they put it on here he does not get hit. | Then top of the shoulders skin soft it is tied on.

Mulberry here on hills where they stand those bow they make. Sinew they stick. | They had bows. Reeds those straighteners with when they work, then when they make them straight | they feather-them. Then they have arrows.

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WHITE MOUNTAIN APACHE TEXTS

BY

PLINY EARLE GODDARD



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WHITE MOUNTAIN APACHE TEXTS.

BY PLINY EARLE GODDARD.



INTRODUCTION.

The linguistic material here presented in the form of texts with accompanying literal translations was chiefly secured in 1910 on the San Carlos Reservation. A number of bands of Apache from the region of the White Mountains preferred to remain on the Gila River above its junction with the San Carlos River when others were permitted to return to their former homes. Under the circumstances existing at the time the texts could be secured in the neighborhood of San Carlos more advantageously than on the White Mountain Reservation. That first given, dictated by the father of Frank Crockett, is the better material, from the standpoint of phonetic transcription. In large part this was due to the fact that the work was done with father and son; but by that time also considerable familiarity with the language had been acquired by the recorder. The long narrative by Noze supplies a fairly abundant vocabulary with a wealth of grammatical forms. These texts taken together with those from the San Carlos given above will perhaps be sufficient for the Apache of Arizona except for the Tonto who live some distance west and whose dialect is rather different.

PLINY EARLE GODDARD.

September, 1919.

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NAIYENEZGANI¹

ał ki da' dju na 'ai o na da' tc'i ndi dn ko an a ko go to xas-
Long ago sun set they say, over there. Then old man water

tin hn an ba da ni si li' tc'i ndi dn' to xas ti hn bi ts'i' ył n n da
he his father-in-law became they say. Old man water his daughter he married

tcn di dn' a ko go dju na 'ai bi 'at' go li' tc'i ni dn' a ko go
they say. Then sun his wife he had they say. Then

dju na 'ai bi 'at' do le li ko wa a go le' tc'i ni dn' a ko go xa ył-
sun his wife will be house she built they say. Then toward the east

5 ka yo go tc'i go t'i go a go la tc'i ni dn' a ko go djin go na 'ai
the door she made they say. Then sun

xa gał a' yi tc'i go nes da tc'i ndi dn a ko go djin go na 'ai bi tc'a-
rising toward she sat they say. Then sun from it

ge' li tc'o go tc'un ne döz sıl li' tcun ndi dn' a ko go bi lij k'e yo ne'
red lines ran out were they say. Then her pubes inside

be ni döz si li' tc'i ni dn' a ko go sa'x'an na de si li' tcun di dn'
they streamed it happened they say. Then menses were to be it was they say.

go 'ai' ye hil ts'a sıl li' tc'i ndi dn'
Then that with she became pregnant it was they say.

10 a ko go goz li tc'i ndi dn' a ko di na di hez bal go goz li tc'i-
Then it was born they say. Here these webbed it was born they say.

ndi dn' bi ke' n di na di hez bal bi tsi yi do la da tc'i ni dn' bi-
Its feet too were webbed, its hair not one they say. His nose

tc'i n di da di tcun di dn' a ko ne ya' tc'i ndi dn' a ko go xa yo ca'
too just none they say. Then he grew up they say. Then "Where

ci ta gon li' ni tcun di dn' do ban nai da yo gon li' bıl n di tcun-
my father he lives?" he said they say. "Where one cannot go he lives," she said-
to him they say.

di dn' ba a bıl ni tc'un di dn' a ko go djin go na 'ai n ta a de
His mother said it they say. Then, "Sun your father he is,"

15 ył n di tc'i ndi dn' xa yo ca' go li' n di tcun di dn dju na 'ai xa na-
she told him they say. "Where does he live?" he said they say. "Sun where it-
rises

da yo go li' tcun di dn do ba na da yo da n di tcun di dn a ko go
he lives they say. One cannot go to him," she said they say. Then,

The texts as far as and including "The Doings of Coyote," p. 432 were secured from the father of Frank Crockett with the aid of Frank who assisted in the dictation and who also supplied the first rough translation. A free translation of this narrative will be found on p. 115.

a ko de ya ei ta bi te'i yu n di te'n di dn'

"There I go my father to him," he said they say.

a ko de ya tein di dn a ko go tse yi' na go del bñ das n gon-
There he started they say. Then cliff moving of itself in front of him moved-
up and down

del te'i ni dn' a ko go go di tu na yo nan bñ nes l'uj tein di dn'
they say. Then lightning across it struck with him they say.

n yu ge xo sn te'a di tco' dzil i hi bñ das na dji' si li' te'i ni dn
Beyond that a cactus that mountain in front of him horizontally black was they-
say.

5 a ko go xñ tci' dñ xñ ba te'i ni gez te'i ni dn a ko te'en ya
There whirlwind black for him twisted through them they say. There he passed-
through

te'i ni dn' a ko go yo ge na des ts'a go tsi ya ne dzil bñ das na dji'
they say. Then over there when he was coming along mosquitoes mountain in-
front of him horizontally black

na nas dli' tein di dn a ko go hñl ts'a bi 'at' bñ n ke he ta te'i-
became again they say. Then rain female with him it began to rain they say.

ndi dn' a ko go ts'i ya ne he bi ta' (bi t'a) nan nes yo te'i ndi dn'
Then mosquitoes their wings became damp they say.

ai dñ yi ts de ya te'i ndi dn' ai ge' yo ge de ya go dzil xa-
Then over it he went they say. From there further over as he was going moun-
tain moving up and down

10 lñ dñ xol ze' hi o yñl sa' te'i ni dn' bi te'a ji' nanl yañ te'i ni dn'
which is called he came to they say. From him it jumped away they say.

a ko go bi te'i go do' nanl gañ te'i ndi dn' a ko go do a gon de yo-
Then toward him also it jumped they say. Then there was nothing anyone could do

gon li da te'i ndi dn' a ko go go nal ji ce tco' dñ xñ i go di t'o' be
they say. Then measuring worm black lightning with

bi gan ta go ni dñ go bi ts bñ hñ jñ te'in di dn' ai ye yi ts
his back being stripped over it with him it danced they say. With that over it

de ye te'i ndi dn' a ko go go tco yañ te'i ndi dn' dñ na 'ai bi ko-
he went they say. Then he was going along they say. Sun his house

15 wa ni bi te'i' te'o yañ te'i ndi dn'
near it he came they say.

da k'o ja 'q' i'a yo te'i ndi dn' ko te'o gañ n t'e go nañ l'u le
Nearly sunset they say. Here he was walking suddenly spider

bi l'ol ko k'iz zi ta yi nñ kat te'i ni dn' a ko go n k'uj dez ka' te'i-
his thread below his knee tripped him up they say. Then he fell down they say.

ndi dn' a ko go t'a ji' da na tsus tsa go da a ko da naz di dza tein-
Then back when he went again the same place he came again they say.

di dn' a ko go n kñ na nez ka' te'in di dn' a ko go xa ti ye bi ya
Then he fell down again they say. Then what because of it

a go t'i te'un zi' te'un di dn' ai ge' na dzi dza te'i ndi dn' a ko go
it happens he thought they say. From there he started again they say. Then

k'a t'ε go o i 'añ ge na lu le san xa nal a te'i ndi dn' ci teu ye
this sort hole spider old woman had her head out, they say. "My grandchild,"

kol n di te'un di dn' xa yu la dn dja go an t'i goł n di te'un di dn'
she said to him they say. "Where you going are you?" she said they say.

dju na 'ai go li' yo ci ta go li' yo de ya go ac t'i te'i dn di te'i-
"Sun where he lives my father where he lives I going I am," he said they say.

5 ndi dn' do da ci tso ye kol n di tei ndi dn na lu le san yuc te'
"No, my grandchild," she said they say, spider old woman. "Here

an da' goł n di te'un di dn' i 'an a goł ts'ε bıl te'i ndi te'i ndi dn
come in," she said they say. "Hole is too small," he said they say.

go te'a n de a te kol n di te'i ndi dn na lu le san
"It is big enough," she said they say, spider old woman.

a ku n de' a te'un ya te'i ndi dn' ci teu ye kol n di teun di dn
Inside he went in they say. "My grandchild," she said they say.

dju na 'ai do ba na da da i a t'ε goł n di te'i ndi dn' na lu le tce ki'
"Sun where one cannot go it is," she said they say. Spider girls

10 bi la kał et di go bi le sıs n di et di go ko tce ki il na l'a go l'a
their dresses were none; their shirts too were none there girls were lying head to feet

te'i ndi dn' a ko go xa a te'un ya go ci teu ye kol n di teun di dn
they say. Then when he had gone in, "My grandchild," she said they say.

di ni i bes ti yi xa ti la a t'ε kol n di te'i ndi dn' na di ka' al de-
"This your shirt is tied on it what it is?" she said they say. Cloth made of

hi la kes ti te'i ndi dn' a ko go ba tci ne' te'i ndi dn' da l'ε' bi-
was tied on they say. Then he gave it to her they say. The same night that way

k'ε' go na di ka' a dal ne' go yis ka la te'i ndi dn' a ko go hus ka ni'
cloth she worked on it was morning they say. Then the next day

15 tci ki ni bi l'a kał da go li' bi le sıs n di te'un di dn a ko go an
the girls their skirts they had, their shirts too they say. Then him

bi te'a ge' na di k'a' goz li te'i ndi dn' a ko go dju na 'ai xa yał
from cloth came to be they say. Then sun was rising

teun di dn' a ko go na lu le san da tun ji' teun na da' teun di dn'
they say. Then spider old woman out-of-doors went out they say.

ci tso ye ta do da a ko go ac lai bi k'ε' n'a go an ni ta a ko
"My grandchild, not yet; then five after it when it is then, there

da dn ya tci ndi dn'
you go, they say."

20 dju na 'ai bi ye' bi ko wa ci' de ya tein di dn' a ko go ai ge
Sun his son his house he started they say. Then there

da tɛn n ya tɛn di dn' dju na 'ai bi ta di ti' na ki dza ta go da-
by the door he came they say. Sun his doors twelve were shut;

dn tan ne hi da do xa dn ba tɛ'n ta da a ko dju na 'ai bi 'at' yan ya
without anybody for him they opened. There sun his wife he came to

tɛ'n di dn' dju na 'ai bi 'at' da la do n de n li' n di tɛ'i ndi dn'
they say. Sun his wife, "What tribe are you?" she said they say.

dju na 'ai ci ta' ba ni ya go ac t'i n di tɛ'i ndi dn' tsɔ do nai da-
"Sun my father I come to him I am," he said they say. "Here no one comes-
around,"

5 da le n di tɛn di dn dju na 'ai bi 'at' an di tɛ'n di dn'
she said they say. Sun his wife said it they say.

a ko go ts'i 'aɬ ji' dju na 'ai bi 'at' sa ziz xol ze' hi goɬ ɬz dɛs
Then by the pillow sun his wife blanket that is called she rolled him in

tɛi ni di dn n go des i' tɛi ndi dn' ai de n go des i ge go di t'u k'i nɬ-
they say. She hid him they say. There where she hid him lightning she wound-
around it

t'i' tɛi ndi dn' a ko go q'i 'a tɛn di dn a ko go dju na 'ai da na-
they say. Then sun set they say. Then sun his coming back

di ts'a' dn zi a ts'a' tɛn di dn' yu n de' yu n de' i an na ts'a
the noise he heard they say. Room inside he went,

10 dju na 'ai bi ko wa yu n de' i an a ts'a tɛn di dn'
sun his house inside he went they say.

a ko go tɛ'a da na di tɛn di dn' tz'ɬ xa dɬ gɬ 'e' ai ge la dn de
Then, "No one is here," he said they say. "Mountain where it goes up and-
down from there one man

o ts'iz tɛn lɔ k'e n di tɛ'n di dn' a ko go dju na 'ai bi 'at' do
came along it seems," he said they say. Then sun his wife, "'Not

ic dɬɬ a o nac da da cɬn di dn n di tɛn di dn 'a bi da' n ye ke'
I make love I go around' you tell me," she said they say. "Early this morning
your son

na tsɬ tel 'n' n di tɛn di dn'
came to you," she said they say.

15 a ko go ko de tɛ'i aɬ e' go di tu ke dɛnɬ t'i di' ai ye des tsont'
Then here pillow lightning where she had fastened around him that with
she pulled

tɛn di dn' dju na 'ai bi ye' la yɬ ts'a tɛn di dn' na t'o na t'o ts'e'
they say. Sun it was his boy he saw they say. Tobacco pipe

na ki dza ta go bi yi' di di k'a hi dju na 'ai ye k'at t'o' yi la tɛ'n-
twelve inside was burning sun he prepared a smoke they say.

di dn' ai na t'o hi dju na 'ai bi ye' do bi ye' da hi na t'o hi da-
That tobacco sun his boy those are not his sons tobacco when they smoke

yi t'o go na bɬ ts'e tɛi ni dn ai yi ai da la dn tɛ'iz t'o go da bi ga
it kills them they say, that that once when he drew it all

n den k'a tc'i ndi dn' yu we k'a' t'o' na we dla dji ndi dn' na ki
was consumed they say. Over there smoke he made again they say. Twice

n tc'iz t'o go da bi ga n deñ k'a tc'in di dn' a ko go k'at t'o na-
when he had drawn smoke all was consumed they say. Then smoke he made again

we dla tc'in di dn' ta dn tc'iz t'o go da bi ga n deñ k'a tc'in di dn'
they say. Three times when he had drawn smoke all was consumed they say.

dju na 'ai k'at do' na we dla tc'in di dn' di dn ts'iz t'o da bi ga
Sun smoke he made again they say. Four times he drew smoke all

5 n deñ k'a tc'in di dn'
was consumed they say.

a ko go xa yuñ kaj go ya bec kq' dñ xdi xa dn da tcin di dn'
Then where the sun rises sky iron fire black was blazing up they say.

a ko go ai kq'i bi yi yo ya dju na 'ai o konl t'e' tc'i ndi dn' a ko go
Then that fire inside sun threw him they say. Then

i ts'os na ts'is li go bi da ci n ke na tsuñ sal tcin di dn' a dñ go-
soft feather when he turned into in front of him he alighted they say. "It is himself,"¹

hil le na di' di tc'i ndi dn' n ko ji go ya bec kq' do l'aj i hi xa dn da'
he said again they say. Over here sky iron fire blue was blazing up

10 a ko ya dju na 'ai o konl t'e' tc'i ndi dn' a ko go i ts'os na ts'is dli
in it sun threw him in they say. Then soft feather he turned into

tc'i ndi dn' a ko go bi da ci n ke na ts'uñ sal tcin di dn' n go hi le
they say. Then in front of him he alighted they say. "It is he(?),"

n di tcin di dn' n ko ji' go o 'i 'a ji go ya bec kq' li tso ge xa dn da-
he said they say. Here where the sun sets sky iron fire yellow was blazing up

hi a ko ya dju na 'ai a ko ya o na konl t'e' tc'i ndi dn' a ko go
inside sun inside he threw him again they say. Then

i ts'os na na ts'is dli' tc'in di dn' a ko go bi da ci' i ts'os na ts'is-
soft feather he became again they say. Then in front of him soft feather when he-
became

15 dli go bi da ci' n ke na ts'uñ sal tcin di dn' an ni an nañ go hñ le
in front of him he alighted again they say. "It is he(?),"

n di tcin di dn' ko ji go ya bec kq' li gai yi hi xa dn da' tc'in-
he said they say. Here sky iron fire white was blazing up they say.

di dn' a ko ya dju na 'ai o na konl t'e' tc'in di dn' xa tcl gac li gai
Inside sun threw him again they say. Lightning white

gac kol nais Get'² tc'in di dn' an di n go hi le n di tcin di dn'
staff he poked him down they say. "It is he(?)," he said they say.

¹ The meaning of this phrase is not clear.

² The narrator said this sentence with the proper change of color belongs with each of the preceding incidents of throwing the boy into the fire.

a ko go dju na 'ai bi 'at' sɛs cə' n di tcin di dn' da tɛ'ɛ a gon lɛ
Then sun his wife, "My old woman," he said they say. "Sweatlodge prepare,"

n di tci ndi dn' a ko dju na 'ai bi 'at' da tɛ'ɛ a gon la tɛ'n di dn'
he said they say. There sun his wife sweatbath prepared they say.

a ko go ta dɪ xɪ tɛ'i di yɛ dɪ i yɛ da tɛ'ɛ a gon la tɛ'n di dn'
Then black water blanket with four with sweatlodge she prepared they say.

dɪ dɛ' n kɛ nɪ sos go a gon la tɛ'n di dn' a ko go dju na 'ai bi yɛ' kɛ'
On four sides spreading the blankets she prepared it they say. Then sun his boys

5 da bi ga yɪ ta tɛ'ɛ kai tci ndi dn' a ko go da tɛ'ɛ xa na kai tɛ'i-
all with them they went in they say. Then sweatbath they came out they say.
ndi dn'

a ko go di bi gan i ka di yi la tcin di dn bi kɛ' aɪ do' ka di-
Then this his hand he did thus to they say. His feet also he did thus to

yi la tcin di dn' a ko go ac la go di nes tsək' si li' tɛ'n di dn'
they say. Then five having points it became they say.

a ko go di bi tsi' a gon la tɛ'n di dn' a ko go bi tci' a gon la
Then this his hair he made they say. Then his nose he made

10 tɛ'n di dn' a ko go bi dja a da go la tɛ'n di dn' a ko go bi na tɪz-
they say. Then his ears he made they say. Then his eyebrows

i ga i a da gon la tɛ'n di dn' bi na doz a da gon la tɛ'n di dn' a ko-
he made they say. His eyelashes he made they say. Then

go i ga da naz kat go ai yɪn la tɛ'n di dn' a ko go bi la kan a da-
hair growing over him he made they say. Then his finger nails he made

gon la tɛ'n di dn' n ko bi kɛ' kan a da gon la tɛ'n di dn'
they say. Here his toe nails he made they say.

a ko go dju na 'ai bi yɛ' kɛ' na ki dza ta yɪ hɛs tɛ' tɛ'n di dn'
Then sun his boys twelve he treated with him they say.

15 a ko go ku ɣɛ yɪ des t'i' tɛ'n di dn' a ko go dju na 'ai xa na-
Then here with them he stood in line they say. Then sun he spoke again

na dzi tɛ'n di dn' ci ca'¹ n di tɛ'n di dn xa gi la ci n di tɛ'n-
they say. "My old woman," he said they say. "Which one I?" he said they say.

di dn' a ko go xa dɪn ni ci n di tɛ'n di dn' da bi ga lɛ no li n di
Then "I do not know which one," she said they say. "All you are alike," she said

tɛ'n di dn' da bi ga lɛ no li ai gɛ tɛ'n di dn'
they say. All were alike there they say.

a ko go ai gɛ ɪ tɪ' da hɛs tɔ tɛ'n di dn' ai gɛ n do tɛ'o k'a gɛl
Then there gun he put on a shelf they say. There panther quiver

20 da hɛs tɔ tɛ'n ni dn' di xa di nɪ n jo ni na dɪn nɛ' dju na 'ai koɪ n di
he put on a shelf they say. "Whichever one pleases you, take it up," sun told him

¹ For *ci sa'*, my old woman, see *san*.

tcn di dn' a ko go d t' i di k'ε go bi k'ε' na tci de t'i tcn di dn'
they say. Then gun this way on it he sighted they say.

do ko l n jo da tcn di dn a ko go k'a i ta n do tco' k'a gēl tci dī
It did not please him they say. Then arrows and panther quiver he put over-
his head

tc'n di dn' k'a na ki xa tci la tcn di dn' bē a di na tc'i dn ta'
they say. Arrows two he drew out they say. With them he shot

tcn ndi dn' a ko go dai l n di yu n de' da tc'd ka tc'i ndi dn' a ko go
they say. Then just the center in he hit they say. Then

5 n do tco' k'a gēl i di ci do lēl tc'i n dn di tc'i ni dn' ya 'ai n dēl-
"Panther quiver this mine, will be," he said they say. "That do you like?"

n jo ko l n di tcn di dn' di cū n jo tc'i dn di tcn di dn' k'a de
he asked him they say. "This I like," he said they say. "Now

ga dn di ko l n di tc'n di dn a ko go dju na 'ai bi ye' d t' da-
as you say," he said they say. Then sun his sons guns all

bi ga d t' da yud dn tā' tcn di dn dju na 'ai bi ye' da la a k'a-
guns they took they say. Sun his son just one quiver

gēl da yi di dī tcn di dn k'a de xa gonl kat' n di tc'n di dn'
he had they say. "Now fight," he said they say.

10 a ko go dju na 'ai bi ye' k'ε' la ti djet' tcn di dn' d t' bē da lōl-
Then sun his sons fought one another they say. Guns with when they shot one-
another,

t'o go la gē' da la a k'a bē ni i dēl t'o' go d tc'i' na des san
on one side just one arrows with when he was shooting, toward each other they-
advanced

tc'n di dn' da lōl t'o go dju na 'ai bi ye' n di da la a ai n di
they say. When they were shooting one another sun his son it was just one that-
one it was

da tsi dēl got tcn di dn da ko go a go t'un n di a t'ε n di tcn di dn
he ran off they say. "Just so much we are doing it for fun," he said they say,

djin go na 'ai
sun.

15 a ko go la ci' lī' xa dēl n de' tcn di dn' bān da jī go bi xa-
Then at one side horses they were making they say. On the other side deer
they were making

dēl de' tc'n di dn' d tca' na l t'o hn xol ze' hi sēt da tcn di dn'
they say. He smokes both ways the one named sat there they say.

am bi k'ε go lī' xa dēl n de' tcn di dn' da an bi k'ε go bi xa dēl n de'
He directing it horses they were making they say. The same one in charge deer,
they were making

tcn di dn' a ko go ts'd de li ba xa he kan y'ān 'a tcn di dn' ka ca'
they say. Then mountain light brown he placed for him they say. Something

di bi yi' ba ka ci go li la tcn di dn ai bi yi' ga n l' t'ε go li la
this inside of it cattle were living they say. That inside of it goats were living

tcun di dn' ai bi yi' de be li go li la tcun di dn' ai bi yi' go tci'
they say. That inside of it sheep were living they say. That inside of it hogs

go li la tcun di dn' ai bi yi' li' go li la tcun di dn' ai bi yi'
were living they say. That inside of it horses were living they say. That inside-
of it

djan dez i go li la tcun di dn' ai bi yi' tin ne gol gai ye go li la
mules were living they say. That inside of it burros were living

tcun di dn' di in da' bi hi dan ne da bi ga go li la tcun di dn' dti'
they say. These white people their food all were living they say. Guns

5 di go li la tcun di dn' tc'it' n di' go li la tcun di dn' bec da bi ga
too were there they say. Blankets too were there they say. Metal all kinds

n di' go li la tcun di dn' a ko go la ci go dz'it kan y'un'a tcun di dn'
too were there they say. Then on the other side mountain he put for him they-
say.

na da' bi ka' nan'a le'e' tcun di dn' i k'a zi tso da bi ba' li tsok'
Agave on it he had put they say. Its stock yellow clear to the edge yellow

a yun la tcun di dn' na le ts'o do' bi ka' li tsok a yun la tcun di dn'
he made it they say. Sunflower too on it yellow he made it they say.

na dn lk' bi ka' li tsok a yain la tcun di dn' na dj'ic yoj ya bi ka'
Sunflower on it yellow he made it they say. A plant on it

10 li ts'ok a yun la tcun di dn' xwoc bi ka' a yun la tcun di dn' na nes-
yellow he made it they say. Cactus on it he made they say. Being always ripe

t'an n t'e go goc k'an da nes t'an n t'e go o be' da nes t'a n t'e go
yucca being always ripe, piñon being always ripe

a yun la tcun di dn' ci tc'il da nes t'an n t'e go ai yun la tcun di dn'
he made it they say. Acorns being always ripe he made they say.

dl t'al e da nes t'an n t'e go ai yun la tcun di dn' na dji' na djil-
Juniper berries being always ripe he made it they say. A plant brown seeds

bai ye' da nes t'a n t'e go ai yun la tcun di dn' na djs git' da nes-
being always ripe he made it they say. A plant being always ripe

15 t'an t'e go a yun la tcun di dn' ko do hwoc da nes t'an t'e go ai yun la
he made it they say. Kodohwoc being always ripe he made it

tcun di dn' tc'it tc'in da nes t'an t'e go ai yun la tcun di dn' tsi dai ba'
they say. Wild turnip being always ripe he made it they say. Wild onion

da nes tan t'e go ai yun la tcun di dn' dzit dai it tso n t'e go n dn a
being always ripe he made it they say. Mountain just always yellow he put

tcun di dn'
they say.

a ko go dju na'ai bi ye' ai dzit na ki hi xa di xan t'i ni xa di
Then sun his son, "These mountains two which you want, which

20 dl n jo ne nad dn'a' kol n di tcun di dn' dju na'ai ad dn di tcun-
pleases you take," he said they say. Sun said it they say.

di dn' a ko go a wai dzul hi tso i da bi ka' i nes t'an n t'e hi naj-
Then that one mountain yellow just on it always in fruit he picked out

n'a' tcen di dn a wa jo dzul de li ba hi do gol n jo da tcen di dn'
they say. This way mountain brown he did not like they say.

a wai dzul hi tso gi ai ci dz'ul do lel tc'en dn dit tcen di dn a ko go
"That mountain yellow that my mountain will be," he said they say. Then,

a wai dzul i n' n jo lañ ke gol n di tcen di dn' dju na 'ai go ai
"That mountain it seems you like," he said they say, sun. Then that

5 dzul i no xi n de hi bi sd li tcen di dn
mountain we Indians theirs it came to belong to they say.

a ko go a wai dzul i li ba hi bi yi' de' kic i' da di tan ni ta
Then that mountain brown inside open door he placed

tcen di dn' ai ge' ba ka ci tct da s'ot' tcen di dn ai ge' gan l'j e
they say. From there cattle they drove out they say. From there goats

tct da nes so tcen di dn di be li' tct da nes sot' tc'en di dn' go tci'
they drove out they say. Sheep they drove out they say. Swine

tcen da nes sot tcen di dn' li' tci da nes sot' tcen di dn' tol gai ye
they drove out they say. Horses they drove out they say. Burros

10 tci da nes sot' tcen di dn' tsan dez i tct da nes sot tcen di dn' ai ye
they drove out they say. Mules they drove out they say. These

in da' no li ni no xi ye si li' tcen di dn'
white people your tribes yours they became they say.

a ko go dju na 'ai bi ye' li bi yo ket' tcen di dn' li la' canl te
Then sun his son horse he asked for they say. "Horses some give me,"

ni tcen di dn n lai ge a dn de xa dd li do lel go a dn di n di tcen-
he said they say. "Over there you said it something will be you said," he said
they say.

di dn' xa 'i 'a yo go go n di ye n de' ba a la' a nai dle li' la
Where the sun comes up mirage people for him they drove together, horses some

15 tcen di dn' a ko go lej li tci go le hi 'a' la tc'en di dn' li da di
they say. Then dust red the ground was level with they say. "Horses are none,"

(da ti') n di tcen di dn' dju na 'ai an di tcen di dn bi ye' ail ndi
he said they say. Sun said it they say. His son he said it to

tc'en di dn' li la' canl te n di tcen di dn' n lai ye a dn de 'e n di
they say. "Horses some give me," he said they say. "Over there you said it,"
he said

tcen di dn' li da a t'i yo a dn di n di tcen di dn da ga ten di la li
they say. "Horses not asking for you said it," he said they say. "Any way some
horses

canl te n l' k n di n di tcen di dn a ko go dju na 'ai l'ol da hi dn la
give me I say to you," he said they say. Then sun rope he picked up

tcn di dn' a ko go xa 'i'a yo go o ya tcn di dn' ai ge' l'q di hi
they say. Then where the sun rises he started they say. From there stallion

huc l'ic i hi da nai dn loz tcn di dn' go ko de' li bi nai l'o hi o'a le
deep brown he led back they say. Then here horse he tied it stood

tcn di dn ai yi yes l'on le tcn di dn a ko go xa go get' tcn di dn
they say. That he tied it to they say. Then he pawed the ground they say.

an di go xa go get' tcn di dn go bi ye' li yainl ti tcn di dn'
Whinneying he pawed the ground they say. Then his son horse' he gave him they-
say.

5 a ko go bi ye i li bu nail te' tcn di dn' yi ka' da nes da go
Then his son horse he rode back they say. On it when he was sitting

a ko ca' to xas ti go li yo bi tco go li yo ba go li yo da la dji'
there water old man where he lived, his grandmother where she lived, his mother
where she lived, just one day

li bu nal got' tcn di dn' a ko go li da te'es lq' a ko go la da tcnl-
horse he rode back they say. Then horse he tied then they saw it

ts'a tcn di dn' a ko go li goz li tcn di dn' a ko go li n di da n-
they say. Then horses came to be they say. Then horse that whinneying all the-
time

di n t'e go da xa go ge dn de tcn di dn' ai da' do l te'oc da te'un-
kept pawing the ground they say. Then it would not graze they say.

10 di dn' a ko go do go l n jo da te'un di dn'
Then he was not pleased with it they say.

a ko go ai ge' li go l nail te tcn di dn da la dji' dju na 'ai
Then from there horse he rode back they say just one day. Sun

bi ko wa yo li ko l nal got' tcn di dn a ko go li l'ol ba tcn del
his house horse he rode back they say. Then horse rope he took off

tcn di dn' a ko go xai 'ai yo go o gol za tcn di dn an di go a ko go
they say. Then where the sun rises he went kicking his heels they say, whinneying.
Then

li' dju na 'ai bi ye' ci ta' li' li n jo ni la' canl te ai don jo da
horse sun his son, "My father horse, horse good some give me. That not good

15 lo di hi don jo da li n jo ni la canl te go ac t'i 'n' y l n di tcn di-
stallion not good; horse good one give me, I am," he said they say,

dn' bi ta' a ko go li yi k'a' go na na ts'a tcn di dn' ai ge' lo n-
his father. Then horse after he went they say. From there stallion

di li a ge na ki nain loz tcn di dn' di e ca' al n di n di tcn di dn'
mare two he led back they say. "This I guess you mean," he said they say.

l'ol ka n la te'un di dn' n ne ke dn an kai n'a tcn di dn' ai ge'
Rope he gave him they say. Halter he gave him they say. From there

li bi te'ik' kai n tsoz tcn di dn' ai ge' li bi gil kai n'a tcn di dn'
horse blanket he gave him they say. From there saddle he gave him, they say.

a ko go li na tci des loz tcin di dn' to xas tj go li yo bi teu
Then horses he led home they say. Water old man where he lived, his grand-
mother

go li yo ba go li yo da la dji' li naz ts'un loz tcin di dn' t'is
where she lived, his mother where she lived just one day horses he led back they-
say. Cottonwood

na hwit l'o' xol ze' ge' li' na zun loz tcin di dn' ai ge' ko ci go t'is
limbs hanging down where it is called horses he led back they say. Then here
cottonwood

do l'ij go na hwit l'o' sil li' tcin di dn' ko ji go t'is lt tso go na-
blue limbs hanging became they say. Here cottonwood yellow limbs hanging

5 hwit l'o' si li' tcin di dn' ko ji go t'is li gai go na hwit l'o' si li
became they say. Here cottonwood white limbs hanging became

tc'in di dn' ni' d'n di' gol ze' ge' a go t'e tcin di dn'
they say. In the middle of the world where it is called the place was they say.

n ko ji go li bi gul ba das ta tcin di dn ko ji go li bi tc'it' ba das-
Here saddle he placed for them they say. Here blanket he placed for them

tsoz tcin di dn ko ji go i ne ge dn an ba das ta tcin di dn n ko ji go
they say. Here halter he placed for them they say. Here

l'ol ba dais za tcin di dn xa'a de go tsi ta tse bes sai et dji' sil li
rope he placed for them they say. Where the sun comes up burdocks, wash black
became

10 tcin di dn' ko de go tsi da tse do l'ij i be sai e l'ij sil li' tcin di dn'
they say. Here burdocks blue, wash blue became they say.

ko de go tsi da tse lt tso gi be sai et tso sil li tcin di dn ko de go
Here burdocks yellow, wash yellow became they say. Here

tsi da tse tc'o li gai ye be sai de gai sil li tcin di dn
burdocks white, wash white became they say.

ko ji go li' na ki n di ko ji nai nes it' tcin di dn dju na 'ai
This way horses two those here he turned loose they say. Sun

bi ye' ko go li nai nez it' li' o gol za tcin di dn' dza naz n tel
his son here horses he turned loose horses were playing they say. Here they-
came back;

15 ai de' kon de' o na gol za tcin di dn' dza naz n tel ai de' ku n de'
here in they were playing they say. Here they came back here in

o na gol za tc'in di dn dza ai de' ku n de' o na gol za tc'in di dn'
they were playing they say. Here this inside they were playing they say.

ai de' ko go na nes t'it' tcin di dn ai ni ta ku n de' na nes tit'
Then here he drove them up they say. Now inside he drove them up again

tcin di dn'
they say.

di yis ka go ba na na ta do let bul n di tcin di dn bi ta' a bul n di
"Four when days are go to see them," he told him they say. His father told-
him

tc'un di dn' di yis ka go ai ge nat dza tc'un di dn' di yis ka go
they say. Four when days were from there he came back they say. Four when-
days were

li ja je bi ke' go la tc'un di dn' di yis ka go ai ge' na ts'unt dza
colts their tracks were there they say. Four when days were from there he came-
back

tc'un di dn' n ko li ja je bi ke' go la tcun di dn' di yis ka go
they say. Here colts their tracks were there they say. Four when days were

dza ge' na na ts'unt ts'a tc'un di dn' li ja je bi ke' go la' tcun di dn
from there he came back they say. Colts their tracks were there they say.

5 a ko go di yis ka go dza na na ts'unt dza tcun di dn li ja je bi-
Then four when days were here he came back they say. Colts their tracks

ke' go la tcun di dn
were there they say.

a ko go t'us n di na dn 'a' tcun di dn a ko go xai 'a bi ya ge go
Then cottonwood that stood there they say. Then east under it

lo d hi d d x d i na hi ya tcun di dn dza' lo d hi do l' t j i na hi ya
stallion black stood they say. Here stallion blue stood

tcun di dn' dza' gi' lo d hi li tso gi na hi ya tc'un di dn' dza ge'
they say. Here stallion yellow stood they say. Here

10 lo d hi li gai hi na hi ga tcun di dn n dza ge n ko li' na na dal tse'
stallion white stood they say. Here here horses were walking around

tcun di dn n ko li' na na dal tse' tcun di dn' n ko li' na na dal tse'
they say. Here horses were walking around they say. Here horses were walking-
around

tcun di dn' a ko go dza ge' li' goz li tcun di dn' dza ge' n gos-
they say. Then here horses came to be they say. Here earth

ts'an bi ka' li goz li' tcun di dn'
on it horses came to be they say.

THE GAMBLER WHO SECURED THE WATER-CEREMONY.¹

1c kən hi na dnt coc bac k'a be a ko go bi k'a' baz ba dji ni
 bi ke' baz ba dji ni bi tcoc ta baz ba dji ni bi le səs do' baz ba
 dji ni bi te'n nas t'i' do' baz ba dji ni bi tsi' do' baz ba dʒn di
 5 bən tʃ baz ba dʒn di bən na doz baz ba dʒn di a ko go na des dʒa
 dʒn di ko wa yo a ko go ba' n la xa yo n da bɫ n di dji ndi
 anɫ na go nez na le k'e do nɛ 'i yo n da bɫ n di dji ni ba'
 a ko go de ya dji ni da ka dol kə he te'a o ya dji ni tu n tel
 ta ba n ya dji ni a ko go di tu n tel dji ni a ko go dʒa ta ba
 ko de'² n ya dji ni a ko go te yi' yo ya yal gol dji ni a ko go
 10 t'a ji' tu ta tɛn na bəs te' dji ni da ko ya ya na 'l got dʒin ni tu
 ta tɛn na bəs te' dji ni da ko ya ya na 'l got' dji ni tu ta tsa-
 na bəs te' dji ni da ko ya ya na 'l got' dji ni

THE GAMBLER WHO SECURED THE WATER-CEREMONY.

That boy was playing hoop and pole game pole with. Then
 his arrows they won from him they say. | His moccasins they won-
 from him they say. His breechcloth they won from him they say.
 His shirt too they won from him | they say. His headband too
 they won from him they say. His hair too they won from him they-
 say. | His eyebrows they won from him they say. His eyelashes
 they won from him they say. Then he started home | they say,
 camp. Then his mother, "There somewhere you go," she said to-
 him they say. | "All it seems you have lost, where I shall not see you
 you go," she said to him they say, his mother.

Then he started they say. He being naked he went off they say.
 Ocean | water's edge he came they say. Then this wide water
 they say. Then there water's edge | right here he came they say.
 Then in the water in it he jumped in they say. Then | back water
 threw him out again they say. The same place he jumped in again
 they say. Water | threw him out again they say. The same place
 he jumped in again they say. Water threw him out again | they say.
 The same place he jumped in again they say.

¹ A free translation will be found on p. 128 above.

² He used the word ko de' because he drew on the sand near where we were sitting a representation of the ocean and its shore.

a ko go ni yo ta l'a yo nal got dji ni a ko go t'a jə na dəs t'i
n di tu ba ga sən gai dʒɪn di dja de' tɕ'oc ɬ t'a a t'ɛ hi da bi ga
ni ya go de ya dji ni a ko go tu bi ka' n li ni di t'i hi dlak'
ni ya dji ni

5 a ko go to be ko wa yo ni bɪl na de za dji ni a ko go ko bɪl na-
gol n di dɔ' bi dje yi yun de' sɪt da le dʒɪn ni a ko go tu dn de yo
'at' n de yo da bi ɣa ni bɪl na da za dji ni tu xas tɪ hn' da a ko i ta
dji ni a ko go tu sɪn l ke yo i tɕ'os bi sɪt t'au na go n ko xa ga yo
nal ts'oz ni be des n nil dji ni a ko go ta dɬ xɬ xa be gos tɛl yo
10 a ko nal ts'oz m be des n dɬ dji ni n la ge' tɕol l'ɛl bɪl n di dʒɪn ni
ai

an ni ta no tɕ'i na de za to sɪn l ke yo no tɕɪn ne de sa dji ni
n la ge' nal zeɬ tu tɕɪn l ke yo nal sɛɬ n di dji ni tu bi da ce' na zeɬ
n di dji ni a ko go a' tɕɪn l ke yo n la ge na sɛɬ n di dji ni a bi-
15 da ce' na zeɬ n di dji ni tu dn de yo to na dn 'a hi bi tɕ'ɛ n de yo
tu dn de yo no xa nan l sa n di dji ni to i ts'os i bi tɕ'os go no xa-
nan l sa ni dji ni xa dʒɪl giz da yo lɛl go no xa nan l sa n di dji ni
to n da es la ge no xa nan l sa n di dji ni at na dn 'a hi (n 'a hi)
ci tɕ'ɛ j n ne go no xa nan za n di dji ni at sɪn l ke yo no xa nan l sa
20 n di dji ni a dn daz la ge no xa nan l za n di dji ni at i ts'os i
bi ts'os go no xa nan l sa n di dji ni go di tu da yo lɛl go no xa-
nan l sa n di dji ni

a ko go at to be ko wa ge yi ya ge' to nas dlin yi ga ge n ya
dji ni xa yo la to be ko wa gol ze ni dji ni ts'a tu be ko wa
25 xol ze' dan di dji ni tu den de yo a dan di dji ni ai lɛl tɕ'o dji ni
dɔ' n di dji ni a ko go to be ko wa yo tɕ'ɪn ya dji ni a ko xa yo la
to be ko wa bɪl dʒɪn di dji n di to na t'an hn' ba ji n ya lɛ' dji n di
dza ge to be ko wa xol ze' n di dji ni a ko go dɪn dɔ' n' dan di
ai ge tu be ko wa dan di n di dji n di ko l na gos n di' dji ni

30 a ko go i sa' na ki tɔ be ka de de dol dɬ dji ni hi be j go
a ko go la' i sa be da di dʒol go 'nɪ n de ko l n di dji ni tu na-
t'an 'n' an ni dji ni a ko go la' da dɪt dʒol go tɕɪn nes na dji ni
a ko go bi na tɕɪl kwi dji ni ko go wa' wa' tɕɪn di go bɪn na tɕɪl kwi

Then on the ground under the water he jumped they say. Then back he looked | this water through was white they say. There worms every kind all | he was eating he went they say. Then water on it floating something a green growth | he ate they say.

Then water its house they went with him they say. Then here it told him | fly his ear inside it sat they say. Then water people | fog people all went with him they say. Water old man over there was with them | they say. Then water youth soft feather on the crown of his head standing there down | a message they sent they say. Then dark cloud where it is spread down | there message they sent they say. "Over there he is running along," he said they say, | that one.

"Now to you they are coming water youths to you are coming they say. | Over there they are come water youths they are coming," he said they say. "Water in front of it they are coming," | he said they say. Then "Fog youths over there are coming," he said they say. "Fog right in front of it | they are coming," he said they say. "Water people where the water stands up next to them people | water people are coming to you," he said they say. "Water soft feathers their soft feathers they are coming to you," | he said they say. "Lightning holding in their hands they are coming to you," he said they say. | "Water where its end is they are coming to you," he said they say. "Fog where it stands up | standing next to me they are coming to you," he said they say. "Fog youths are coming to you," | he said they say. "Fog where its end is they are coming to you," he said they say. "Fog soft feathers | their soft feathers they are coming to you," he said they say. "Lightning holding in their hands they are coming to you," | he said they say.

Then where fog water house is under water became by it he came | they say. "Where water house is called?" he said they say. "Here water its house | is called," they said they say. The water people said it they say. They lied they say. | Fly spoke they say. Then water its house he came they say. "Here where | water its house?" he asked him they say. Water chief he had come to him they say. | "Here water its house is called," he said they say. Then this fly "True | there water its house, true," he said they say. He told him they say.

Then pots two water filled with stood by the fire they say, boiling. | Then, "One vessel with being full you drink," he told him they say. Water chief | said it they say. Then one being full he drank they say. | Then he vomited they say. Then "Wa wa,"

dji ni a ko go tał p'a te'oc n di da bi ga bi na teł kwi dji ni 'ał
bi na tsiz kwi dji ni a ko go to n di la' n di ai be ta da go gız
dji ni ta da koz gız dji ni

a ko go n ke go dji ni tal dji ni na ka za ta l'e' da do nł xac e
5 na ki za ta l'e' da d jıj go ył ka do n dı n lol la go na dn dał kol n di
dji ni a ko go nai ye nez ga ne ai ge' i ta go tał dji ni te'a la ta
hi gai bi te'a dji ni ko go bi ga tis dol ja go dji ni tu xas ti n'
an do' ai ge i ta go tał dji ni n ko ji go tu be ko wa dji ni

dza de' to sını ke yo go te'i tał ji' na da des za dji ni to i ts'os i
10 bi ts'os go na da des za dji ni go tał ke ji' xa te'ıl gıc da yo leł go
dji ni at be ko wa ge' at sını ke go na da des sa dji ni go tał ke ji'
at i ts'os i bi ts'os dji ni go di tu da yo leł dji ni tu sını ke yo
ke' xen la dji ni n jo go ke xen la dji ni to i ts'os i bi ts'os go ke
xen la dji ni xa teł gıc da da yo leł go da bi ga ke xen la dji ni
15 at sını ke yo ke' a be ko wa ge' na da des za dji ni a be go te'ıt-
tał ji' at i ts'os i bi ts'os go dji ni go di tu da bi ga da yo leł go
at be go te'i tał go bıl n ke go jın tal dji ni to nas dlin bıl n ke-
go jın tal dji ni

a ko go ai ge na ye nes ga ne i ta hl jıj dji ni a ko go ai ge'
20 xa yo ci na te'i dı t dic da' na ye nes ga ne me' na nat dle dji ni
be nai l'o dji ni ts'ał be ai ge' be nai l'o dji ni a ko go xa yo ci
na da te'i di dı c da' tu sını ke yo i ta si zi go na da te'ıl te'e dji ni
ai ge na ye nez ga ne go te'i' dı ta a na dol 'ınł dji n di ai ge to ba-
teıs teın ne ał do' be nai l'o dji ni a ko go n de na ki go te'i'
25 dı ta na dol ınł dji ni

a ko go ai ge na ki dza ta yıs ka dji ni da do teł xac e na ki za-
ta yıs ka dji ni na ki za ta ız li go to sını ke yo bi gıj te'i zi
dji ni a ko go da n la go n de le dn t'i go go te'i tał dji ni tu dn-
de yo bıl go te'i tał dji ni at dn de yo bıl go te'i tał dji ni ai ge

saying he vomited | they say. Then under water those worms all he vomited up they say. All | he vomited up they say. Then water that other that that with they bathed him | they say. They-bathed him they say.

Then they began to dance they say. "Twelve nights without-sleeping | twelve nights they were dancing it comes daylight without-sleeping you may go home," they told him | they say. Then Naiyenezgani there with them he danced they say. Hat its top | white his hat they say. So high over it it stood by itself they say. Water old man | he too there with them danced they say. On-this side water its house they say.

Here water youths where they dance they came they say. Water soft feathers | their soft feathers they came they say. Where-they were dancing lightning holding in their hands | they say. Where-fog its house is fog youths they came they say. Where they were-dancing | fog soft feathers their soft feathers they say. Lightning holding in their hands they say. Water youths | they were behind they say. Beautiful they were behind they say. Water soft feathers being their soft feathers they were behind | they say. Lightning holding in their hands all they were behind they say. | Fog youths where-the house is made of fog they came they say. Fog with where-they were dancing | fog soft feathers their soft feathers they say. Lightning all holding in their hands | fog with dancing with them they began dancing they say. Water became with him they began-to dance | they say.

Then there Naiyenezgani with them danced¹ they say. Then there | somewhere when they were looking Naiyenezgani baby he-became again they say. | He was tied in they say. Baby basket with there he was tied in they say. Then somewhere | while they were-looking water girls among them standing they saw him again they-say. | There Naiyenezgani to them one thing after another he did-to them they say. There Tobatc'istcini | too he was tied in they-say. Then men two to them | one thing after another they did they say.

Then there twelve days were they say. Not having slept twelve | days were they say. Twelve when it was to be water-maidens between them he stood | they say. Then far off men being in a circle they were dancing they say. Water people | with-him were dancing they say. Fog people with him were dancing

¹ Danced by himself.

dju na 'ai bən dał dʒɪn di da ɤ da ci da dʒo 'i dʒi ni ai da' bən dał
ko neł i da bən dał go te'i tał dʒi ni l'e' na 'ai an ał do' bən dał
go te'i tał dʒi ni

a ko go ai ge teɪn des lol dʒi ni na ke za da l'e' ɪz li go a ko go
5 na ki za da yɪs ka teɪn di n za ge la' to sɪ ke yo nai l'n hi sɪz zi
dʒi ni ko de' to nas dɪn sɪz zi dʒi ni at sɪn ke yo na l'n hi ko de'
sɪz zi dʒi ni na ki za da iz li go a ko go teɪn dez lol dʒi ni a ko go
dɪn n bi te'ɪn nes di dʒi ni bi te'ɪn xaj go a ko go ka di goj xa kat
dʒi ni nin des lol da goł te'i dɪn di dʒi ni a ko go i ke ge' sɪz zi
10 go ke' bɪ lɛ dɪc tal n di dʒi ni a ko go dɪn buj des ka' dʒi ni
ai ge' go te'i tał ge' bi l'ol ɪsn xol ze' hi te'a ɔ da dʒi ni

na da' be xa t'a go jon yo hɪl k'e len k'e' a ko go 'at' tsɪn ke yo
ɪn nɪc kan ne te'o be xa da goz jɔ yo bi lɔl ɪsn i na da te'o be xa da-
goz jɔ yo te'o' ac le k'e dʒi ni at sɪn ke yo i nɪs kan ne te'o be xa-
15 da goz jon yo te'o ac le k'e dʒi ni bi lɔl ɪs n na da te'o be xa da go-
jɔ yo tsɪs ke lan k'e dʒi ni at sɪn ke yo i nɪc kan ne te'o be xa da go-
jɔ yo ts'ɪs ke lan k'e bi l'ol ɪsn na da te'o be xa da goz jɔ yo te'ɪc-
tez lan k'e' at sɪn ke yo i nɪc kan ne jo be xa da goz jɔ yo te'ɪc te-
lañ k'e teɪn di n ko ji go ta dɪl xɪ ai ge' na da' teo bi dɪn ne gaj go
20 bi k'az n tsaz go ai ge' i tsi ga' go te'i dʒi ni ai ge' na da' t'a'
n dez dʒi ni ai ge' na da' bi zol di ni dʒi dʒi ni ai ge' na da'
bi da t'o' go li dʒi ni ai de' go i 'a ji go ta li tso si ka dʒi ni ai de'
i nɪc kan ne te'o bi dɪn ne gaj go ɔ'a dʒi ndi bi kaj n dej dʒi ni ai ge'
bi t'a n tel dʒi ni ai bi la t'a go ts'o dʒi ni a ko ai ge' bi xa-
25 dɪn dɪn goz li dʒi ni

n di le anł na gon t'i' tu na ts'ɪs dli ge' ko tsa ge' naz des dʒa
dʒi ni n de te'i li yo naz des dʒa dʒi ni a ko go ka n bi tsi ts'ɪn
hɪl jet dʒi ni ka i teat dʒi ni da la dɪn le go tsa go da na ts'i di tsa
dʒɪn di a ko go go dʒ je hi da tɪn yo na ga le dʒi ni a ko go
30 ko dʒ je hi konł ts'a dʒi ndi na dʒo dał go konł ts'a dʒi ndi a ko go
ci ma' n di dʒi ndi ɪc kɪn hi a ko de' ci de' na dał n di dʒi ni
ɪn t'i' bɪs teɪn ne da i dɪn di i he n di dʒi ni ɪc kɪn a ko go ci ma
n di dʒi ni dan di a dɪc n di ko de' ci de' na dał yuc te' teɪn da

they say. There | sun before him they say. So high up he looked-at them they say. Then in his presence | while he was looking in-his presence they were dancing they say. Moon she too in her-presence | they were dancing they say.

Then there he fell asleep they say. Twelve nights when it-was becoming then | twelve days were they say. Far away one water youth a girl stood | they say. Here water became stood they say. Fog youth girl here | stood they say. Twelve were-about to be then he fell asleep they say. Then | this one he loved they say. When he was sleeping then they called to him (?) | they say. "You fell asleep," they told him they say. Then behind him the-one standing | "His foot with I keep step," she said they say. Then this one he fell against they say. | There where they were-dancing Bilolish one called went away they say.

Corn where the country is beautiful with it (?) then fog youth | large pumpkins where the country is beautiful with it, Bilolish large-corn where it is beautiful with | they two went away they say. Fog-youth large pumpkins where it is beautiful with | they two went away they say. Bilolish large corn where it is beautiful with | they two were-sitting down they say. Fog youth large pumpkins where it is-beautiful with | they two were sitting down. Bilolish large corn where-it is beautiful with they two were lying down. | Fog youth large-pumpkins where it is beautiful with they two were lying down | they-say. Here black cloud there large corn its stay-roots | its stalk large there its silk is red they say. There corn leaves | are long they say. There corn its tassel is spread out they say. There corn | its dew it has they say. There where the sun sets yellow-cloud lies they say. There | large pumpkin having tendrils stands they say. Its stalk is long they say. There | its leaves are wide they say. That its top is yellow they say. There its pollen | it has they say.

This all happened where the man turned to water then there he went back | they say. Man where he lived he came back they say. Then his mother her head | was shorn they say. She was crying-about him they say. Just one year he came back | they say. Then his younger brother out of doors was walking they say. Then his-brother | he saw they say. As he was coming back he saw him they-say. Then "My mother," | he said they say, boy. "Over there my brother is coming back," he said they say. | "Devil his mother, why do you say that?" she said they say. Boy then, "My mother," | he said they say. "True I told you. Here my brother is coming.

sa e ma ko de ci de' dan di gal n di dji ni a ko go ban tcen ya
 dji ni a ko go dan di la ya' ci ja je n di dji ni yu ge he' e da-
 nan da lan di c tca go si ni gol t' e n di dji ni a ko go ko ja je
 ka na dza dji ni

5 a ko go bi bi ka tc'i dec ye' dji ni a go dji e bɬ tci dec ye'
 dji ni a ko go n la ge i dnl je bɬ tci dn di dji ni a wa ge' dez a ge
 ca nad dn daɬ bɬ tcen di dji ni tu des n di go dji ni a ko go
 ku tc'a yo go das da leñ k' e dji ni a ko go n lo na gol ti' dji ni

cnɬ ts'a go des dji a wai tu xa' a' i bi la t'a ge' tu na oc la'
 10 tan si' ni dji ni a wai xa' ai bi la t'a ge' tu na oc la' n si' ni
 dji ni

a ko ba na ts'it dza dji ni i do aɬ go ba na ts'ent dza dji ni
 ba bɪn na dza ge' ba na tsɪnt dza dji ni a ko bɬ na jec taj dji ni
 a ko go bɬ na tc'i taj dji ni ko wa yo bɬ na tc'i t'aj dji ni ci de' la
 15 i do 'aɬ n di dji ni sɬ' da di go dji ni da le tco go an di bɬ-
 tcen di dji ni ci de' la i do aɬ da an di bɬ tcen di dji ni

a ko go da tca go le n di dji ni a ko da tc' e gol de dji ni yun de-
 yu n de' ol de dji ni a ko n de' xa do tɔ dji ni tu nas dli n a ko-
 n de' tu si xai dn' a dji ni a ko go yun de yu n de' xa tcl gij
 20 be nas l'o na go dleɬ dji ni a ko go ai ge' si' goz li dji ni si'
 et di go ai be di dn de hi tu ye da di ɣi' sɪ li dji ni a ko go
 da do al si li dji ni

HE WHO BECAME A SNAKE.¹

da sa dn n den li' tcen di dn' a ko go ai ge tc'ac nai hi de
 tcen di dn' ai de na dɬ dji'a' tcen di dn ai ge n da' bi tc'i' i kaɬ
 25 yi ka' il jɔ tcen di dn' a ko go ai ge' des ba' tcen di dn' a ko go
 n da yam ba tcen di dn a ko go n dai ɥ ts'an hi yi yes xi tcen di-
 dn' a ko go bi la kaɬ xa dak n dai yeɬ si tcen di dn a ko go le neɬ-
 lai la dji ni ai ni ji' do leɬ yɪ n di tcen di dn' a ko go le neɬ lai
 xol ze' tc'en di dn'

¹ The free translation is to be found on pp. 135-136 above.

Here come | look. My mother here my brother truly is coming," he said they say. Then she came to him | they say. Then "Truly (?) my boy," she said they say. "Somewhere you have been going-around, | crying I have had a hard time," she said they say. Then her son | came back to her they say.

Then deer after he went hunting they say. This one his-brother with him he went hunting | they say. Then "Over there you hunt in a circle," he said to him they say. "Over here where the-land projects | to me come back," he said to him they say. Water it was thundering they say. Then | away from him it seems he sat-down they say. Then yonder it was raining they say.

"Rain black here water stands up its top water I could-drink again, | I wish," he said they say. "There it stands up its top water I will drink again I think," he said | they say.

Here to him he came back they say. While he was singing to-him he came back they say. | Before he saw him there to him he-came back they say. Then with him they two went back they say. | Then with him they two went back they say. Camp with him they came back they say. "My brother | was singing," he said they-say. Songs were not they say. "Telling an untruth you spoke," she said | they say. "My brother was singing truly," he said they say.

Then, "Sweatlodge build," he said they say. There sweatlodge she built they say. Inside | they went they say. In there they were-singing they say. Water became in there | water songs he began-to sing they say. Then room inside lightning | woven together became they say. Then there songs came to be they say. Songs | when they were not this by means of these people water from having medicine power became they say. Then | they were singing it came to be they say.

HE WHO BECAME A SNAKE.

Alone man was they say. Then there wood he brought in | they say. That he built a fire they say. There white man against-him rawhide | on it he danced they say. Then from there he-started to war they say. Then | white man he came to in war they say. Then white woman he killed they say. | Then her skirt up he poked with a stick they say. Then they were parallel | they-say. "That your name will be," he said they say. Then lenellai | it was called they say.

ai ge i na ya de j aj te n di dn' bi tel l' e he i na ya ye aj te n-
 di dn' ai ge' tse te na 'a gol ze yo te he aj te n di dn' a ko l' u j te o
 xol ze' hi yan aj te n di dn' da sen ne la' cd na ac da sen ne ko
 ei ti' n di te n di dn' a ko go yi zes xi te n di dn' a ko go le yu be j
 5 te n di dn' da l' e' us a go xa i zit' te n di dn' a ko go na ye nez ga ne
 do yi ya da a ko go na ye nez ga ne yu na ac n' da an ja' da la a
 yi ya te n di dn' cd na 'ac n di te n di n te' i hu sak' n di dji ni
 n na' la' cd na ac ni dji ni a ko go da 'ai bi l' e' naj nec tec dji ni
 a ko go i te' u l' xaj dji ni a ko go dn l' u j i ya 'n' yu ka ne ko n de'
 10 te yi' yu n de' o dol jo le' k' e' dji ni

ai ge na zez dza dji ni da go jo i' a go i di dez so go ta ta ko wa
 gol ze yo na dzi dza dji ni tsi te na a ge' a bi da' na des dza n de n-
 di dji ni di da bi ga n de da' dji ni a ko go xa ge la a gol ze'
 dan di dji ni sad dn de yo a ko ge li tco xas ti 'n' an ja n gos-
 15 ts' an bi ka' do onl tco je goc 'u n' n di le n dan di dji ni ge li te' o
 xas ti 'n' ba go ni' no' a a ko go ge li tco xas ti 'n' ba dji ni ta
 dji ni a ko go ai ge' ge le tco xas ti 'n' sa ge da' sct di di tsi dji ni
 a ko go nez da dji ni ga le tco xas ti 'n' do onl tso ge n gos ts' an bi ka''
 goc 'i' n di le tsi te na 'a ge' a bi da' naj des dza n di da bu tci dn di
 20 dji ni hi hi n di dji ni do n da go 'a go tsa le' k' e' n di dji ni ai ge'
 na duc t' a go tsi tan na a ge' na duc t' a go a ko go na ki dza ta hu-
 ka go ko n de' da cd 'i' a na di tsol e n di dji ni

ai ge ni bu l ku ka dji ni l' e' da' a ko go xa di ni yi ya dji ni
 a ko go l' u j ni yi ya le' k' e' n di dji ni a ko go ko n de' te go dol jot'
 25 dji ni a ko go di i ts' ad dn de yo da bi ga nu te' i' du xu an di
 dji ni dju na 'ai n di dji ni l' e na 'ai n di dji ni da bi ga dji ni
 gan n de yo n di dji ni ai ji' tsi te na 'a ji na dez za dji ni go
 ai ge ba nan za dji ni tse tan na a ge dji ni

a ko go ai ge dju na 'ai bu n dat dji ni l' e na 'ai do' bu n dat
 30 dji ni a ko go gan l' dji ne do l' u j i bas te yu n l' bas dji ni a ko go

From there defeated they two started back they say. Bitcill'ehe defeated they two came back they say. | From there Tsitena'a place called they two came to water they say. There large snake | it is called they two came to they say. Porcupine was there. "My-cousin, porcupine here | is lying," he said they say. Then he killed-it they say. Then he buried it¹ | they say. The same night middle he uncovered it they say. Then Naiyenezgani | did not eat it. Then Naiyenezgani his cousin only he just one | ate it they say. "My-cousin," he said they say. "Bitter it tastes," he said they say. | "Try eating it, my cousin," he said they say. Then the same night they two lay down again they say. | Then they went to sleep they say. Then this man snake he had eaten when it was day in here | in-the water inside he had crawled along they say.

From there he started home they say. Just so when the sun-was going down when it was yellow everywhere Tatakowa | where it-is called he came back they say. "From Tsitena'a early this morning I came," he said | they say. These all kinds people then they say. Then "What place is called?" | they said they say, eagle people. "Here Pelican (?) old man he only. Earth | on it everywhere I have seen, he is always saying," they said they say. "Pelican | old man send word to." Then Pelican old man they notified | they say. Then from there Pelican old man came he walked with they say. Then | he sat down they say. "Pelican old man 'Every-where earth on it | I have seen' you are always saying. 'From Tsitena'a early today I started' he says," they told him | they say. "Hee hee," he said they say. "Not near by it must have happened," he said they say. "From there | when I was flying back from Tsitena'a, when I was flying back then twelve days | in here just with me sunset the earth was yellow," he said they say.

There he spent the night with them they say. "Last night then something he ate they say. | Then snake he had eaten it," he said they say. "Then in here he had crawled into the water," | they say. Then these eagle people all, whirlwind black he too | they say. Sun too they say. Moon too they say. All they say. | Gan people too they say. There Tsitena'a, they started they say. Then | there they came they say, Tsitena'a, they say.

Then there sun in his presence they say. Moon too in her-presence | they say. Then black Gan turquoise hoop he rolled in-the water they say. Then | water raised up they say so much.

¹ In hot ashes.

to da di yın dak' dji ni ko go a ko go kał bai ya ba cın ne bas
 te yınł bas dji ni ko go to da di yın dak' dji ni a ko go ni kes-
 tsoz n' te'el tce bas te yınł bas dji ni ko go to da di yın da dji ni
 a ko go ganł tci' yol gai bas te yınł bas dji ni a ko go da tsi zi go
 5 to da di yın dak' dji ni

dza ge' bi ke' na de za dji ni l'ic nas dli' le' e dji ni a ko go
 ni bi ke' na de za dji ni a ko go ni bi nan za dji ni a ko go i t's-
 e ge l'ic si zi dji ni an di go k'a ca' n de 'n' an la dji ni

a ko go do l'ıj i bas be ts'onł bas dji ni ko go bi k'e dol t'q'
 10 dji ni a ko go n ko ji' n de na nos nıt' dji ni ba ji ne bas be-
 donł bas dji ni dak ko go be k'e dol t'q' dji ni te'el tce bas
 be na donł bas dji ni dak' ko go n de bi k'e donł t'q' dji ni yol-
 gai bas be sonł bas dji ni a ko da di djol go be k'e dol t'q' dji ni
 a ko go da di djol go n de nas dli dji ni a ko go be gan bıl djn del
 15 dji ni

ai ge' bıl na de za dji ni na ki dza da l'e' bıl go te'i tał dji ni
 n de na dle go dji ni a ko go na ki dza da l'e i do te'n des lol da go
 a ko go tcın dez lol dji ni

a ko go an 'n' l'ıj nas dli' n' an 'n' xa dn 'a' dji ni n ko dak'
 20 xa zi ya yo xa si ya yo ya d na xon dl yo xa si ya n di dji ni
 a ko go da siz zi ji' da 'a di' dji ni

a ko go bi la' go li' dji ni an xa na do t'a dji ni do an di yo
 i ya' na gos ta yo i ya' le di dji gol ze yo de ya n di dji ni da siz-
 i' ji' i na na di' dji ni a ko go ko ci go na da k'ai yi bi 'a gi hi
 25 bi l'a yo go li dji ni bi kac tel i ko dak' go li' dji ni

ko de' n de ye da di yi si li dji ni ai na ye nez ga ni da sa dn
 bi bac k'a' go li dji ni da sa dn nail conc dji ni bac ka na ki da'
 ai dā da sa dn nail conc dji ni

di k'e go ci gos k'an das dja

Then clown black stone hoop | he rolled in the water they say. So much water raised up they say. Then his face half covered | red-stone hoop he rolled in the water they say. So much water raised-up they say. | Then red Gan white shell hoop rolled in the water they say. Then high as a man stands | water raised up they say.

From there after him they went they say. Snake he had-become they say. Then | after him they went they say. Then they overtook him they say. Then over beyond | snake was standing they say rattling. I guess that man had been it was they say.

Then turquoise hoop he threw on him they say. So far on him it jumped | they say. Then as far as here man he looked like they-say. Black stone hoop he rolled | they say. So far on him it-jumped they say. Red stone hoop he rolled again | they say. So-far above man on it jumped they say. White shell hoop he-rolled | they say. Here completely on him it jumped they say. Then | entirely man he became again they say. Then his hands with he took hold of | they say.

From there with him they started back they say. Twelve nights with him they danced they say. | A man he was becoming they say. Then twelve nights when no one had slept | then one fell asleep they say.

Then that one snake who had become he started to sing they-say. "Up | where I am going where I am going sky where it comes-together I am going up," he said they say. | Then where he had-been standing he was not they say.

Then his sister he had they say. She started to sing they say. "Where one does not lie, | mesquite where it stands, mesquite where-they come together black it is called I am going," she said they-say. Where she had stood | she again was not they say. Then here summer time they crawl around female | under she lives they say. Male up here he lives they say.

From this Indians supernatural power became they say. That Naiyenezgani alone | najonc poles had they say. Alone he threw-the poles they say. Poles two | then alone he played they say.

So many¹ my yucca fruits lie.

¹ The narrator first made eight small piles of dirt in two rows of four each to represent these fruits which he said were on Turnbull Mountain.

RELEASING THE DEER.¹

gan ʌ k'i de da 'an ja bi bi go li dji ni ai ya' da bi ja bin
 n yi ge dji ni da biz ja ɬ ɣaɬ dʒɛn di ga ca' n de bic xa ge' naz tɔ
 dʒɛn di a ko go do ka dɬ dɬa da dji ni a ko go da dn de hi' a dan di
 dji ni ga ge li tɕ'a ne bi ja je an nol de a ko yol t'e' dan di
 5 dji ni a ko go yo dais t'e' dji ni a ko go o na za dji ni ai dɔ
 li tɕan ne bi ja je hi da ku sɛt tɪ' dji ni

a ko go gan ʌ kɪd de bi ja je a ko na kai lɛ dji ni o na za yo
 a ko na kai dji ni a ko li tɕan ne bi ja je sɛt tɪ' dji ni a ko go
 gan ʌ k'ɪd de bi tɕa ga ce li tɕan ne bi ja je n di nad dai nɬ tɪ dji ndi
 10 ko wa yo nad dais tɪ' dji ni li tɕan ne bi ja je nad dn nɬ tɪ dan di
 dji ni tɕa ga ce dan di dji ni a ko go li tɕan ne bi ja je n la xa yo-
 ol tɛ' dji ni gan ʌ k'ɪd de an di dji ni a ko go li tɕan ne hi bɛn da
 kɔ' bɛ de nol ta n di dʒɛn di a ko li tɕan ne kɔ' bɛn da bɛ
 na dɬ tɔ dji ni a ko go gai gai gai n di dji ni a ko go dan di
 15 li tɕan ne la' n di dji ni tse da di t'a yo bɬ na do ka ni dji ni
 a ko bi' i an na dɬ gan ʌ k'ɪd de bi an nai n dɬ lɛn k'e dʒɛn di
 a ko i bi yi' ɬ gaɬ go na do ka' n di go a ko yɬ na kai dji ni

bi an na dɬ yo dji ni a ko go tse bi da dɛt t'a dʒɛn di a ko go
 n de na tɕ'ɛs li dji ni a ko go di tse hi k'ɛ ɛn dʒɛn a dji ni ai ge'
 20 bi hɛn di ai ge' xa ki dji ni da tɪ yo sɔ n di dji ni n l'e' bɛ bi de-
 tɛt' bi ni yo n di dʒɛn di a ko go bi da bi ga tɕɛ ki dʒɛn di a ko
 bi ɬ tɕɪ sɪ li' dji ni ai dɔ' bi tɕ'a' tɕa o na tɕ'ol wot' dʒɛn di
 li tɕan ne' da do' n di n' n di dʒɛn di bi tɕa ga ce gan ʌ k'ɪd de
 bi tɕa ga ce yɪ ka da dn dɛ dʒɛn ni li tɕan ne da do' n di' n di
 25 bi no tɕ'a tɕɛ n dɬ n di dji ni a ko go bi n gos tɕ'an bi ka'
 n kɛ nes tɛ' dji ni

¹ A free translation is given on p. 126 above.

RELEASING THE DEER.

Humped-back Gan just he only his deer were they say. Then just he only deer | he brought they say. Just he only ate (meat) they say. Some people near him were living | they say. Then he would not give them any they say. Then the people they said it | they say. "Raven dog its little one let us make. There we will throw it away," they said | they say. Then they threw it away they say. Then they moved off they say. Then | dog its little one there was lying they say.

Then Humped-back Gan his children there its seems they went they say. Where they had moved from | there they came they say. There dog its little one was lying they say. Then | Humped-back-Gan his children dog its little one that one they took up they say. | Camp they carried it back they say. "Dog its little one we picked-up," they said | they say. Children said it they say. Then "Dog its little one over there throw it away," | they say. Humped-back Gan said it they say. Then "The dog his eyes | fire with hold to," he said they say. There dog fire his eyes with | he held to they say. Then "gai gai gai," he said they say. Then "Truly | it is dog," he said they say. "Stone at the door with him go back," he said they say. | There deer were corralled, Humped-back-Gan deer had put in an enclosure they say. | "There entrails he-eating go back," when he said there they went with him they say.

Deer where they were enclosed they say then stone was a door they say. Then | man he became again they say. Then this stone he moved to onside they say. From there | those deer from-there came out they say, outside. "Old woman," he said they say. "Between your legs with touch | their nostrils," he said they say. Then deer all ran out they say. There | deer they smell it became they say. Then from her they ran off they say. | "'Dog' you said," he said they say. His children Humped-back Gan | his children at-them he was mad they say. "'Dog' you said but | deer from us he turned out," he said they say. Then deer earth on | began to-scatter they say.

DEER WOMAN.¹

a ko go i te'i' xaz dez n da dji ndi dan teen da yo i tej xaz dez-
n da dji ni bi bi te'i' bi k'a' tce dez n da dju di a ko go i tej'
ba ten daj te'in di a ko go n de hn' ol je' dji ni

ai da' us djan hi ai ge set da dju di n la ge' nac da'i ai ci do-
5 let n di dji ni a wai ge' xai a de gon da n ya do ci a do let n di
dji ni ai ge xai 'a de la' n da n ya dji ni a ko go ganl ji ne an
a t'i dji ni in ni' da hi yi t'a dji ni a ko go n ko bi nan ti yo
in ni' da huz a dji ni ai da' ko' ji' nez da dji ni ko wa yo n de'
ko' ji nez da dji ni

10 in ni' i ya' dji ni tsɛ ts'ɛ n di dji ni a ko go n di ni des a ni
bi hn t'a n di dji ni ganl ji ne a ko go in ni bai gon ya' n di
dji ni a ko go bi hn t'a' go noc 'i' n di dji ni n jo da ko bu dju di
dju di da ga t'en di bi hi t'a a wa de' hi ji bi hi t'a go a ko n nec i'
ba i go ya ne bi ya kol n di dji ni ganl ji ne an di dji ni

15 a ko bi tci no ta dji ni us djan 'n' in ni no ta dju di a ko go
a wa ye' ye n zi' dji ne bun ke' go zuz zi go a ko go ai ji' do luj i
bas yi k'e nɪ bas dju di a ko go ko go bi nos ni dji ni bai ji ne
bas yi k'e nai nɪ bas dju di ko go bi nos ni dji ni a ko go
te'el tce bas yi k'e nai nɪ bas dji ni a ko go yol gai bas yi k'e
20 nai nɪ bas dji ni a ko da di dju go bi nos ni dji ni a ko go
bi tce' yi dec tas go a wo da hi ya dji ni xai a de go i luj go gol ni
z'ul xai a de go dzul dji hi ke' n t'i' dji ni a ku us djan n di
ganl ji ne yul on da dji ni ganl ji ne n di' us djan n di' yu 'unl go
yul on da lɛ k'e dju di a ko go bi hil k'i dji ni dza de hi do' bi
25 hl ki dji ni dza de hi n de hl ki dji ni da la dju de n de hil k'i'
dji ni a ko go ku go yul on da dji ni

a ko go na ts'unt ts'a dji ni a ko go ko de la dn de ban ya le

¹ A free translation is on pp. 127, 128 above.

DEER WOMAN.

Then meat he moved his camp for they say. After he got married meat he moved camp for | they say. Deer its meat after it he moved camp they say. Then meat | they came to they say. Then the man went to hunt they say.

Then woman there sat they say. "Over there I come back that will be me," | he said they say. "From that way, east, if he comes it will not be me," he said | they say. From there east somebody was coming they say. Then Black Gan he | it was they say. Deer head he held in his hand they say. Then here brush around | deer head he put up they say. Then by the fire he sat down they say. House inside | by the fire he sat down they say.

Deer head was eating they say. "Ts'ε ts'ε," it said they say. Then "This lying there | you put on," he said they say, Black Gan. Then "Head one is afraid of," she said | they say. Then "Put it on I will look at it," he said they say. "It is good so," she said to him | they say. "Nevertheless put it on. Over there stand. When you put it on there I will see | they are afraid of it why," he told her they say. Black Gan said it they say.

There she put it on they say. Woman deer head she put on they say. Then | over there she stood with it they say. Like a deer she stood then there turquoise | hoop on her he threw they say. Then so much deer she looked like they say. Black stone | hoop on her he threw again they say. So much deer she was like they say. Then | red stone hoop on her he threw again they say. Then white bead hoop on her | he threw again they say. Then all over deer she was like they say. Then | her tail when she wiggled over there she went they say. East urine it tastes | mountain east mountains four one behind the other are in line they say. There woman used to be | Black Gan they went together they say Black Gan it was woman it was he riding her | it seems they went along they say. Then deer the tracks were they say. Here too deer | the tracks were they say. Here man the tracks were they say. One side man the tracks were | they say. Then this way he went along with her they say.

Then he returned they say. Here some man he saw had come |

dji ni a ko go ko go yu on aj le dji ni ai da naz nes dja dji ni
ko wa yo na nes dja dji ni bu o aj 'n' bi hl k'i' go la ge' n de
hl k'i' go bi yu o aj leñ ke n di dji ni

a ko go a ko n de na de sa dji ni ko wañ ge n de nanl sa
5 dji ni a ko go ko bi han di' yi ke' des kai dji ni la ge n de
hl ki be go da bi go zi' dji ni a ko go bi ke' na dje kai go a ko go
go te'a' tei des tel dji ni ai ge' bi ke' n ke tei djun tel dji ni bi ke'
na tem tel go hi ya dji ni bi dji nl tel djun di

a ko go ba ci ne bas bi ke dol bas dji ni a ko go ko go n de
10 nos ni djun di te'el tce bas bi ke dol bas dji ni n de nos nit'
ko go si li djun di yu gai bas bi k'e dol bas djun di a ko go
da dt djol go n de na nos ni dji ni ai ge' biñ nas des kai n de
nas dli go bu naz des kai dji ni ko wa yo bu na dji kai djun di¹

a ko go bi d ta nl dje go bi na ts'us dli djun di us ts'an 'n'
15 bi nas dli n de nas dli djun de a ko go to des n di go a ko go
ko wa tem di dn' a ko go i za je te'u he ni ka dal djet' tem di dn'
a ko go i za te'u je he n be del tem di dn' a ko go an us djan 'n'
bi nas dli 'n' us te'i le k'e tem di dn' bi yac tei le tem di dn' ya'
te tei tem di dn'

20 a ko go i za je te'u he n be del o n ke dl wot' tem di dn' ko wa
ni buc ca yo bi ja je sl la le dji ni dn a ko go i za je te'u he n de la
nai la le tem di dn' a ko go da la nais tset' le'e' te'un di dn' a ko go
'ai ge' hl got' bi nas dli 'n' bi ja je n bun de le le k'e tem di dn'
a ko go i za je te'u he dez ju ne hi bi ne k'e da gol ts'og gi n bun del
25 tem di dn' a ko go ai ge' hl got tem di dn' i ja je te'u he bun del ge
tem di dn' ai ge' hl got' bi ja je n di n bun del ge hl got tem di dn'
a ko go te'a nes djil tem di dn'

a ko go xat dzi tem di dn' i tun k'e yo ci ja je bu bu oc kai le' k'e-
do leñ ai ci ac t'i do leñ n di tem di dn' da co k'a le ga n di tem-
30 di dn' a ko go bi nas dli tem di dn n den di bi nas dli' a ko
te'un di dn' an hi na li'n bi nas dli xol ze dji ni

da k'e go ci goc k'an das dja'.

¹ The informant omitted *do l'ij bas*, etc.

they say. Then here he saw two had gone they say. Then he went home they say. | Camp he came back they say. "The one I went with deer tracks like, other side human | tracks like deer with it seems two went," he said they say.

Then there people started they say. Camp people came | they say. Then here deer where they went after them they started they say. One side human | tracks were with they knew them they say. Then after them while they were going then | from them they started to run they say. From there after them they began to chase them around they say. After them | while they were chasing them she gave out they say. Deer they overtook they say.

Then black stone hoop on her he threw they say. Then so much person | she was like they say. Red stone hoop on her they threw they say. Person she was like | so much it became they say. White shell hoop on her they threw they say. Then | completely person she was like again they say. From there with her they started, back human | she having become again with her they started back they say. Camp with her they came back they say.

Then deer when it was running time deer she became again they say. Woman | deer she became human she became again they say. Then when it was thundering then | camp was they say. Then fawns they were hunting they say. | Then fawns they were bringing in they say. Then that woman | deer who became it seems gave birth they say. Deer she gave birth for they say. For it | she gave birth they say.

Then fawns where they bring them in she started to run around they say. Camp | at one side her fawns were lying they say. Then fawns Indian | one had brought in they say. Then both it seems he had killed they say. Then | from there she ran deer who had become her children it seems had been brought in they say. | Then fawns pretty around their eyes yellow he had brought in | they say. Then from there she ran they say. Fawns brought in | they say, from there she ran her children they were from where they were brought in she ran they say. | Then she began to cry they say.

Then she spoke they say. "Where the trail is my children with you will see we have gone | that I it will be I," she said they say. "You must pray to me," she said they say. | Then deer she became they say. Person was deer became there | they say. She girl deer became is named they say.

This way my yucca fruits lie.

THE HUNTER WHO SECURED THE BEAR CEREMONY.¹

tc'i dec ye' dji ni a ko go zas nal ta yo dji ni a ko go ya gon 'a-
 yo te'o gal dji ni a ko go ya ta tc'i kat dji ni a ko go n ko de
 cac bi ko wa le' dji ni a ko n de' o te'in kat ca(c) bi ko wa yon de'
 tcn di a ko go da bn na ts'a da bl a djn^a kat tcn di a ko go
 5 wau wau wau wau an di go na dil ke dji ni ci te'u ye xa t'i la bi ga
 noc ka ndl xa a ka le la k'e bl tcn di tcn di a ko go da kon de
 ts'iz da go di yis ka dji ni da do tcl n de he di yis ka dji ni

a ko go ya da kai i na' kol n di dji ni da kai ca n di xa ti da-
 di cinl bl tcn di tcn ni n t'e go a des ta' dji ni hwoc tco nal ta
 10 dji ni bi ka' ge' a ko i na' kol n di dji ni di na nes ka dji ni
 a ko go ya da kai i na' na na gol do' dit' dji ni da kai ca' n di
 xa ti da di cinl bl tcn di dji ni a ko go a des ta' dji ni a ko go
 dl ta e te'o' nal ta dji ni bi ka ge' a ko go a ko i na' ga dn di
 na na kol do n dit' dji ni a ko te'i ya' dji ni a ko go di na nes ka
 15 dji ni ya da kai i na' na gol do' dit' xa ti da di cinl da kai can di
 bl tcn di dji ndi a ko go a na des ta' dji ni cn te'il te'o' bi ka ge'
 nal ta dji ni a ko i na' na na gol do' dit' dji ni a ko te'i ya'
 dji ni di na nes ka dji ni a ko go ya da ka i na' na na kol do-
 n dit' dji ni din nos a des ta ge' na na nal ta dji ni a ko i na'
 20 na na kol do n dit' dji ni a ko te'i ya' dji ni

a ko go di xa na ge n de na kis si ke' yo k'a de t'aj kol ni
 dji ni cac an di a ko go gō ye' i bi ta de t'aj kol n di dji ni
 ai ko wa ge n t'ac go cac bi ko wa ne la ail ni dji ni a ko bl
 tc'e des ac dji ni a ko cac go tc'i yal t'i dji ni ai ge' n t'ac go
 25 ko wa ge' da ci te'oc ta ge ai ge na go le' le ga gol n di dji ni
 a ko go cac bi ko wa yu n de' i a te'i aj dji ni a ko go cac na ki

¹ For a free translation see p. 136.

THE HUNTER WHO SECURED THE BEAR CEREMONY.

He went hunting they say. Then snow fell they say. Then along the hillside | he was walking they say. Then he slipped off they say. Then here | bear her house was they say. In it he fell, bear her house inside | they say. Then before she saw him he fell in they say. Then | "Wau, wau, wau, wau," saying she commenced-jumping around they say. "My grandmother, what for? | Please it seems I fell in with you," he said to her they say. Then in there | while he stayed four days were they say. He had nothing to eat four days were they say.

Then "Do you wish you eat?" she asked him they say. "I-wish I might eat but what can I eat?" | he said to her they say. Immediately she shook herself they say. Large cactus fruit rained-off | they say from her skin. "Here eat," she told him they say. Four days passed again they say. | Then "You wish you eat?" she asked again they say. "I wish I might eat but | what can I eat?" he said to her they say. Then she shook herself they say. Then | large juniper berries rained off they say from her skin. Then "Here eat if you wish," | she said again they say. Then he ate it they say. Then four days passed again | they say. "You wish you eat?" she said again. "What I eat I wish I might eat," | he said to her they say. Then she shook herself again they say. Large white oak-acorns from her skin | rained down they say. "Here eat," she said-to him again they say. Then he ate it | they say. Four days-passed again they say. Then "You wish you eat?" she asked him-again | they say. Manzanita, from her shaking herself rained down again they say. "Here eat," | she told him again they say. There he-ate it they say.

Then "Directly across people two where they live soon we-will go," she said | they say, bear she said it. Then "Dangerous-place among we will go," she said to him they say, | "that house we come to." Bear their house she meant they say. There with her | they two started to go they say. There bear to him spoke they-say. "There when we come | house then between my legs there you must stay," she told him they say. | Then bear their house inside they two went in they say. Then bear two | those sitting to them they two came they say. Bear began jumping around they-

si ke hi ba te'un aj dji ni cac na dl gek' dji ni wau wau wau dan-
 di go na dl get' dji ni dza ge bi te'oc ta ge go tci li' dji ni a ko go
 ai ge cac go n das da na dl te'it bi gan be gon das da na-
 dl te'k' dji ni do a ni da' ni ca ya dn' n di dji ni an cac n
 5 an di dji ni a ko go no' k'i' a t'e kol n di dji ni

a ko go di a na ge n de ta ge na xas ta ji' cac bi ko wa ni la
 ai cac i ta gi na xas ta go ai ji' bi te'i' yes kai dji ni a ko cac
 bi ko wa ge ta gi nas ta gi te'i kai dji ni a ko go cac n di na a-
 dl ge dji ni wau wau wau wau n di go a ko go cac n di dza ge
 10 bi te'os ta ge na go te'il le' dji ni go n das da na dl te'k' dji ni
 do ya da t'i da n di dji ni cac bil te'o ac n a ko go no' k'i' a t'e
 ni dji ni

a ko go di x a na ge ni di na xas ta ji' ne di na na de kai
 n di dji ni ai ji' na na des kai dji ni cac i da bi ga bl te'o kas
 15 dji ni cac bi ko wa yo n de' o te'o kai dji ni a ko go cac di
 na da dl ge dji ni dza bi te'os ta ge na go tci le' dji ni ai da'
 go n das na da dil te'it dji ni gon das a ko go an cac n bl na dji-
 ac 'n' do go da t'i da ci k'i' n di dji ni no' k'i' a t'e n di dji ni
 a ko go di go ko wa te'un ya go a ko go bi ko wa n yo cac bl na-
 20 te'i ac n bi ko wan yo bl na te'i t'aj tci ni

da la dn le' go dza go na ts'unt tsa dji ni n de ta yo na ts'unt tsa
 dji ni a ko go ai ge' cac bi yn goz li dji ni ai ge' n de cac ye
 da di yn' si li dji ni

THE MAN WHO VISITED THE SKY WITH THE EAGLES.¹

al ki da' n de hi nan de dji ni bi tca ga ce na ki dji ni da ci-
 25 ke ja' dji ni a ko go i ts'i' xas dez n da dji ni a ko go ba' bil
 i ts'i' bil xaz dez n da dji ni a ko go i ts'i' ba n tci n da tci ni
 a ko go yas ka go o djol je' dji ni ai dan' ba' al do' dai li' yo
 ba' na ga leñ k'e dji ni a ko go i ts'a tco' bi ja je das ke ge yan-

¹ The free translation of this narrative is on pp. 132-135.

say. "Wau wau wau," they were saying | they jumped around they say. Here between her hind legs he stayed they say. Then | bear in front of him she reached around her forelegs with in front of him she waved them around | they say. "Long ago this one came to me," she said they say. That one bear | said it they say. Then "Our friend he is," she said they say.

Then directly across people three where they live bear their-house is, | those bears three where they are living those toward-them they three went they say. There bears | their house three were sitting they came to they say. Then bears those jumped-around | they say. "Wau wau wau wau," they were saying. Then bear that one there | between her hind legs, he stayed they say. In front of him she waved around they say. | "Do not do it," she said they say, bears with him those two who came. Then "Our friend he is," | she said they say.

Then "Directly across people four where there are living people four we are going again," | she said they say. There they came again they say. The bears all with him came | they say. Bears their-house inside they went in they say. Then bears four | jumped-around they say. Here between her hind legs he sat they say. Then | in front of him she waved around they say. In front of him then those bears which had come with him, | "Do not do it, my-friend," she said they say. "Our friend he is," she said they-say. | Then four times houses when he had gone then her house bear they two had gone with him, | her house with him they two-went back they say.

One when it was a year he went back home they say. Among-the people he went back | they say. Then there bear his songs came to be they say. There people bears from | having power came to be they say.

THE MAN WHO VISITED THE SKY WITH THE EAGLES.

Long ago a man was married they say. His children two they say. Only boys | they say. Then meat they camped for they-say. Then Coyote with him | meat with him went camping for they say. Then meat by it they camped they say. | Then when it was morning he went to hunt they say. Then Coyote too outside, | Coyote was walking about they say. Then eagle its-young where they sat he came | they say. Rock vertical being tall

ya leñ k'ε' dji ni ts'ε' tcn nan t'i' hi n dez go dze 'a hi dail n di k'ε'
 i tsa tco bi ja je das ke hi ya n ya le' ε dji ni ba' i ts'a tco bi ja je
 das ke hi yan ya le' ε dji ni ai dan' ko wa yo ba' na des dza dji ni
 ko wa yo na dza dji ni a ko go na te'd je' dji ni

5 a ko go cū na 'ac n di dji ni ba' i ts'a bi ja je da naz ta ni
 ba ni ya n di dji ni ba' t'a n ju ni t'a a dūc līl bi te'i' sūt da
 tūc ci dn lo' n di dji ni ba' a ko nad dn tac n di dji ni a ko
 i ts'a bi ko wa yo na te'i taj dji ni a ko go cū na 'ac sūt da
 tcin ni nos le n di dji ni ba' a ko n lai t'a hi ca bīl go da
 10 tcnl kal a ko go t'a hi dūc n die a ko go t'a hi bē dūc t'al t'an-
 jo ni hi bē dūc tal n di dji ni ba' a ko go ba' sūt da tci kon le'
 dji ni a ko go cū na ac n di dji ni ya i ts'a bi ja je ya ban ya
 n di dji ni ba' da do da bīl tcn di dji ni a ko go ya an ni ta
 i ts'a bi ja ji ban ya kol n di dji ni ba' a'o bīl tcn di dji ni
 15 n'te go l'ol go ke' go da te'i ynl kat dji ni a ko go cū na ac
 n di dji ni ba' n'a dn di ci a do le' n di dji ni ba

a ko go da 'ai ge i ts'a bi ja je das ke ge bīl da tcn nez bi
 dji ni a ko go i ts'a bi ja je na te'o dūl kut dji ni n ta' da la go-
 t'i go n ta' na da'ε bīl tcn di dji ni hnl ts'a bi kə' hnl tnl go
 20 na da' le' ci ta ni dji ni a ko go hnl te'a bi kə' da' n l tə dji ni
 ai bi yi ge' na da'ε dji ni i ts'a te'o' bi ja je da naz ta ge bīl
 da na tsi xes tə dji ni a ko i ts'a te'o' na t'at' dji ni

da la don de' i n lī' go' n di dji ni ku mba' ts'o se ts'i da
 tūc cn le bīl tcn di dji ni a ko go ko ni tea ga ce n da bīl
 25 da nac tə bīl tcn di dji ni da ko bīl da na n ta ga dn di kol n di
 dji ni ai dan' o na t'at' dji ni a ko go nan da t'e go na da la'
 da go t'i go hnl tsa bi 'at' hnl tnl go na dā 'n' n di dji ni n l tsa
 bi at' da n l tə dji ni ai bi yi ge' i te'a te'o' bi 'at' bīl na tnl le
 dji ni n ko ge' i ts'a bi ja je bīl da na tsi xes tə n ge ai ge' na na t'a
 30 dji ni

da la don de hi n lī' go' n di dji ni ma te'os ε si da tūc n le'

projecting in the middle | eagle its young were sitting he came to they say, Coyote. Eagle its young | they were sitting he came to they say. Then camp Coyote started back they say. | Camp he came back to they say. Then he returned from hunting they-say.

Then, "Cousin," he said they say, Coyote, "eagle its young where they are sitting | I came to," he said they say Coyote. "Feathers good feathers I want to get. To it down | you will lower me," he said they say, Coyote. "There we two will go," he said they-say. There | eagle its house they two came they say. Then "Cousin, down | I will lower you," he said they say, Coyote. "There those feathers for me with down | throw them then feathers I will pull out. Then, feathers I will feather (arrows). Feathers-good | I will feather," he said they say, Coyote. Then Coyote down he lowered him | they say. Then "Cousin," he said they say, "(interrogative) eagle its young to them did you come to?" | he said they say, Coyote. "Not yet," he said to him they say. Then "(interrogative) now eagle | its young did you come to?" he said they say, Coyote. "Yes," he said to him they say. | Immediately rope after him down he threw they say. Then "Cousin," | he said they say, Coyote, "your used to be wife · will be mine," he said they say, Coyote.

Then right there eagle its young where they sat with them they sat | they say. Then eagle its young he questioned they say. "Your father doing what | your father he comes back?" he said they say. "Rain male when it falls | he comes back my father," he said they say. Then rain male fell they say. | That inside of it he came back they say. Eagle its young where they were sitting with them | he was sitting they say. There eagle flew back they say.

"Who are you?" he asked him they say. "Here slim coyote down | lowered me," he said to him they say. Then "Here your-children for you with them | I am sitting," he said they say. "Here with them you sit if you wish," he said | they say. Then he flew-away again they say. Then, "Your mother under what circumstances does she come back, | what is happening?" "Rain female when it falls she comes back," he said they say. Rain | female fell they say. That in it eagle female with her it rained | they-say. Here eagle its young with where he was sitting from there she flew back | they say.

"Who are you?" she asked him they say. "Slim coyote down lowered me | then here your children for you with them I am stay-

go ku' n tea ga ce n da bɫ na ac tɔ bɫ tcɛn di dji ni a ko' bɫ
da na n ta goɫ n di dji ni o na na t'at' dji ni

a ko go i tc'a tco bi kas tɛi hi ɫ ts'a' bi ka da na nɫ tɔ dji ni
ai de' i tea tco bi kac tɛi hi ai ge' na daɫ ge' nɫ ts'a bi ka' da na-
5 nɫ tɔ dji ni go ai ge' na na tsa dji ni a ko go do l'ɟi tos tu be
nan zit' dji ni n dɫ' goɫ n dɫ dji ni do l'ɟi tus aɫ tsɛ dji ni
di be tc'ɫ dlan di tu do et di da dji ni

nɫ tsa bi 'at' da na nɫ tɔ dji ni i tea tco bi'at ai ge' da na-
di tsa dji ni ku na nes da dji ni yoɫ gai de' na dɔ ci be ji be sɫ-
10 dja go n ko ye neñ dja dji ni ai na' goɫ n di dji ni tc'i ya'
dji ni ai ɫ de' aɫ tsɛ le tc'i ya di¹ do et di da dji ni ai o nai-
n di' dji ni

dj yɛs ka go i ts'a dn de yo da bi ga yi ka nanɫ sa dji ni a ko go
i ts'a'i la' ka da sos dji ni a ko go kan t'i da goɫ n di dji ni a ko go
15 i ts'a'i la ka na da tsoz dji ni a ko go da xan ko hi ke nad dn t'a
ai ge nan tci des t'at' dji ni yu we i ts'a'i la ka na nal tsoz dji ni
da yu ge hi k'e nan n t'a ai ge' nan tc'i dez t'at' dji ni i ts'a'i la
ka na nal tsoz dji ni n za ge' nan n t'a a ko go n za ge nan tc'i-
dez t'at' dji ni a ko go n de tc'i ln di i ts'a na tc'iz li dji ni
20 a ko go xa ye ca de ya tcɛn dn dit' dji ni

yail n di k'e gon di ye dɫ xɫ be da goz a yo i ta xa si ya i t'a-
ts'un' dɫ xɫ be tc'o goz o yon de' i ta' ni ya tcɛn di dji ni
gon de ye do l'ɟe yail n di ke be da goz a yo i ta xa si ya i t'a-
ts'un' do l'ɟe b' tc'os o yon de' i ta n di ya yail n di ke gon di ye
25 li tso gi be da na goz a yo i ta' xa si ya i t'a ts'un lt tso gi be tco-
goz o yon de' i ta' xa si ya tcɛn di dji ni yail n di ke gon de ye
li gai ye be da na goz a yo i t'a ts'un li gai ye be tc'oc o yo i ta
n di ya n di dji ni ya ɫ gai das ke yo bi k'iz xa si ya n di dji ni
ya ɫ na xon di yo tce yi li gai ye be ya k'e xa tcɛ gai yo i ta
30 xa si ya n di dji ni

i ts'a ki² dɫ xɫ i tc'i da dez la yo i ta ni ya n di dji ni i ts'a
ki do l'ɟi tc'i da dez la yo i ta xa si ya n di dji ni i ts'a ki
li tso gi tc'i da des la yo i ta xa si ya n di dji ni i ts'a li gai ye
tc'i da dez la yo i ta xa si ya n di dji ni

35 a ko go da xa ko ga da ge' da iz li yo ni nes ti dji ni tc'i ts'un-

¹ For *n di*.

² Used of pueblos or other houses with vertical walls.

ing," he said they say. "Here with them | you may sit," she said they say. She flew away again they say.

Then eagle the male rain male flew back they say. | Then eagle the male there where he was coming back rain male fell | they say. Then there he came back they say. Then turquoise water-basket water with | he brought they say. "You drink," he said to him they say. Turquoise water-basket was small they say. | This with he drank but water did not disappear they say.

Rain female fell again they say. Eagle female there came-back again | they say. Here she sat again they say. White shell cup corn boiled being in it | here she put it they say. "This eat," she said to him they say. He ate it | they say. That cup was small he ate but it did not disappear they say. That one flew away-again | they say.

Four days eagle people all to him came they say. Then | eagle shirt one they gave him they say. Then "Do this way," they told him they say. Then | eagle shirt another they gave him they say. Then "Here a little way fly around." | There he started-to fly around they say. Over there eagle shirt another they gave-him they say. | "Here far away fly around." There he started to-fly around, they say. Eagle shirt another | they gave him they say. "Far away fly." Then far he started to fly | they say. Then man he was but eagle he became they say. | Then "Where am I going?" he said they say.

"Center of the sky mirage black where it stops with it I am-go up. His wing | black its shadow inside with it I come," he said they say. | Mirage blue center of the sky where it rests among them I go up. Wing | blue its shadow inside among them I came. Center-of the sky mirage | yellow where it rests among them I go up. His wing yellow its shadow | in among I go up," he said they say. Center of the sky mirage | white where it rests, its wing white its shadow with them | I came," he said they say. "Sky white where two are sitting between I go up," he said they say. | "Skies where they come together. (weeds) white with on the skies white all the way up among | I go up," he said they say.

"Eagle houses black where they project among I went up," he said they say. "Eagle | houses blue where they project among I went up," he said they say. "Eagle houses | yellow where they-project among I went up," he said they say. "Eagle houses white | where they project among I went up," he said they say. |

Then where there was no camp outside he lay down they say.

ye ga ni ai de' k'at' da di ga ku n de' yon de yon de' e an da'
 te'e' da gol tcun di tcun di do da da koc te' tcun di tcun di a ko go
 da ko nes ti dji ni a ko go l'e' go tsi ts'un ye ga ni da dn ya hi tsa
 dji ni dl hi tsat' dji ni a ko go tse naj n'a dji ni ko de gal
 5 dji ni n tcud dnl de' dji ni a ko go tsi ts'un ye ga ni te'i yes xi dji ni

te'uc nas te'o ts'a da bdl cic go ts'a nan de' dji ni ai xa dji a
 dji ni te'i nas teo hi da bi ga na tsus tset' dji ni te'uc n da xa i ts'a'
 da bdl cic go nan de' le' e' dji ni ai ts'us da hi da bi ga na te'uc set'
 dji ni a ko go te'uc nas tsa ga i ts'a' da ytl cic go na dan de' le' e'
 10 dji ni tei nas tsu ge hi da bi ga na te'uc set' dji ni

a ko go na giz ze' i ts'a' bdl le da giz go nan de' le' dji ni ai-
 dan' da bi ga bi ta djuc l'ic dji ni

a ko go i ts'a' san hi da teo dld ki dji ni xa yo la xa t'i da go li'
 bdl te'un di dji ni da ku dloc te'o' bi ko wa go la dji ni a ko
 15 nail da ge' dloc te'o' na da da dji dja' kol n di dji ni a ko te'i de ya
 dji ni a ko hwoc gon li ya te'un ya dji ni a ko go l'e' goz li
 dji ni a ko go da ko te'i nes ti' dji ni a ko go n ko t'a ge yo go
 n de da dld goc hi sat' dji ni a ko ya ge' dan di hi sa¹ dji ni a ko go
 a get dlle la i na ya da dn ya dji ni a ko go a ge l'i e ni bdl e-
 20 tcunl n de' dji ni n ko de' tsul son se n de la k'a' il la sits dld tel
 dji ni a ko go ai ge l'ic e ni yi tus yail got' dji ni bi ke de go yil-
 gol n' bi ke de go na nal gol n yi tus ya nail got' dji ni bi ke de go
 hl gol n' a ko go i ke de go hil gol n' yi tus yail get' n t'e go t'a ji'
 go da tcun nañ ka djm di

25 a ko go n dail 'a' na go di ts'a a ko n dais 'a' dji ni a ko go
 ka' des la dji ni ka' dais l'q dji ni a ko go gon da dez a dji ni
 t'a ji' a non del 'a' da gol n dit' dji ni ai ge' i tci dez yi dji ni
 kq wa yo bi te'i yu bi ga ge' t'a ji' a na ts'it tsa dji ni xa t'i ye-
 bi ya n de a dan di la' a' tsun zi' dji ni t'aj n de tcun nes dji'
 30 dji ni a ko go i ts'a' bi ko wa yo na ts'i dja dji ni n ko di
 bi ga yo ci gil si 'a tcun di dji ni

a ko go a ku' xel na des kai dji ni a ko xel ni ya kai dji ni
 a ko go a ko xel n be hi del dji ni la go i ts'i' la go ya da hi da-
 hi la n de ail n di dan di dji ni i t'sa dn de yo a dan di dji ni
 35 i tsi' da ben del go q i 'a dji ni

¹ There should be a final *t*. It probably was not heard because of the following *dj*.

"Skull who kills | here soon he comes. Inside room inside come-in," | in vain they told him they say. "No, I will lie here," he said they say. Then | there he lay down they say. Then at night skull-who kills coming he heard | they say. "Dil," he heard they say. Then stone he took up they say. Here he was walking | they say. He hit him they say. Then skull who kills he killed they say.

Hornets eagles when they sting eagles they all die they say. Those he took out | they say. Those hornets all he killed they say. Wasps eagles | when they sting they all die they say. Those wasps all he killed | they say. Then yellow-jackets eagles when they sting they all die | they say. Those yellow-jackets all he killed they say.

Then tumble weeds eagles with them roll on them they kill them they say. Then | all among them he beat they say.

Then eagle old women he questioned they say. "Where something is living?" | he said to her they say. "Here wood-rats their-houses are," they say. "There | where they go out | wood-rats they-bring back with them," she said they say. There he started out | they say. There cactus where it is to it he came they say. Then night it was | they say. Then there he lay down they say. Then toward the east | people were shouting he heard they say. "Down-here," they said he heard they say. Then | (insect) fleeing it was-going they say. Then (insect) he killed | they say. Then stars were people arrows they were carrying | they say. Then (insect) over it one jumped they say. After him one running | after him one running across over him he jumped again they say. After it | one was running then the last one was running over it he jumped then backward | down he fell they say.

Then skinning it they began then they finished skinning it they say. Then | him they gave some they say. For him they tied-it up they say. Then they put it on him they say. | "Backward you-must not look," they said to him they say. From there he started-carrying it they say. | The camp toward on the hill backward he looked they say. "Why | people did they say that?" he thought they say. Backward he sat down | they say. Then eagle its camp he went back they say. "Here this | on top my load is lying," he-said they say.

Then there load they started after they say. There load they came to they say. | Then there load they brought back they-say. "Much meat much was piled up | man he was talking about," they said they say. Eagle people said it they say. | Meat when-they brought it it was sunset they say. |

a ko go n de be go te'i' i la n da goł n di dji ni no xi ga n di
da bi ga n no xa yi ga' n di da bi ga n no xa yi ga' n di dji ni

a ko go na des dja n di dji ni nad dn da ga dn ni da goł n di
dji ni i ts'a dn de yo a da goł n di dji ni a ko go ya' d na xon dl yo
5 ai ge' ko ya go da tci na te'un' t'a go di dn nan nel giz go do nad-
dn da da da goł n di dji ni di dn naz nes gız dji ni a ko go t'a ji'
naz zi dza dji ni a ko go di na nes ka dji ni na des dja na na-
te'id do dt' dji ni a ko go ai ji' bıl nat ts'i des sa dji ni hai tn ji'
bıl nad dez sa dji ni a ko go ta dn na ts'un nes gız dji ni a ko go
10 di i le go a ni ta go da' tem na tci t'at' dji ni

a ko go yail n di k'e gon di ye li gai ye bi ke das n yo tea gos o ye
yon de' xa na tci yol dji ni yail n di k'e km li tso gi das añ ge
tea gos o ye yo n de' xa na te'i yol go yon de e na na te'i nes da
dji ni yail n di k'e k'i do l'je das añ ge be tco gos o ye yo n de'
15 xa na te'i yol go na na te'i nes da dji ni yail n di k'e k'i dil xl e
das añ di be tco gos o yo n de' xa na te'i yol go na na te'i nes da
dji ni

a ko ai ge' go da' na na te'i des t'ak' dji ni a ko go ni bi ka yo
n ke na dji t'a dji ni a ko go te'i' bi ka da te'ic da dji ni a ko go
20 m ba' si da tci go le'n n' 'a ko go i ts'a' bi t'a' bel t'a' da n ju ne
das t'a koł n di dji ni a ko go bıl na te'i doc t'a xa te'o de' koł n di
dji ni a ko go go te'i dexes da dji ni da k'at' go l'a o wa go naz-
di t'at' dji ni

a ko go go ko wan yo na te'i t'a dji ni a ko n de na ts'iz dli
25 dji ni a ko go go tea ga ci n di i k'az ye ne ya ne yi ji' ya' a da-
yın la le' dji ni a ko go t'ol e xol ze' hi be go tea ga ce n di ye
yın da xa da yez n dl le' dji ni a ko go nal dje' dji ni bi tea ga ci
na ki si li' le' e' dji ni ai ja' dan jo dji ni a ko go o geł hi tsak'
dji ni an di tsat' dji ni i kaz ye ne ya ne ci da n da yıl n di sat'
30 dji ni do a ko n da da bıl tem di dji ni a ko go tci xa di gol do'
dji ni a ko da n gi dji ni a ko go na d go' dji ni a wa yo

a ko go cıl na ac a cot' nan dza le' e' a gan nan de' cıl na ac
kol n di dji ni ba' ni tea ga ce na da be xın dl n da n di dji ni
ba' a ko go tsın ni zıl di i de dn dja bıl tem dji ni dji ni go 'a-

Then "Man he is helpful," they said they say. "Those who-wish, to kill us | all he killed for us, those all he killed for us," he-said they say.

Then "I am going home," he said they say. "Go home if you-wish," they said to him | they say. Eagle people said it to him they-say. "Then skies where they come together | from down down where one flies four times if you are afraid you cannot go down," | they told him they say. Four times he was afraid they say. Then back | he came back they say. Then four days were they say. "I-am going home," he told them again | they say. Then there with-him they went they say. Where a trail comes up | with him they-went they say. Then three times he was afraid they say. Then | four when it was to be then down he flew they say.

Then center of the sky mirage white where it rests shadow | inside he rested they say. Center of the sky house yellow where-it rests | shadow inside resting inside he sat down again | they say. Center of the sky house blue where it rests its shadow inside | resting he sat down again they say. Center of the sky house black | where it rests . its shadow inside resting he sat down again | they say.

Then from there down he flew again they say. Then earth on | he alighted they say. Then tree on it he sat they say. Then | Coyote down one who had lowered him then "Eagle its feather to put on good | sits there," he said they say. Then "With I am-going to shoot it (?)," he said | they say. Then toward it he tried-to step they say. Nearly under him way over he flew away | they say.

Then to his house he flew back they say. There man he be-came again | they say. Then his children used to be raised on throat-meat their names them he had given | they say. Then awl called with his children used to be with | their eyes he had punched out they say. Then he came back from hunting they say. His children | two were they say. Those only were all right they say. Then he carrying a load he heard | they say. He heard him speak they say. "Raised on throat meat, meet me," he told him he heard | they say. "Do not go over there," he told him they say. Then he kept shout-ing along | they say. There he brought his load they say. Then he threw it down they say over there.

Then "My cousin, good you have come back (?) cousin," | he said they say, Coyote. "Your children I have taken good care-of," he said they say, | Coyote. Then "Cooking stones four put in-the fire," he told her they say. His former wife | then cooking stones

dn 'n' a ko tsɛn ni zɛ tse dji de dn dja dji ni a ko go tse dza'
 lɛ' ni tɛ dji ni dzan l do' tse ni tɛ dji ni a ko go tse na ki hi
 a za dle' a na' di yi bi ke dn l di' ni bɛ i do' dɛ' dji ni ba dn 'n' ¹
 tse na ki a za yo dɛ a na' di yi yɛ dɛ dol tɛt' dji ni n t'ɛ go
 5 na nal got dji ni da n da yo ni bi tse xa kez dji ni ai dɛ' go a dn n
 da ba' bi lɛ go l tɛj' dji ni ba' bi ja jɛ n di bi ta tɛj lɛj dji ni

a ko go do go l jo da dji ni a ko go i ts'a bi t'a' a dɛ na tsɛn-
 dɛ ts'i' dji ni a ko go di n di da bi ga go l ta nas ɣɛ dji ni a ko go
 i ts'a t'a yo n dɛ na ts'ɛs dlj dji ni dza ge n dɛ hi i ts'a sɛ l j'
 10 dji ni ko dɛ' i ts'a' n dɛ yɛ da di ɣi sɛ l l' dji ni n dɛ n di i ts'a'
 n l' bi ga yo a ko n dɛ n di i ts'a' n l' a ku' bi ga yo

THE MIGRATION OF THE GANS.²

tse bi l'a yo aɛ n dɛl tɛ'i ni dn' a ko go do dai tɛ'a yo n dai dɛ
 dan di tɛ'i ni dn a ko go ya tɛ'n n zat ni ji do' n zat a ko go
 dza ge gon diz yɛ aɛ dɛ a nai t'a tɛ'i ni dn' a ko go da ai ge nan dɛ'
 15 tɛ'i ni dn' a ko go n dji gos ts'an bi ka' n ke na dɛl tɛ'i ni dn'

a ko go nɛl tɛ'i' es di' tɛ'i ni dn' a ko go na go l t'i ni es di
 tɛ'i ni dn' a ko go dlɔ' di za go la ni nac t'a le' nɛn di tɛ'i ni dn'
 di na l'i gi nac t'a le ni tɛ'i ni dn' na tan bi na tɛ'i ce le n di
 tɛ'i ni dn' a ko na l'i gi ba go n tɛ'it' tɛ'i ni dn' a ko go di nɛ-
 20 tɛ'i' i n ko ya yɛ on ya tɛ'i ni dn' n di na go l t'i ni aɛ do' yɛ l o ya
 tɛ'i ni dn'

a ko go da t'i ye' ni gos ts'an bi ka' yo tɛ'e nan ta tɛ'i ni dn'
 a ko go n ko ge nal l'i ge xa dn dil le' tɛ'i ni dn' a ko n dɛ' da t'i ye'
 on ya tɛ'i ni dn a ko go gan gon li yo n ya lɛ' tɛ'i ni dn' a ko go
 25 na dɛ' lɛ yo n ya lɛ' tɛ'i ni dn' a ko go da nas tan dɛ yo n ya
 tɛ'i ni dn' dɛ na go l t'i n dɛ yo ni ya lɛ' tɛ'in ni dn' a ko go ai ge'
 da t'i ye na dza tɛ'i ni dn' a ko go dan nes tan dɛ yo ni ya n di
 tɛ'in di dn' a ko go dan na go l t'i ndɛ yo ni ya n di tɛ'indi dn'
 do dai tɛ'a yo ni ya n di tɛ'in di dn'

30 a ko go gan na des sa tɛ'i ni dn' dzɛ na ki nau o dɛ xol zɛ ge'
 i nan l sa tɛ'i ni dn' ts'e li gai ɛ ta a no lɛ nɛ dji ɛ dak nɛ dɔz

¹ Probably *bi 'a dn 'n'* "his former wife."

² See p. 124, above, for a free translation.

stones four she put on the fire they say. Then stone here | one she put they say. Here too stone she put they say. "Then stones two | put in your mouth others these his foot put them on," he told him they say. Coyote used to be | stones two he put in his mouth others these he put on his foot they say. Immediately | he ran around they say. Near by his tail fell out they say. Then his former wife | just Coyote his urine smelled like they say. Coyote his children used to be among them he beat they say.

Then he did not like it they say. Then eagle their feathers he stuck in a row | they say. Then these all multiplied they say. Then | eagle feathers man became again they say. From there man eagle became | they say. Here eagle people with having power they became they say. Man had been eagle | became on top here man he was eagle he is here above.

THE MIGRATION OF THE GANS.

Rock under it they moved from place to place they say. Then "Where we will not die we will move," | they said they say. Then sky far earth too far then | there mirage they alighted-with it they say. Then that place they died | they say. Then earth on it they came back they say.

Then wind ceased to be they say. Then rain ceased to be | they say. Then bird mocking "I want to be chief," he said they say. | This gopher "I want to be chief," he said they say. "Chief his eye is small," he said | they say. Then gopher became angry they say. Then this wind | down he went with it they say. This rain too he went with it | they say.

Then hummingbird earth on in vain he flew around they say. | Then here gopher had dug a hole out they say. In there hummingbird | went they say. Then Gans where they lived he came to they say. Then | corn where is much he came to they say. Then where fruits are he came | they say. Then where it rains all the time he came they say. Then there | hummingbird came back they say. Then "Where there are many ripe fruits I came," he said | they say. Then "Where it rains all the time I came," he said they say. "Where they do not die I came," he said they say.

Then Gans started to move they say. Mountains two where-they go around each other where it is called | they came they say.

te'i n di dn a ko go n de n dli ni ai ge ni hi kai te'i ndi dn' gan
bi ko wa ge hi kai n de te'in di dn'

a ko go xai d ka ji go dzd bi ja je si 'a te'i ni dn' ai bi la-
t'a yo gan il ci ne nan t'a go d ka' te'i ni dn' di l'e' nan t'a
5 te'i ni dn' a ko go gan il ci ne xa t'i i bi ga n di da bd te'i n di
te'i ni dn' a ko go gan da bi ga gan d ci ne da bi ga a la' ai yi la
te'i ni dn' a ko go gan da bi ga yi te'i ya l ti' te'i ni dn'

no tca ga ce la' da ko sit da le' n di te'in di dn a ko go gan
da bi ga do da n di te'in di dn' a ko go ci tca ga ce da bi ga bd
10 dec kai dan di te'i ni dn' a ko go gan d ci ne da ci do le' n di
te'i ndi dn

a ko go it t'en da k'e ge da ku i nes ta te'i ni dn' do l'i ji tus
tei 'al bi yi' yu n de' ya n o yun 'a te'i ni dn' a ji' ye go xe zit
te'i ni dn' a ko go na dez za te'i ni dn do dai te'a yo na dez za
15 te'i ni dn' a ko go bi ja je da ko tus ya ni 'a yo o na dza' te'i-
ni dn' n ku na dza da' bi ja je yi te'a' o na sa te'in di dn' a ko go
me n di te'al n ke dil yot' te'i ni dn'

a ko go la' n de hi nai dnl t'i te'i ndi dn i t'en hi te'i ndi dn'
a ko go ai yi hanl n da' te'i ni dn' a ko go n da te'i ndi dn' a ko go
20 go ja je goz li' te'i ndi dn' u ki hi a ko go gan li ci ne ba ne goz-
li' ne te'i ni dn' a ko go gan d ci ne ba da ni gan da bi ga' yd-
ya nanl sa te'i ni dn k'a te he yu n de' yu n de' yd a na l sa te'in-
di dn yu ge' he go dnl sat' dai n di te'i ndi dn do nail di hi yu ge-
go dij sat' da yu ge xol te'd da' gan a la a n dil te'i ni dn' a na-
25 ko wa da yo ge go ts'onl te'i ndi dn' gan il ci ne ba da ni go li go
sat t'i' te'i ni dn' bi djat' d ka' das nul go sat t'i' te'i ni dn'

ai la me' yoc de' nol te' ni te'i ndi dn' bi teu hi bail ti te'i-
ni dn' a ko ku yi yd cic te'i ndi dn' gon go go go, gon go go go
ni te'i ndi dn ai da' yi yd cic te'i ndi dn' a ko me' na nol t'e ni
30 tein di dn'

a ko go la' me' na na gos li te'i ndi dn' u ki n hi na na gos li
te'i ndi dn' a ko go da la n ya' te'i ndi dn' a ko go dlo' xau o nal-

Stone white mixed all different colors four one above the other horizontal lines | they say. Then men we are¹ there they went they say. Gans | their camp they came people they say.

Then where it dawns mountain small stands they say. That on its top | Black Gan talks as chief every night they say. Four nights he talked as chief | they say. Then "Black Gan what because does he talk?" about him they asked | they say. Then Gans all Black Gan all together he made come | they say. Then Gans all to them he talked they say.

"Your children one here let it stay," he said they say. Then Gans | all "No," they said they say. Then "My children all with them | I am going," they said they say. Then Black Gan "Just I will be," he said | they say.

Then little girl youngest here he left they say. Turquoise water-vessel | pillow under in for her he put it they say. On it he spread-dirt | they say. Then they started to move they say. Where one-does not die they started to move | they say. Then his child here water vessel where he had put it she went back they say. | There when she came back his child from her they moved away they say. Then | that baby crying began to run about they say.

Then one Indian took her up they say. A little girl they say. | Then that one he raised her they say. Then she married they say. Then | her child she had they say, a boy. Then Black Gan his-son-in-law he had | they say. Then Black Gan his son-in-law Gans all | they came to visit they say. Like this room in they-came they say. | "Over there move a little," they told him they say. "Eats long and never satisfied, over there | move." Further over he-kept moving Gans kept coming in they say. That house | over it stretched they say. Black Gan his son-in-law because he was | he lay down they say. His legs one above the other were lying he lay they say.

"That baby here bring," he said they say. Her grandchild she brought to him they say. | Then here² he made it dance they-say. "Gon go go go gon go go go," | he said they say. Then he-made it dance they say. "Here baby take it back," he said | they-say.

Then another baby again was born they say. Boy again was-born | they say. Then both were grown they say. Then birds

¹ The narrator pointed to himself as he said this.

² On his breast as he was lying stretched out.

ja te'i ni dn' gan go li yo o na t'ac le' e' te'i ndi dn' a ko go te'e
bi te'i' n da' tci ka te'i ni dn' ai ge' na t'ac go te'e tei n da te'i ka
te'i ndi dn do ya da te'i n di dn' gan go li yo i ya le te'i ndi dn'

a ko go la' n de ka nez ti' te'un di dn' ban da da dn ni gez
5 te'i ndi dn' bi je n di da go di ni gez te'i ndi dn' bi gan di da dn-
ni gez te'i ni dn' bi gan n di' da dn ni gez te'i ndi dn' bi dja
n di da dn ni gez te'un di dn' a ko go xa we a gon de' da tcn di
te'i ndi dn' go ba ni yu na gol n di' le' e' te'i ndi dn' bi bi ka ge
do tce'an da hi do l'ji bi t'a bes l'q go its'os bi gan t'i go bi t'a
10 bes l'q go al le ni te'i ndi dn' bais dji ne its'os i gan t'i go al le
i ban bi t'a t'i ge be do l't'e el do' ni te'i ndi dn' tce l tce e its'os
bi gan t'i go al do' be do l't'e' ndi te'un di dn' yoi gai its'os bi-
gan t'i go al do' be do l't'e' ndi te'i ndi dn' a ko go a wai tca ga ce
bi ke ta' da so l sos n di te'i ndi dn'

15 bi ke' da dais s'oz te'i ni dn' a ko go a wa co ne' o nai 'a'
te'i ndi dn bi ke' ye q' nai 'a' te'i ndi dn' a wan bi ke ye yuc de'
o nai 'a' te'i ndi dn' di dn iz li te'i ni dn'

a ko go tcij be l de l n di te'i ni dn' a ko go n ni bi ki' go tal
ka si ti ni bi ki' go tal n di te'un di dn' a ko go da no hi ga
20 a la a n de n di te'un di dn a ko go n de bi k'e' go tal n di tcn-
di dn' a ko go tci ni nas t'a te'i ndi dn' a ko go n de da bi ga
a la at za te'i ndi dn' a ko go n ku ka si ti ni ko no l te n di
te'i ni dn' za hi ko' te'i ni dn' a ko go da bi ga n de a la at dza
te'i ndi dn'

25 ku xa di t'a yo da no hi ga a la a n de' n di tcn di dn' a ko go
da bi ga n de a la at ts'a te'i di dn a ko go xa do t'a te'i ndi dn
a ko gan l tci ne bi teu n di na ki bi k'e' go n ke go te'un tal tcn-
di dn

a ko go hi zi' te'i ndi dn' no te'i xas dzi n di te'un di dn' la'
30 da ts'ed do l yeg he la' n di te'i ndi dn' a ko go go ye go no' tci'
go di ga' n di te'i ndi dn' a ko di i si' xa do t'a te'i ndi dn'

a ko go ku xa i 'a yo go le n da din di' n ku le nai n di' te'i-
ndi dn ku go o i 'a yo go a na d q d t te'un di dn' k'a ku go a na-
do n dit te'i ndi dn' a ko go gan k'os del tci n di dn' da le dn t'i go
35 ko naj t'i' te'un di dn' a ko go tal ke ge gan nan l sa te'i ndi dn'

they hunted for | they say. Gans where they lived they two went it-
seems they say. Then in vain | to them they gave food they say.
From there when they two came back in vain they gave them food |
they say. They would not eat it they say. Gans where they lived
it seemed they had eaten they say.

Then one Indian became ill they say. His eyes were crooked |
they say. His mouth too was crooked they say. His arms were-
crooked | they say. His hands too were crooked they say. His legs |
too were crooked they say. Then "What shall we do?" they said |
they say. Their mother it seems they told her they say. "Deer
its hide | without a hole in it, turquoise its forehead tied on, soft-
feather tied through it its forehead | tied on make," she said they-
say. "Black stone soft feathers through it make | buckskin be-
tween its eyes tie on it also," she said they say. "Red stone
soft feathers | through it also tie on," she said they say. "White-
shell soft feathers through it | also tie on," she said they say.
Then "Those children | top of their foot put it," she said they say.

His foot they put it on they say. Then over there (?) he-
threw it | they say. His foot with he threw it they say. That one
his foot with here | he kicked it they say. Four times it was
they say.

Then "Wood bring in," he said they say. Then "This one
on him let us dance | sick man on him let us dance," he said they-
say. Then "All of you | come together," he said they say. Then
"Man on let there be a dance," he said they say. | Then "he-
notified them," they say. Then people all | came together they say.
Then "Here sick man here bring him," he said | they say. Here
he built a fire they say. Then all people came together, | they say.

"Here where we are going to sing all of you come together,"
he said they say. Then | all people came together they say. Then
they began to sing they say. | Then Black Gan his grandchildren
these two being leaders they began to dance they say.

Then he stood up they say. "To you I will speak," he said
they say. "One | shall not go away," he said they say. Then "Danger-
ous thing to you | will happen," he said they say. Then four
songs they sang they say.

Then here east bull roarer made a noise, here bull roarer made a-
noise they say. | Here west a noise was made again they say. Now
this way it made a noise again | they say. Then Gans ran to them
they say. Entirely around them | they made a line they say. Here
where the dance ground was Gans came they say.

a ko go gan ɬ ji ne n de ka si ti ni yi te'i' o dol diz tei ndi dn'
 a ko go n ka si ti ni yɬ nal dl got' n la yo o ynl t'ε' te'n di dn
 a ko go ganɬ bai ye ni ka ci ti ni n di yi te'i' o dol diz te'i ndi-
 dn' a ko go ni k'uc ts'oz n ni ka ci ti ni yi te'i' o dol diz te'i ndi dn'
 5 a ko go n ka ci ti ni n lo o yɬ te' te'i ndi dn' a ko go ganɬ tci'
 ko de go o na dol diz te'i ndi dn' a ko ni ka ci ti ni ɬ na dil got'
 te'i ni dn' a ko go n lo o na ynl te' te'i ndi dn'

a ko go gan ɬ ji ne a ji' a nas dza tei ndi dn' ni ka ci ti ni
 bi te'i' da na nas dza te'i ndi dn' a ko go bin da n jo go a na yi dla
 10 te'n di dn' a ko go kaɬ bai ye ai ji' na nas tsa te'i ndi dn bi gan
 n jo go an na yi dla tein di dn' ko de go bi ni k'ej ts'oz n a ko go
 n de bi gan n jo go an nai yi dla te'i di dn' ko de ganɬ tci' ai ji'
 da na na ts'a tei ndi dn' a ko go ni bi djaɬ n jo go a nai yi dla
 te'i ndi dn' a ko go ni ka ci ti ni dzaɬ bai nas te' dzaɬ na dzi te'i-
 15 ndi dn' a ko go an ka ci ti n na dzi i ta' n ke dl juɬ te'i ndi dn'

a ko go dji l'ε' go te'i taɬ go yus ka go n de hi gan bil n djet'
 te'i ndi dn ko go bil n djet tei ndi dn a ko go n di gan di dn de go
 di gan di dn de di gan di dn de di gan di dn de' di k'ε go
 nd cij n zi te'i ni dn' a ko go n le dn t'i' te'i ndi dn a ko go di-
 20 k'ε go da bi ga lil ts'ot te'i ndi dn a ko go go te'i taɬ go yus ka
 te'i ni dn'

a ko go ko xa i'a yo go go tal go di xez na te'i n di dn' a ko go
 n wa yo san nas djol te'i ndi dn xas ti yo n di nas djol te'n di dn'
 a ko go ko go n go des tal te'i ndi dn' a ko go ku san ni xas ti yo
 25 n di a ko os tel te'i ndi dn' a ko go ko ni yo no go taɬ ni ai ni
 ko go go tal go di xez na te'i ndi dn' a ko go n de os del go a ko
 n de go taɬ n ni xa da go go tal bil da go dn ya te'i ndi dn ko da go
 go tal go de ya te'i ndi dn' a ko go da ko go te'i taɬ hiɬ tsak'
 te'i ndi dn' a ko go da ko go te'i taɬ yo hi ts'at te'i ndi dn da ko
 30 da te'i do aɬ hi ts'ak' tein di dn' a ko dju na 'ai ba nan za te'n-
 di dn' a ko an ba go den 'a' a ko go do da te'a yo n di si li'
 tein di dn' a ko ca' da nden li' do da ts'a yo n de si li' te'i ni dn'

Then Black Gan man sick toward him shook himself they say. |
Then sick man he picked up over there he threw him they say. |
Then Brown Gan sick man that one to him shook himself they-
say. | Then his face half covered the sick man toward him shook-
himself they say. | Then sick man over there he threw him they-
say. Then Red Gan | here he shook himself they say. There
the sick man he took up again | they say. Then over there he threw-
him they say.

Then Black Gan there went again they say. The sick man |
to him he went again they say. Then his eyes good he made-
again | they say. Then clown to him he went again they say.
His arms | good he made again they say. Here his face half covered
then | man his back good he made again they say. Here Red Gan
to him | came again they say. Then his legs good he made again |
they say. Then the sick man here they fixed him here he stood-
up again they say. | Then that one had been sick stood again;
among them he began to dance they say.

Then four nights when they had danced when it was dawning
man Gan interlocked fingers with | they say. Here they interlocked-
fingers with they say. Then this Gan this man | this Gan this
man this Gan this man this Gan this man this fashion |
one between the other stood they say. Then they were in a circle
they say. Then in this fashion | all held each other they say. Then
while they were dancing day broke | they say.

Then here toward the sunrise dance began to move they say.
Then | over there old woman was lying coiled up they say. Old man
too was lying coiled up they say. | Then here the dance moved
they say. Then here the old woman the old man | too there ran after-
them they say. Then here on the ground they had been dancing
higher | here the dance began to move they say. Then people
were running after them there | people who had been dancing up
dance moved up with them they say. Up | dance went they say.
Then here dancing was heard | they say. Then here where they-
were dancing it was heard they say. Then | people singing was heard
they say. Then sun they moved to him they say. | There he
let them come. Then where people do not die there came to be |
they say. There I presume they are still living where they do not die
people came to be they say.

THE ADOLESCENCE CEREMONY.¹

ai na lin hi tc'el go ga dn di di dju na 'ai go dez 'a tcen di dn'
 a ko go k'at t'ε go dju na 'ai yi tc'ε go bi k'ε go nes da tcen di dn'
 a ko go dju na 'ai bi tc'a ge' łt tc'u i tc'ın ne dɔz sɫ li' tcen di dn'
 a ko go ko n de' o no dɔz sɫ li' tcen di dn'

5 a ko go ai bε sa hn' n da tc'ın di dn' ai tce ɫ got n dail n di
 tcen di a ko ai ge nai 'ai es gɔl ze' ın tc'el go dn' na bε 'es gɔl ze
 a ko go n ne n di t'i da do 'al go n sa' an di go a ko go go tci-
 tal go di ɫ ka a ko go dlec bε da tc'ınt dlec tc'ε hi ai bi tc'i'
 i 'a ne ga djın di n ko bi tsi' bai gal dji ndi

10 di tcl go di ka t'ε go tc'i' ba o tsi gɔj ci ja xa' a ko go
 n ko bun da ge na dl go' ai dɔ ko nat'o si ka tc'a bε ko hi
 na dɔ' si ka a ko go xa na na ti go ko na ts'i' a ko go ko na na-
 dl go' ko na nal go' ai dan' ko na dɔ' na nas ka go ko go na-
 nal go' o wa yo na nal go' ni ba' i do tal yo a ko ɫ jic i ts'os
 15 bi tsi t'a de' bes l'on go a ko ɫ jic n ko ts'i' o na na ts'i' na na ka
 a ko go na dɔ' na nas ka a ko go ko na' n le ge' na dl go' n ko
 na nal go' ai ge' i do tal yo na nal go' ai dɔ' ko ts'i' o na na ts'i'
 a ko go ko na dɔ' na na k'a a ko ko na na dl go' ai ge' n lai yo
 o na nal go' a ko go di dju na 'ai bi gɔc n di na t'a gɔj dji ni
 20 a ko go di anl

a ko go na dɔ bi tsi t'a ji' ya da tci ka a ko go n de da bi ga
 yɫ ta o dja na dɔ i a ko go bi k'ε ge go hi tc'ık' da ıt dza yo yɫ ke'
 a ko n de yɫ ta xo dja a ko go ko tc'ıt' ɫa tcen di dan di go a da-
 t'i ɫen' ai dɔ' na dɔ i yɫ k'ε da dl le a ko go ɫa go na dɔ' bɔj nɫa
 25 dan di go a da t'i ɫe hn'

a ko go gan al'i a ko go gan di l'ε' go tal da do ai da ci
 di l'ε' go tc'ıt tal

an ı ts'an na dle hn' i ban ɫa kaɫ bi ɫa kaɫ go i ban ɫe sɫs
 bi ɫe sɫs go ɫe sɫs ı ts'ak' xol ze' ai yi ɫai i ɫa kaɫ hɫs sak' xol ze'
 30 a ko go nai lin hi gan go tal i yi k'ε de' ɫ jic go di yɫ ka da do
 ɫ xac ɛ di yɫ ka

¹ A free translation is on p. 123 above.

THE ADOLESCENCE CEREMONY.

This maiden running as you say this sun began it they say. | Then in this fashion sun toward this way she sat they say. | Then sun from it red shone in rays it was they say. | Then in here it shone it became they say.

Then that with alone she lives they say. That one running they call it | they say. Then there they knead her it is called she running they knead her it is called. | Then people stand in line they singing drum beating then they dance | four nights then white earth they whiten her with it stone that to it | long life they say. Here her hair becomes white they say.

This running one this way stick for her they put in the ground cane bent over. Then | here around it she runs then here tobacco is in a vessel. Basket tray with here | corn is in a vessel. Then they take it up again over here they stick it up. Then there she runs around it again. | Here she runs back. Then here corn when it stands in a vessel again here she runs around it again. | Over there she runs back for her where they sing there she dances soft feather | at the crown of her head being tied there she dances. Here stick they stand up again. Baskets stands again. | Then corn stands in a vessel again. Then here there when she runs around again, here | she runs back again. There where they are singing she runs back again. Then here stick is stuck up again. | Then here corn stands in a basket again then here she runs around again. From there over here | she runs back. Then this sun his cane that is a chief's-cane they say. | Then this all.

Then corn over the crown of her head they pour. Then people all | get hands full that corn. Then after that blankets every direction she throws | there Indians they pick them up. Then "Her blankets many," they say. All saying it they are. | Then that corn they plant with it then much corn they raise | they saying they always do.

Then Gans they make. Then Gans four nights they dance. No one must sleep. | Four nights they dance.

That one Ists'annadle buckskin skirt her skirt buckskin shirt | her shirt. Shirt has strings it is called that another one shirt has strings it is called. | Then maiden Gan, the dance behind them when she dances. Four nights not yet | she sleeps four nights.

a ko go da kə wa ko t'e i go jo da kə wa tən di ai ge' dju na-
 'ai bi yūn nan t'a si ai ge' be go tət tał go a gol za dʒən di a ko go
 dʒi ył ka go da tən dlec t'e li gai ye be ts'a be dlec te ka go
 a ko sət kə ai də' an n na lən n' t'eł go dn 'n' ko de sız zi a ko go
 5 əs dʒan 'n' hi əs dʒan n jo ni bi li' lani bi li yag ge lan ne əs dʒan
 kad dn l'z i ai yi t'e i bi jo n di ai n di dlec to bəl si ka n di
 'ai n di ye nai 'a' t'e i bəl jo' a ko ko kai i ko yai da 'a' a ko go
 da tən nes dlec gol ze' a ko go n de da bi ɣa di yi dlec n di
 t'e i bəl jo be ai tu hi da bi ga n de yi taił kat' di dan la go n de
 10 k'ə dn t'i' t'e ga ci n di əs dʒan ne n di me' n di da bi ga yi taił-
 kak' a ko go bi t'e ɟ go jo dʒən ni a ko go dlec i n ko n de' la'
 n de bi k'ə ka' da ko bi tsi i li gai go xa hən dɫ bi le hi ga

LIST OF APACHE CLANS.

bis za xa ai ge xol ze ge' n de ci dʒa dʒi ni a ko go na do ts'os¹
 gol ze yo a ko ki ya na go la na dol ts'oz xol ze yo ki ya a gon la
 15 dʒi ni a ko go na dol ts'os 'n' sɫ li dʒi ni yu ge lu ka gai yu la'
 ki ya na go la dʒi ni a ko go to xa g'ai 'n' sɫ li dʒi ni t'e na dol-
 dʒag ge yo a ko la' ki ya na gol la dʒi ni a ko go t'e na dol dʒag ge
 si li dʒi ni 'i ya' 'ai yo la' ni k'e' n la dʒi ni a ko go i ya 'ai si li
 dʒi ni na go dez gaj yu la ni k'e' n la dʒi ni a ko go na go dez gij 'n'
 20 si li dʒi ni t'əs lən t'i yu la' ni k'e' n la dʒi ni a ko go t'əs lən-
 t'i n sɫ li dʒi ni a ko go tuł k'ɟ xa i kan yu la' n de sɫ li
 dʒi ni a ko go k'ə dn la dʒi ni a ko go tse t'e 'an sɫ li dʒi ni

NAMES OF THE MONTHS.

ca'c ke' bi ni i ts'i' dɫ dʒɫ bi ni di t'e he dza ge hi² bi ni
 dan ts'os ɛ dʒa de hi bi ni dan t'e o' dʒa de he ga ji' dza de he
 25 kon ba nał k'as dza de hi zas nɫ t'es dza hi i t'e a bi ja ji n dza hi
 boj t'e 'nt' dza ge hi da na t'e il dza ge hi t'a na t'e o'

¹ There should be an *l* at the end of the middle syllable.² The adverbs of place are due to informant's drawing circles to which he referred the months as he named them.

Then around here in front of her good luck around here they say. Then sun | his songs chief's songs, then with dancing they make it they say. Then | four when days are they whiten her stone white with basket tray white earth put in water | here it stands in a vessel. Then that maiden one who runs here she stands. Then | this woman woman handsome, her horses many, her property much woman | rich that one hairbrush that that it is white earth water with stands in a vessel that | that it is he stirs it with hairbrush. Then here she puts it on here he brushes it down; then | all are whitened it is called. Then people all this white earth it is | hairbrush with that water all people he sprinkles. This to the end men | form a circle, children too women too babies too, all he sprinkles. | Then in front of them good luck they say. Then white earth here some | persons drops on so much his hair white grows out that is why.

LIST OF APACHE CLANS.

Clay bank there where it is called Indians lived they say. Then narrow ridge | where it is called there farm they made, slender hill where it is called farm they made | they say. Then Nadolts'osn became they say. Beyond where white reeds are others | farm they made they say. Then Toxak'ain¹ became they say. Where a point runs into water | there others farm made. they say. Then Tenadoldjagge | became they say. Where wormwood grows others planted they say. Then Iya'ai became | they say. Where there is gap in a ridge others planted they say. Then Nagodezgijn | became they say. Where rows of cottonwood come together others planted they say. Then T'islen't'in | became they say. Then spotted water where comes out other Indians became | they say. Then they planted they say. Then Tsetean became they say.

NAMES OF THE MONTHS.

Sunshine fights its month, meat spoils its month, becomes red,² here its month | food³ small, here its month, food much, here cold, here | fire by cold again, here snow stormy, here hawk their little ones, here | owls chatter, here leaves appear, here leaves large.

¹ Said to be the same as lukagain but both clans are recognized. They are related clans, not identical.

² Corn silks appear.

³ Corn.

THE CANNIBAL OWL.¹

bo' n de te'i ni dn' a ko go n de' yi ya' te'i ni dn' tca ga ce
 nał tsu s e tea o yi ge te'i ni dn' ta tsa' n teą hi bi tat tsa' te'i ni dn'
 a ko go bi 'a go li te'i ni dn' a ko go tce ga ce yi ge te'i ni dn'
 a ko go bai sa' n dja te'i ni dn' a ko go a ko yil ɣał te'i ni dn'
 5 a ko go hwoc gai be ko wa a na gol dɟɟi te'i ni dn' ko wa gon-
 te'a go a na gol dɟɟi te'i ni dn' a ko go gon ka tsɟ get te'i ni dn'
 a ko go gɟ bɟ da djon tɟ' te'i ni dn' a ko go t'a ji yɟ sɟ t t'i
 te'i ni dn' a ko go n de ał do' kɟ da o tɟ' te'i ni dn' a ko gɟ
 bi na da tei di tei' te'i ni dn' a ko go t'a yi go bo teo ko ci na ka'
 10 te'i ni dn' a' xi na d de di te'i ni dn'

a ko go tca ga ce na ki yi gi te'i ni dn' yi des gi te'i ni dn'
 ko wa yo a ko go ko ta tsa' goł nin 'a' te'i ni dn' da wa yo ɟ lɟ o
 o ya te'i ni dn' a ko go tse n teą hi ba' i tses xiz te'i ni dn' ai de
 bi ka' tce tce teą te'i ni dn' a ko go ko des gi te'i ni dn' a ko go
 15 di k'e go tsɟ tsi na tean 'a' te'i ni dn' bi l'a yu n de' o ko gi te'i ni dn'
 a ko go teɟ n di be da tei dɟl teal te'i ni dn' i ts'os na te'is lɟ'
 te'i ni dn' a ko go i ts'os bɟ go te'i' te'i ni dn' a ko go cic ki
 te'i ni dn' n la yo i ts'os bɟ go te'i' ni te'i ni dn' ka' ca' n de la-
 n n an la i ts'os te'i ni dn'

20 a ko go bi ko wa yo nyigi te'inidn bi'a ba nyigi te'inidn'
 a ko go ic ts'an ya' nyigi te'i ni dn' a ko go t'e be c ye ning c
 te'i ni dn' teela an li ni te'i ni dn' is tean hn a ko go bai da ni'
 go li' te'i ni dn' n la tse he ka no' xe ni te'i ni dn' a ko ba a ni
 yai ngi te'i ni dn' a ko go ko da ko teel la ni te'i ni dn' n ko
 25 bi ka' teą ni te'i ni dn' bi l'j a t'e ni tei ni dn' m bo' ol je
 te'i ni dn' a ko go t'a ji bo bi 'at' ya n ya te i ni dn'

¹ See p. 137 for a free translation.

THE CANNIBAL OWL.

Owls people they say. Then people they ate they say. Children | small he used to carry off they say. Burden-basket large his burden-basket they say. | Then his wife he had they say. Then children he brings they say. | Then she put them to cook for him they say. Then there he eats them they say. | Then white cactus a house made of they live in they say. House being large | they live in they say. Then he poked a stick after them they say. | Then the pole with they held on to they say. Then backward he pulled on it | they say. Then people also held on to it they say. Then pole | they all let go of they say. Then backward owl this-way fell | they say. "Ouch," he said they say.

Then children two he took on his back they say. He was carrying them along they say, | to the camp. Then here burden-basket he put down with them they say. Over there where he would urinate | he went they say. Then large stone for him he rolled in the basket they say. Then | on it he defecated they say. Then here he started carrying they say. Then | this way tree projected they say. In under it he carried them they say. | Then tree that they caught hold of they say. Soft feathers they became | they say. Then the soft feathers were blown in the wind. they say. Then "My boys," | they say "over there soft feathers are blown in the wind," he said they say. Well, had been people | it was soft-feathers they say.

Then to his house he brought them they say. His wife to her he brought them they say. | Then woman to her he brought them they say. Then in vain knife with she cut across | they say. "Stone it is," she said they say, woman. Then his son-in-law | he had they say. "That stone carry it to them," he said they say. Then his relation-in-law | to them she carried it they say. Then "This is a stone," he said they say. "Here | on it manure," he said they say. "Its gall," he said they say. Owl he is named | they say. Then back owl his wife came to him they say.

THE DOINGS OF COYOTE.¹

al ki da' ba' na' n del' n' bŭi di di tc'i ni dn' a ko go di tc'i-
 bl jo' di bel dzi' da tcu ne a ko go yŭ li des ti go n' da' hil de do lel
 di xa na el yo go ja' tc'i ni dn a ko go da' q el n de tcini dn'
 a ko go q' el bi ga do na hil de da tc'i ni dn

5 a ko go jac na nal ti tc'i ni dn ai i k' an go na nal ti' tc'i ni dn
 a ko go dam ba' i ti' cŭ xac n di tc'i ni dn ti si li tc'i ni dn

a ko go bi' bi de el do' i k' a' tc'i ni dn a ko go dam ba i
 i ts' i' cŭ xac na don dt' tc'i ni dn

ba el do' ka nes t' i tc'i ni dn bi ts' i' ² nŭ te go tc'i ni dn ba'
 10 ka nes t' i go a ko go yu o cul t' e' bi' at ail n dŭt tc'i ni dn a ko go
 na dai jone do lel ni tc'i ni dn a ko go n do tco k' a ɣel da' yo del n
 an ba no tel le ga ni tc'i ni dn ' i' da yo an dŭ n ni tc'i ni dn

a ko go na di n joc ge si zun ba go nol tel le ga ni tc'i ni dn'
 a ko go ai ge sŭ zi go ba gol t' i' tc'i ni dn a ko go bi ts' i' yil-
 15 nan da tc'i ni dn' a ko go ni bi ts' i ni yŭ na da' ya' ya' xa des i
 tc'i ni dn a ko go bi tsi ya ge kŕs tc'i ni dn a ko go da ts' a ge ya'
 go liŕ ni tc'i ni dn a ko go ni bi tsi ni ya' m ba ka des i tc'i ni dn
 a ko go ba n di inŭ xaj tc'i ni dn' a ko go xa ti ye bi ga an di la
 tc'in zi tc'i ni dn a ki' bi ts' i ya xŕs tc'i ni dn a ko go ba' iŭ-
 20 xoj da' bi l' a xa wŭ tsat' tc'i ni dn'

a ko go ba yŭ na gos n di' tc'i ni dn a ko go ci ta n di la bi te' i ya
 xŕs ni tc'i ni dn a ko go tse n tŕ hi nai dn a tci ni a ko go
 ai ji' yŭ hŭ te tc'i ni dn bi tsi t' a yo tse da yo ' aŭ go tci ni go
 yŭ lŕ ts' iŭ n di n t' e go bi te' a goc o yŭ nŭ ts' a tc'i ni dn a ko go yi ya-
 25 xal got' tc'i ni dn

a ko go dec dloj tc'i ni dn di xŕ i a yo go tc'i ni dn a ko go
 kŕ wa ji' da dŭ dloc tc'i ni dn a ko bi ts' i' bi a ge hŭ dloc da-
 bŭ tc'i ni dn dt' tc'i ni dn a ko go ci ci ci ci ci ci hŭ tsak' bi-
 tŕ tel teji a ko go ba' ŕs ka' ben tc'i dn l' ŭj tc'i ni dn' a ko wai
 30 n dit' tc'i ni dn

¹ A free translation is on p. 138, above.

² Should be *bi ts'i*.

THE DOINGS OF COYOTE.

Long ago Coyote "They are all dying," they told him they say. Then this hair brush | this skin dresser muller then having tied them together "They will come back | these if they float only," he said. Then they sank they say. | Then they sank because they did not come back they say.

Then snow fell they say. This being flour it snowed they say. | Then the same Coyote "Ice I am chewing," he said they say. Then ice it became they say.

Then deer their horns too tallow they say. Then the same Coyote "Bone I chew," he said again they say.

Coyote also felt sick they say. His daughter was pretty they say. Coyote | when he got sick then "Throw me away," his wife he told they say. Then | "They will be playing hoop-and-pole," he said they say. Then "Panther quiver the one who has | him give our daughter for a wife," he said they say. "Prairie dogs he will have in his hand," he said they say.

Then "Where they were playing the one standing give her to him," he said they say. | Then there when he was standing she gave her to him they say. Then his daughter | he married they say. Then his own daughter he married, lice for she looked | they say. Then back of his head wart they say. Then "Here lice | usually stay," he said. Then his daughter lice for him she looked they say. | Then Coyote he was asleep they say. "Then why because does he say it," she thought they say. Here back of his head wart they say. Then Coyote when he was asleep under him she slipped out they say.

Then her mother she told they say. Then "My father it is the back of his head | wart," she said they say. Then stone large one she picked up they say. Then | there she was going to hit him with it they say. The crown of his head stone she was holding then | as she was going to hit him with it her shadow he saw they say. Then he ran out from under | they say.

Then he trotted off they say, here toward the east they say. Then | where a camp was he trotted they say. "There his daughter his wife is is trotting along," they all said | they say. Then "Cici cici cici," they heard his anus. | Then Coyote scabby they hit they say. Then "Wai," | he said they say.

a ko go ba' n de n di ba' nas dli dji ni a ko go m ba' i no-
 yol tc'i ni dn djan dez i no yol tc'i ni dn' a ko go ac dla' tea xes-
 li gi ai hi ts'an des i ac dla' i dza a ga gol ze do lel n di tc'i ni dn'
 xa wa t'i na' tc'an dez de' ac la' tc'an dez de' xa ca' bi zo! na-
 5 bi ki' da ol gij n dt' tc'i ni dn' ai hi ba' bi to' bi ja xol ze do lel
 ni dji ni dn'

a ko go ba' n de tc'i ni dn' a ko go ba' n de go to dn tci'
 tc'i ni dn' dai nes na tc'i ni dn' a ko go ba n di go to dn tci'
 dai nes na d tc'a' go da gec gaj tc'i ni dn' a ko go daz li yo o da-
 10 dec gaj tc'i ni dn'

da ts'a ge ci goc k'an das dja' al

CREATION MYTH.¹

a ko go la go ko ta ai ge' n lin a ko go ai na lin hi o na da
 dzl n de zi bi gai yo a ko go ai dzl n de zi yi k'a' xa na da xo
 dju na 'ai dai ts'e' n ke na dic e a ko go dju na 'ai hi bi ji hi bat l'e
 15 o no doz bl la ka! i xa dat san dl na' a ko go di dn xai ya dju ne
 a ko go di dn bi ji hi bi l'e na doz sul li dji ni

a ko go hl tsq sul li' la dji ni na lin hi da do nan de he da ka-
 dl tci' n da bl ni dji ni a ko di yis ka go dan' o na dan go
 ai ge' na tsa yo di be nais ka a ko go tse' bi yis ka go ts tein'
 20 dji ni a ko go di yis ka da goz li' go na di dza dju ni

a ko go bi ga ni bi la joj bi k'i jo na des bal bi ke ye do' bi-
 ke kuj ye do' bi na tuj do' et di bi na doz do' et di bi tsiz i li²
 da la a be da dn t'i dju ni di bi dja i al do da di djol dju ni
 da ga t'en di da 'ai ge bi dje yi' o dai 'an' dju ni do n de no lun ne-
 25 ga de da dju ne a ko go di yis ka da ai da nai di tsa go n jo go
 na ya dju ni a ko go tea ga ce y! na da wol ne hi dju ni

tea na na da' na dju ni i ba ni hi a ko go ba ni dja na na da' na
 dju ni dju na 'ai bi ya yo go a ko tu nai kat la dju ni a ko go
 tu na ka gi bi l'a ge bi k'ai si 'a na dju ni a ko go bi l'a ya
 30 yu ne' tu ni o hi kat' dju ni a ko go di dji a di la dju ni a ko go
 dlat' na t'i i ba' tu na lin ni bi l'a ya o hi kat la dju ni

a ko go hl tsq si li la dju ni a ko go di yis ka ne da da bi dji'

¹ Told by Noze but redictated by Frank Crockett who also furnished a rough rendering of the Indian phrases. For a free translation see p. 93, above.

² So recorded but usually spoken as, *bi tai zil*.

Then Coyote was a person Coyote he turned into they say. Then Coyote drove them in | they say, mules he drove in they say. Then five he smothered, | "Those mules five here they will call it," he said they say. | "I wonder what smothered them five he smothered?" "Why their throats he skinned?" | he said they say. "These Coyote his water, his springs it will be named," | he said they say.

Then coyotes people they say. Then coyotes when were- persons whiskey | they say they all drank they say. Then coyotes when they were people whiskey | they drank everywhere they went- shouting they say. Then outside they barked | they say.

Here my yucca fruit lies. All.

CREATION MYTH.

Then many were living together there, maiden. Then that maiden went away, | mountain high its top. Then that mountain- high on it she went up. | Sun first it strikes. Then sun his breath between her legs | it shines in. Her skirt up she pulled. Then four- times she went up they say. | Then fourth time his breath between- her legs shone in it became they say.

Then pregnant she became they say. "The girl is not married she is with child," | everybody was saying they say. There four days then when she had gone | from there she came back four days. Then eight when days were she had a baby | they say. Then four days after it was born it stood up they say.

Then his hands fingers between were webbed. His feet too between his toes | too. His eyebrows too were none. His eyelashes too were none. His hair | one in a place formed a line they say. This his ears too were round they say. | Nevertheless just this his meatus hole was they say. "He doesn't look like a person," | they- all said. Then four days then when he stood up well | he- walked they say. Then children with he played they say.

She went away again they say, his mother. Then his mother went away again | they say. Sun under there water was dripping they say. Then | water dripping under her thighs she placed they say. Then her hips | in water dripped they say. Then four days she did it they say. Then | algae hanging down from it water flowing under that it dripped they say.

Then pregnant she became they say. Then four days were

bi bit' n tea go na zɛ ts'a la dʒɛn ni dʒi yɛs ka na 'a t'i go a ko go
 na na ɛs tɛj dʒi ni tɛ bi bi dʒi' na na ɛs tɛj dʒi ni a ko go dʒi
 yɛs ka ni bi dʒi na na di tsa dʒi ni a ko go n jo go na ɣa na nas li'
 dʒi ni a ko go da bi tɛ da' n dɛ k'ɛ hwo an na na t'ɛ dʒi ni bi gan
 5 na dɛ hes bal dʒɛn ni bi kɛ yoj do' bi na doz ɛ di dʒɛn ni bi si zil
 ɛt di bi dʒɛ' yi da go di dʒol dʒi ni n di' da 'ai gɛ an dʒi ni

a ko go n jo go na 'ac dʒi ni la' bi tsi zin i ga dn 'a hi dʒi ni
 a ko go di da la don de no' ta n ac da ni dʒi ni do bis tɛi ne
 xo lɛn ni na dan di dʒi ni n dɛ hi a dan di dʒi ni a ko go di na ki hi
 10 bɛ dn dɛ na lɛ hi no' ta n ac ni dʒi ni ɛs sɛn hi bi ja jɛ go li ni
 a ko go xa yo ca' bi k'i go lɛn ni hi no' tan n ac ni dʒi ni bi la
 xo li ni xa go lan a da do' ni di yi da 'a la bi ta go li na dɛ n za yo

a ko go an ni ta ci kɛn ni di dʒa si li dʒi ni tɛ' bi bɛ hi dʒi go
 di dʒa' dʒɛn ni go ya si li dʒi ni a ko go c ma xa yo no' ta
 15 go li' ni dʒi ni a ko go ci tɛa jɛ n t'ɛl la bɛ ga a do' ni a co ba
 do ac go ni dʒi ni a ko go c ma xa wɛl la a dn ni no' ta' xa di bi-
 ga' no ts'a' nal i' da ni dʒi ni a ko go ya' no' ta go li da a ko
 do ac xa ti bɛl ni dʒi ni a ko go no' ta' go li yo n t'ac hi ga
 ɛd dn di bɛl ni dʒi ni a ko go n la yo n za yo no' ta go li' dʒo-
 20 ba yo a do' ni a ɕ ba do ac go bɛl ni dʒi ni ba a bɛl ni dʒi ni
 a ko go da ga den di no' ta go li yo dɛ t'aj no hiɛ n go li' ni
 dʒi ni a co da ko hi do ac no' ta go li yo bɛl ni dʒi ni a ko go
 ɕa' no' ta ɛt di go n kɛn taj bɛl ni dʒi ni ga dn ni a ko go ci-
 tɛa ga ɕɛ doŋ ka ga dn ni dʒɛl n tɛa si 'a ni bi k'a yo do' ka
 25 i ts'i' k'n gɛj dʒɛn ni dʒi a ko go di l'ɛ' d sa hɛl dɛ wo n ka' bɛl ni
 dʒi ni

a ko go go dʒi go ai gɛ' hɛl ka hi a go xan nɛ go goz li go a ko go
 dɛs kai dʒi ni a ko go dʒɛl n tɛa hi yi k'a' xas kai go hɛs ka dʒɛn ni
 a ko go da hi zi dʒi ni dʒu na 'ai bi dʒi yo go a ko go ɛs ts'an hi
 30 i k'ɔj siz zi dʒi ni da yo ta go a ko go dʒu na 'ai xa ɣaɛ dʒi ni
 n dla' no ta xa gaɛ bɛl ni dʒi ni n jo go nɛl i' bɛl ni dʒi ni bi ji hi

day by day | her abdomen was large they saw again they say. Four days when it was then | she had a baby again they say. Eight days she had a baby again they say. Then four | days were its day he stood up they say. Then well he walked he became | they say. Then just as before like a person he was the same way they say. His hands | were webbed they say. His feet too. His eyebrows were none they say. His hair | was none they say. His ears were round they say. But there were holes they say.

Then well they two walked they say. One his head was higher they say. | Then, "These what people among us two go about?" they said they say. "Not their parents | they have," they said they say. The people said it they say. Then, "These two | people make among us they go around," he said they say. Woman her children who had | then, "Where her kindred they live among us they two go around?" he said they say. Her sister | she had, "Why do you say that? These both their father they have far away."

Then now boys they ran they became they say. Eight when days were | they ran they say. Wise they became they say. Then, "My mother where our father | he lives?" he said they say. Then, "My children, why do you say that? Impossible to him | you go," she said they say. Then, "My mother why do you say that? Our father why | from us do you hide?" they said they say. Then, "(Inter.) your father where he lives there | do you want to go?" she asked they say. Then, "Our father where he lives we go for that reason | tell us," he said | they say. Then, "There far your father lives. Poor way | you speak. Impossible to him you go," she said they say. Their mother said it they say. | Then, "Nevertheless, our father where he lives we are going. Tell us," he said | they say. "Impossible over there you go your father where he lives," she said they say. Then, | "Well, our father being none we go," he said they say. "As you say then my children | let us go as you say. Mountain large it stands on top let us go." | Meat she cut they say, four. Then, "Tonight the middle we will go," she said | they say.

Then when it got dark there daylight close to it when it was then | they started they say. Then mountain large on top when they came up it was daylight they say. | Then they stood there they say, sun facing. Then woman | between them stood they say, holding each of them by the hand. Then sun came up they say. | "Look, your father comes up," she said they say. "Well look," she said they say. His breath | each side streamed out they say.

da dñ' ge' ke ne dɔj dɔn ni bi ji ne dɔz i da bi dji' do ac bñ ni
dji ni xa ya hi da bi dji' go ye yo go li' xa di be ba no ac go
a do ni ci

a ko go dɔ' li ba hi bi ye la dji ni ts ts'an hi a ko go yai nñ tɔ
5 dji ni bñ na go li go bi dje yi' i ba de' dai nes da dji ni a ko go ai
dɔ hi bñ na na gol nñ le ga go ye ga dn ni bi ko wa ni bi dji' bñ ni
dji ni a ko go dɔn go na' ai hi de ya go ts'a a no' k' e ge n ya go
ja do' ac bñ ni dji ni a ko go t ts'a le on sa a ko go na zi dji ni
ts' i ga dn ya go di dn i le di kai dji ni

10 a ko go bi hi yi ts'a' da nas tsa da ko go ci kñ hi daj aj
dji ni xa da go a ko go hi 'ac dji ni dju na' ai hi xai ya hi bi tci'-
yo dɔn go na' ai hi ko' wi gal a' a ko go nez ke dji ni ni tɔag go

a ko go kwi de' ya ge n ka go nes da dji ni bi ya ci xa tel la
bi ga xo tca gos o ke¹ bñ ni dji ni a ko go n la yo no' ta go li'
15 dji ni dɔn go na' ai no' ta dji ni a ko de t' aj bi dji yu bñ ni
dji ni a ko go hi xa di na' ne' a ki' bñ ni dji ni a ko go i ts' ɔz ya'²
nai hi dja' bñ ni dji ni a ko go i ts' i' na' dja leñ ke ga dn ni ko'
ci k'a' da no' ke' bñ ni dji ni ga ge , no hñ duc t'a a ko go dɔ i
da ni bi ka no' ke' bñ ni dji ni dail n di dji go i' bñ ni dji ni
20 a ko go ai ge' go i' ni hi go li' bñ ni dji ni a ko go ci ka' da no'-
ke' ga dn ni a ko go i ts' i' no t la go si za o' xo nñ do leñ na ki
de ci k' ec i bñ ni dji ni da' ai be n sñ go , a ko o no' ic xe bñ ni
dji ni a ko go da ai yi ge goc i n gon t' i

a ko go da ni i yo koñ des t' at dji ni k'a di ge yo da yu an na-
25 ni go gol do' dji ni le xñ dic dji ni a ko go tu sñ do ge ke nañ tic
dji ni a ko go ya ye bi t'a' i koñ nai i duc dji ni i ts' i' bi za dji-
xin dñ gol do' dji ni a ko go da ga xoñ in di ya k' os i bñ de yo
i ts'a tco go li la dji ni a ko go i ts' i' na ki hi añ bi za dze hes-
dñ go a ko bñ dji kai dji ni k'a di a ko n dñ do de xe go ' i'
30 bñ ni dɔn ni ne gos san' bi k'a' do de xe' go ' i' bñ ni dji ni ci hi
ne des tsa bñ ni dji ni

a ko go i tea tco hi na bad dñ kñt dji ni xa yo de co aj bñ ni
dji ni go ye yo gos sli' ni dji ni a ko go di xa yo no' ta go li'
dɔn ni yu de t' aj hn' bñ ni dji ni a ko go da' a ki' ko no' ta

¹ So heard but should be divided *xo tca go so ke*.

² Read *i ts' i ja*.

"His breath streams out toward it go," she said | they say. "Where-it rises toward it dangerous place is. What with it to him you-will go | do you say that?"

Then fly brown she has they say, woman then she gave it-to them | they say. Telling them everything by their ears it sits they say. Then, "That | fly will tell you the way dangerous as it-is called his house to him," she said | they say. Then, "Sun when-it starts here right above when it comes | only you go," she said they say. Then center hole then it stood they say. | Trees on top when it was four times, they went around in a circle they say.

Then she from them started back then the boys they two-started | they say. Up then they two went they say. The sun it-comes up toward. | The sun was going this way, then they two sat-down they say, crying.

Then over here Raven spreading his wings alighted they say. "Underneath what | because are you sitting crying?" it said they say. Then, "Over there our father lives | they say. Sun our-father, they say. There we two are going to him," he said | they-say. Then "This what are you carrying?" he said they say. Then, "Meat | we are carrying," he said they say. Then, "Meat if you are carrying as you say, here | on me you two sit," he said they say, Raven. "With you, I will fly." Then fly, | "Sure, on-him you two sit," he said they say. "Half way he knows," he said they say. | Then, "From there one who knows lives," he said they-say. Then, "On me you two sit | if you please, then meat crumbling it up my mouth put in. Two | will be enough," he said they-say. "That with being strong there I will carry you," | he said they say. Then, "That far I know reaches it is."

Then close to the ground he began to fly with them they say. Now higher in a circle | he kept going they say. He flew in a circle they say. Then water hot rained on them | they say. Then Raven his wings bent over them they say. Meat his mouth they kept-putting in | they say. Then they kept doing that; cloud beyond | eagle was living they say. Then meat two all his mouth putting-it in | there he came with them they say. "Soon there we come all the places he knows," | he said they say. "World on it all over he knows," he said they say. "I | I go back," he said they say.

Then eagle questioned them they say. "Where are you two-going?" he said | they say. "Dangerous place I live," he said they-say. Then, "This somewhere our father lives | where they say we are going," he said they say. Then, "Over here here our-

go li' dʒɪn di ya ba ko no si ne ko wa ni bɛl ni dʒi ni a ko go ku
no'ta go li yo de t'aj n yɛl ni dʒi ni a ko go no'man ku no'ta
go li no hɛl ni go ku ne t'aj n yɛl ni dʒi ni dʒɪn go na'ai no hi ta de
no hɛl ni dn yɛl ni dʒi ni a ko go xa ti yi be ba no ac go a t'i
5 bɛl ni dʒɪn nin a ko go da cin di bi dʒi' ciɪ go ye' bɛl ni dʒi nin'

a ko go dɔ hi bi dʒe yi ge ba da sta hi o in di dʒi ni a ko go
dɔ hi o in di go da do da wɛl to ge na n di dʒi ni bi dʒe yi' da xan-
na sta dʒi ni a ko go dan ni go ye' lañ bɛl ni dʒi ni a ko go i tea-
teo yɛl da nas ta ni da'an bi k'e na de yu go sɛn na de na bi
10 go ye i a ko go dʒu na'ai bi ko wa ni bi tem yo ti' d kən na dʒij
dʒi ni

a ko go i tea teo hi bi tei' xa ts'i' dʒi ni a ko go ni gos tsan
bi k'a yo go li ni la' na nec'i bɛl ni dʒi ni i ts'i' la aɪl ni dʒi ni
a ko go ha au bi gon dlɪ' a ko go la' bi t'a ge' xa yi ne' dʒi ni
15 c kɛn lai i do' bi t'a ge' xa yi ne' dʒi ni a ko go la' ca na'a ni
dʒi ni a ko go ba dʒɪn'a dʒi ni a ko go yi ya' dʒi ni a ko go
n jo bi dʒi' de kai goc'i i tɛn ne a ko go di i ts'i' i se za di hɛn dɛ
a ko go ai da bi k'e i tɛn dʒi bɛl ni dʒi ni a ko go ci ka' da na ke
goɪ ni dʒi ni

20 a ko go bi ka' da te'n nes ke dʒi ni a ko go koɪ ko da tem go'
dʒi ne xai ya yo ya go a ko go ai ge' na ni go koɪ o n di dʒi ni
a ko go i lo teo ta na ki yo xa'a hi ke naɪ ti dʒi ni a ko go i tea teo
bi t'a'i goɪ nai yi dic dʒɪn ne a ko go bi ga go ya yo a ko go
i ts'i' si za xo' nic yɛl ni dʒi ni a ko go bi za tei hi nɛ dʒi ni
25 a ko go koɪ i des ni dʒi ni a ko go koɪ on di dʒi ni a ko go
ba dʒa'an goz li dʒi ni a ko koɪ dʒe t'ak' dʒi ni a ko go ko'
da di tɛn¹ dʒɪn ni a ko go koɪ nez t'a dʒi ni ko i tɛn ko ai
dʒu na'ai bi ko ga ni bi te'i' i tɛn i'a de goɪ ni dʒi ni ci hi no ts'a'
na des tsa goɪ ni dʒi ni

30 a ko go tei de j aj dʒi ni yu n das so dʒo ac dʒi ni a ko go na-
won tel dʒi ni yu we hwu tei des'i dʒi ni a ko ki sɛn dɛl dʒi ni
a ko go ki ni di yu si de tsak' dʒi ni a ko go ko wa di yu ts'i de-
tsad dn ni na tei nil koɪ na i na na din dʒi ni a ko go k'a na dʒɛt-
di ge ko wa na wɛl t'o' dʒi ni di dn is li go n jo go n go hel t'o'

¹ As used below the word means door.

father | lives they say. (Inter.) did you ever hear about his house?" he said they say. Then, "Here | our father where he lives we two-are going," he said they say. Then, "Our mother, 'Here your-father | lives' she telling us here we two came," he said they say. "'Sun your father' | she told us," he said they say. Then, "What with it to him you going is it?" | he said they say. Then, "Just I to him it is dangerous with me," he said they say.

Then the fly by his ear that one sitting flew off they say. Then | the fly having gone there in a little while came back they say. His ear it lit by it | they say. Then, "Truly dangerous place it is," he said they say. Then eagle | with them the one sitting just he is the leader he knows it he | the dangerous places. Then sun his-house toward it ice interlocked | they say.

Then eagle to them spoke they say. Then, "Earth | on it that belongs some have you got?" he said they say. Meat he-meant they say. | Then, "Yes, we have some," then one from his-pocket he took it out they say. | Boy the other too from his pocket took some out they say. Then, "Some give me," he said | they say. Then they gave it to him they say. Then he ate it they say. Then, | "Well, to him we will start. I know the trail. Then this meat my mouth you put in. | Then that enough for the trail," he said they say. Then, "On me sit," | he said they say.

Then on him they two sat they say. Then with them down he slid | they say. Down then from there in a circle with them he flew they say. | Then hail thirty-two having points fell on them they say. Then eagle | his wings with them he rolled up they say. Then where he went through then, | "Meat my mouth put in," he said they say. Then his mouth they put in they say. | Then with them he flew off they say. Then with them he flew they say. Then | hole through for him there is they say. There with them he flew they say. Then there | the trail was they say. Then with-them he alighted they say. "Here trail here this | sun his house toward it the trail leads," he said they say. "I from you | I go-back," he said they say.

Then they two started they say. Way forward they two went they say. Then | valley was they say, beyond it they looked they-say. There houses stood they say. | Then house four directions it pointed they say. Then houses four directions which had-points | when they shut their eyes it went out of sight they say. Then when they opened their eyes | house dropped down again they say. Four times when it did it well it settled down | they say. Then

dji ni a ko go ko wa ni bi dji' djo 'ac dji ni da tun ge' sis zi'
dji ni

a ko go san hi sit da dji ni a ko go djon go na 'ai yɬ nan-
de' hi la dji ne a ko go xai yo 'ac yo da xau ac bɬ ni dji ni
5 de be go ts'ɛ di k'at na daɬ ni dji ni ɬ ts'an niɬ t'ɛ hɬ la a ni
dji ni san k'ɛ a t'ɛ go sit da dji ni a ko go ko' no' ta go li
djon di yu de t'aj n yɬ ni dji ni a ko go da bi da' de t'aj n yɬ ni
dji ni a ko go xa di no ta ji do be gon sɛ da bɬ ni dji ni a ko go
i ci ke hi djon go na 'ai no' ta bi tci yo ne t'aj n yɬ ni dji ni
10 a ko go xa dn an no' ta no hɬ ni yɬ ni dji ni a ko go no' ma
no hɬ na gol di' djon go na 'ai no' ta de no hɬ ni go a ko go djon go-
na 'ai no' ta le' k'ad na da' a wai bi ka es da hi bi ka' da no ke
bɬ n di dji ni a ko go bi ka das ta hi yi ka' da nes ke go a ko go
bɬ nal gol na go di tsa dji ni a ko go bɬ da dɬ t'ɔ dji ni a ko go
15 ɬ ts'an i bɬ xa ya a yɬ la dji ni a ko go bɬ na xal tɔ' dji ni
a ko go bi ka' das ta xa bɬ na xal to' go ɬ ts'an hi as do ja no-
xo sis dlat' bɬ ni dji ni

a ko go ko de' na xan ne ge' na daɬ bɬ ni dji ni k'at na daɬ
bɬ ni dji ni a ko go mas ka go tɛk' hɬ ɬ'o li di yu xa hɬ n dɬ li
20 bɬ xɛz dic djon ni a ko go la' go k'i yon de go o biɬ del dji ni
a ko go na daɬ hi ts'ak' dji ni yaɬ ti i ts'ak' dji ni

a ko go san kwi de' n de na ki o 'aj lañ ke xa yu la si ke'
ni dji ni a ko go ɬ ts'an hi do xan de ci da ni dji ni da do la'
n de is tse da ni dji ni a ko go do la' da i ku de' an ni n de
25 o 'ac leñ ke kwi de' bi ke' a ku go la' n de bɬ na n t'i na kai leñ ge
a ko go la' n de bɬ na n t'i na kai leñ ke bɬ ni dji ni a ko go di
ni gos tsan n tel si 'a ni bi ka' o nac da n di bɬ ni dji ni bi 'a
an di a ko go do nan t'i na ca da cɬ n din le il tco le 'e' a ko go
do nan t'i na ca yo o nac da da n di ai ge' bi ke' xɛ daɬ ci hi n ja je
30 n dli' da niɬ n di hi ko n 'ac bɬ ni dji ni

a ko go xa yu la o 'ac yuc de' ni del bɬ ni dji ni a ko go ɬ-
ts'an hi da di tin ke ci' yi nɬ te' dji ni a ko go tɛ't de bi nas ti go
tɛ'i yon dɬ dji ni a ko go tɛ't' na yi a xi ke xo at ts'a dji ni

house toward it they two went they say. By the door she stood | they say.

Then an old woman was sitting there they say. Then sun she was married to it was | they say. Then, "Wherever you two are going keep going," she said they say. | "A frightful man soon is coming," she said they say. Woman handsome said it | they say. Like an old woman being she sat they say. Then, "Here our father lives | where they say we two came," he said they say. Then, "Early this morning we started," he said | they say. Then, "Who your father I do not know," she said they say. Then | the boy, "Sun our father to him we came," he said they say. | Then, "Who your father told you?" she said they say. Then, "Our mother | told us, 'Sun your father is' she told us." Then, "Sun | is your father, soon he is coming back, over there seat on it you two sit," | she said they say. Then the chair on it they two sat then | with them it kept whirling around they say. Then with them it jumped off the ground they say. Then | woman with them go down she caused it they say. Then with them it came down again they say. | Then the chair with them when it came down woman, "Nearly I believe you," | she said they say.

Then, "Here close by he is coming back," she said they say. "Now he is coming," | she said they say. Then silk blankets sewed together four ways projecting | with them she rolled up they say. Then many rooms in she carried them they say | then he come back they heard they say. They heard talking they say.

Then, "Old woman, where men two it seems they came where are they sitting?" | he said they say. Then woman, "I have seen none," she said they say. "Not one | man I saw," she said they say. Then, "No one, here a while ago men | it seems two came. Here their tracks. Then another man with it seems you have been. | Then another man with it seems you have been," he said they say. Then, "'This | earth wide which stands over it I travel,' you say," she said they say. His wife | said it. Then, "'I never lie with anyone,' you tell me. It must be you were lying," Then, | "'Where I never lie with anyone I go,' you say, from there their trails seem to come. 'Your children | we are,' they say here they two come," she said they say.

Then, "Where did they go? Here bring them," he said they say. Then the woman | door she opened they say. Then blankets being rolled up in | she brought them out they say. Then blankets where she threw them down he looked at them they say. | Then sun

a ko go djen go na 'ai te'i dn di yiz ga' dji ni a ko go n de na ki
 ts'i den t'i dji ni a ko go xec ni dji ni di ca' ci tea ce do le' ya'
 do na cil i da a ko go si zi dji ni ci kn hi di ca' ci tea ce do le' ni
 dji ni a ko go bi ga ni na des bal dji ni bi ke' do' bi dje yi do'
 5 da go di djol dji ne a ko go ya' dan di ci tea ga ce no li' bu ni
 dji ni

a ko go xa dn djiñ go na 'ai xol je ci ga dn ni a ko go i ke' ge-
 go na ga hi xat dzi' dji ni a ko go bi na ge' tu nal ge' dji ni a ko go
 n jo ga dn ni ci tea ga ce no' li leñ ki a ko no ke' n tse' bu ni dji ni
 10 a ko go ni but dqi nan ta dji ni da'an no' ta de bu ni dji ni
 dqi yu n de e' nan ta dji ni da di ti yun di o na da gos l'a yon di
 bi ka go dn ne da di t'i' yon di a ko go k'at go ye go no tei'
 go di ga' bu ni dji ni a ko go dqi kol na gol ni' dji ni a ko go
 k'at' ya' xa di dis so ya o no hi de' gol ni dji ni di añ no hu le'
 15 gol ni dji ni a ko go dqi nan ta dji ni a ko go ts'ai t ts'os i
 xol ze hi yi kan ta la dji ni a ko go nai dn la dji ni a ko go ai
 t'a hi gai n la dji ni a ko go djiñ go na 'ai bi ja je ne li' n di hi
 da kwi ya o yl de' dji ni

a ko go i yan' la dji ni a ko go ko de' de a go de' dji ni a ku i ya
 20 o konl del dji ne a ko go xa tel gic bi yoc go lñ ne gol nais gec
 dji ni a ko go tsa t ts'os na dñ li dji ni a ko go bi ya ci na ts'it-
 den t'i dji ni a ko go dan di go hi le ni dji ni da ko go da ko-
 i ya on na xonl del dji ni a ko go da'ai na ts'is dli dji ni a ko go
 bi dac ci na ts'it den t'i dji ni a ko go da ni a go hi le ci k'i hi
 25 ni dji ni da ko i ya o na konl del dji ne a ko go da'ai gol na-
 nai is ke dji ni a ko go da'ai na ts'is dli dji ni bi ya ci na ts'it-
 den t'i dji ni a ko go di i le go a ko go da'a ko ya o na konl del
 dji ni a ko go ko ts'a yo go na xa ya dñ ni a ko go da'ai na ts'is-
 dli dji ni bi da xe go na dji den t'i dji ni a ko go da n di la ci tea-
 30 ga ce la ni dji ni

a ko go be'a hi di te'i xa tsi dji ni a ko go ni tea ga ce n dli
 nd te'un ni da t'i bi go yl i yl ni dji ni a ko go dan di la ci tea ga-

blankets he shook they say. Then men two | stood side by side they say. Then, "Xec," he said they say, "These will be my-children? "(Inter.)¹ | do not look at me." Then he stood up | they say. "Boys these will be my children?" he said | they say. Then their-hands were webbed they say. Their feet too their ears too | were-round they say. Then, "(Inter.) truly my children you are?" he said | they say.

Then, "Who Sun is called I wonder, anyway," then the younger one | spoke they say. Then from his eyes water dripped they say. Then, | "Well, as you say my children it seems you are. Here sit wait," he said they say. | Then their fly looked around they say. "Just that one is your father," he said they say. | Fly in the room | looked around they say. Door inside corner in | windows door inside. Then, "Soon something dangerous to you | he is going to do," he said they say. Then the fly told them they-say. Then, | "Soon sky where it is blazing up he is going to throw-you in," he said they say. "This he is going to do to you," | he said they say. Then fly looked around they say. Then old soft feathers² | that are called he was looking for they say. Then he found them they say. Then those | the feathers he gave them they say. Then, "Sun his son I am," who say | in there he throws them they say.

Then he finished eating they say. Then here dangerous place-was they say, in there | he threw them they say. Then lightning which has its claws he shoved them down with | they say. Then old-soft feathers they became they say. Then before him they stood-again | they say. Then, "Truly it is so," he said they say. Then in there | he threw them again they say. Then the same thing they-became again they say. Then | in front of him they stood again they say. Then, "Truly it is my kin," | he said they say. In the-same place he threw them again they say. Then the same he-pushed them down with | they say. Then the same they became they-say. In front of him they stood again | they say. Then four when-it will be then in the same place he threw them again | they say. Then back the other way he turned they say. Then just the same they became | they say. Facing him they stood again they say. Then, "It is true. My children they are," | he said they say.

Then his wife she spoke to him they say. Then, "'Your children we are' | they told you you treated them badly," she said they-say. Then, "It is true they are my children | but yet I didn't-

¹ The interrogative particle belongs with the sentence beginning the following line.

² The adjective "old" implies sacredness.

ce la n di ta do ɛ dla da ni dji ni k'a di gon san di dan ni
do da¹ ni dji ni k'a di ta tce ca a go le' ni dji ni

a ko go do da hwol to ge ta tce' a go za dju ne a ko go la ge'
ta do l'ɔj dai nɔ tsos dji ni la gai ta dɔl xɔl dji ni la gai ta
5 li gai dji ni la gai ta lɔ tsok' dai dɔnɔ tsoz dji ni a ko go bi a gi
ts'ɛ li tco go bɛc hi tco le hi k'ɛ a t'ɛ go a ko go a ko n de' bɔ
o djo kai dji ne a ko go da biɛ ja xa na da dji ne a ko go dɔ dn
ɛ li go tɛj bɛ ji k'ɛ a dzɛt za dju ne a ko go a ko n de' da xa na tsa
dji ni

10 a ko go bi gan ni ya n dai ɛ to la dji ni na da de hes bal ni
bi ke' do' bi ga nin di bi dja do' bi tcoɛ do' bi go das an ne
do' bi tsos k'i do' bi lo ge do' bi kan i ya ge das ta ni do' bi ts'i-
ts'un do' bi tsi zɔl do' bi l'a kai yo ki yun t'ot bi dja' do ai yun la
dji ni bi na doz do' bin da do' bi na tɔj do' bi tci' do' bi zɛ do'
15 bi ni do' ai yun la dji ni da bɛ ga n jo go ai yun la dji ni a ko go
ta tce ge yɪl tɛn na kai dji ni

a ko go dju na 'ai yɪl nan de hi bi ka da sta xa yin dɔl la dji ni
a ko go ai bi ka' da tɔn nes bi dji ni a ko go da bi ga dɔl le a
da nɔ le dji ni a ko go xa dn dju go na 'ai do bi go sɔd da dju ne
20 a ko go ai dju go na 'ai yɪl nan de hi o wa ge' sɛz zi dji ni a ko go
xat di la bɔl nɛc ne la ni dji ni a ko go n jo go yi nɛ l i dji ni
a ko go cɛc ti ye na di hil na ni dji ni a ko go i k'ij ge' das da n
dji ni a ko go na di hil na dji ni

a ko go do na t'i na ca da cɔl n di na tɛ'a leñ ke bɔl ni dji ni
25 a ko go ai n tɛa a cɛ hi bɔl nan ka a ko go a ko nan dɛl leñ ke a ko
bɔl nɛd dn ka' nan de yo bɔl ni dji ni a ko go dju go na 'ai bi 'ad
yi tci' xat dzi dji ni a ko go di ci tɛa ga cɛ hi bɪl na dɛc kai ye go
a co kon jo do lɛ ni gos tsan bi ka yo na des ts'a yo go da di dɔj ya²
go jo go o'a ni dji ni a ko go k'a di do da' cɔl n di go ni na
30 gen tɛ'l yɪl ni dji ni a ko go n za yo ɛ woc ni a dic n di yɪl ni
dji ni do a ko di cɛl an di yɪl ni dji ni

i ga dn ni k'a di ci tɛa ga cɛ na xo dic kɪt yɪl ni dji ni a ko go
ci ja je n ji' na 'a gos le hɪn ne yɪl ni dji ni a ko go au ci je

¹ Probably incorrectly recorded; *do dz*, "let us eat," would make sense.

² For, *da di dji ja*.

believe it," he said they say. "Soon (?) old woman this food | not," he said they say. "Soon sweatlodge for me make," he said they say.

Then not long time sweatbath she made they say. Then one side | cloud blue she spread they say. Another side cloud black they say. Another side cloud | white they say. Another side cloud yellow she spread they say. Then his wife | stone red like-red hot iron. Then in there with them | he went they say. Then he alone came out they say. Then four times | when it is to be like they were boiled they became they say. Then in there he went-again | they say.

Then their hands for them he pushed down the skin they say, which was between their fingers. | Their feet too their arms their-legs too their calves too their knees | too their thighs too their-biceps too their forearms elbow joints too their skulls | too their-hair too to their hips he twisted it off. Their ears too he made | they say. Their eyelashes too their eyes too their eyebrows too their noses too their mouths too | their faces too he made they-say. Everything well he made they say. Then | sweatlodge with-them he came out they say.

Then sun his wife chair stood outside they say. | Then that on it they sat they say. Then all just alike | they had become they say. Then who sun she did not know they say. | Then that sun his wife over there stood they say. Then, | "Which is my-husband?" she said they say. Then well she looked at them they say. | Then, "My old man move yourself," she said they say. Then between who was sitting | they say, then he moved himself they say.

Then, "I did not lie with anyone' you told me you must have-lied to me," she said they say. | Then "These your children go-home with them. Then there you must have a wife there | go with-them where your wife is," she said they say. Then sun his wife | to her he spoke they say. Then, "These my children if I go with-them | impossible you live well. Earth on if I go just today | good the sun sets," he said they say. Then, "Just now 'No' when-you told me your eye | winked," he said they say. Then, "Far I-am jealous I said it," she said | they say. "Not there I go,' you-said," he said they say.

"Now as you say soon my children I will question," he said they say. Then, | "My children your names to you I will give," he-said they say. Then, "Yes, my name | not being is not good,"

et di go do go jo da yɿ ni dji ni bi ta a ko go da ne hi dan de
 n ji' na goc le hɿn ne yɿ ni dji ni a ko go n ts'ɛ na ga hi yi ji'
 a go la dji ni a ko go ci ye' nai ye nes ga ne n ji do leɿ yɿ ni dji ni
 a ko go n jo go a dji deɿ 'ɛ yɿ ni dji ni a ko go ka la n ta' a zi
 5 na na ts'a dji ni ni hi tu ba tɛs tɛi ne xon ze do leɿ yɿ ni dji ni
 a ko go ni gos tsan bi ka yo ke nan t'aj yo n de ye dan no xo ji-
 do leɿ a ko go no' ta no hi ji' no xa' a go la da biɿ do' ni do leɿ a ko-
 go ci nai ye nes ga ne ci ji' ca' ai yi la da bɿ n di do leɿ a ko go
 ni do' to ba tɛs tɛi ne ci ji' ca' al za bɿ n di do leɿ yɿ ni dji ni

10 a ko go na yɿn na dol kɿt' dji ni ci tɛa ga ɛɛ xa di la xa no' aj la
 yɿ ni dji ni a ko go dan ni li' i xan t'aj n nɿ li bi giɿ do' ɛz za 'a
 do' i ni ge nan do' l'ol do' n li bi djiɿ do' ai xan t'aj n bɿ ni
 dji ni a ko go xat dɿn la bi di ya ge go li ɛɿ ni a ko go n ts'ɛ-
 na ga hi xat dzi dji ni no' ma no' hɿ na go li' da wa xa go li'
 15 no hɿ ni dɿn yɿ ni dji ni a ko go nan o ne yo go ne gos tsan bi ka yo
 a ko go ɛɿ go jo do a de bi yeɿ do' bɿ go jo da de no hɿɿ ni dɿn ni
 dji ni

xe ci xe ci da wa xa et di ci li' ' et di li wɿ et di i za 'a' et di
 in ne ge nan et di l'ol et di li bi tɛ'ik' do' et di yɿ ni dji ni
 20 a ko go dɔ hi n bɿ na go li' dji ni go li na ni n bɿ ni dji ni
 a ko go dɔ i nan ta dji ni 'a xan ne yo go li na an ni ni bɿ ni
 dji ni

a ko go i la hi ko do ka n bɿ n ni dji ni a ko go nan es lo yo
 bɿ dji kai dji ni a ko go djen ta dji ni yun de yu ne' a djo kai dji-
 25 ni a ko go biɿ a djo kai go ya da tɛɿ go tɛɛ ɛ a ɛn nɿ dji ni li nel-
 a go bi gan ni le k'ac ɿn ne a ko go di xa di ci li ci goɿ ni dji ni
 a ko go be go ts'i ga de yɿ ni dji ni a ko go ci hi da di ci li a de
 n bɿ ni dji ni a ko go la' yi ka' da' nal dji' dji ni a ko go bɿ-
 a nal goɿ dji ni a ko go ni bi dɔ i yi da jɔ an di ni bɿ ni dji ni
 30 bi yen di hi

a ko go he ci he ci bɿ ni dji ni a ko go xa la ko ge na dɔ ti
 ni bɿ ni dji ni a ko go la yo ne' yɿ o na na kai dji ni a ko go tse' i
 bi nal de di be tɛo' do' dji ni a sɿn nɿ dji ni a ko go ci tɛa ga ɛɛ
 di ci li a de bɿ ni dji ni a ko go da xa di xa di ni xol ts'ot'
 35 goɿ ni dji ni da xa dɿn n tɛa hi goɿ ni dji ni a ko go do li ya de da

he said they say. His father then, "Just you truly | your name you I will give," he said they say. Then the older his name | he made they say. Then, "My son Naiyenezgani your name will be," he said they say. | Then, "Well you behave," he said they say. Then the other one there | he went to they say. "You Tubat'istcini you will be called," he said they say. | Then, "Earth on it where you come back people will name you that. | Then 'Our-father our names for us he made,' you will tell them. Then, | 'I Naiyenezgani my name for me he made,' you will tell them. Then, | you too 'Tubat'istcini my name for me he made' you will tell them," he said they say.

Then he questioned them again they say. "My children, what did you come for?" | he said they say. Then "Just your horse we came for, your saddle too bridle | too halter too rope too your-saddle blanket too these we came for," he said | they say. Then, "Who property is you ask me?" Then the older | spoke they say. "Our mother told us property is | she told us about," he said they say. Then "'If you bring back earth on | then I will be happy; he too will be happy,' she told us," he said | they say.

"Xeci xeci, property is not, my horse is not saddle is not bridle is not | halter is not rope is not saddle blanket too is not," he said they say. | Then the fly told them they say. "He has some across (?)," he said they say. | Then fly looked around they say. "Very close he has it across(?)," he said | they say.

Then, "Over there here let us go," he said they say. Then where the enclosure was he went with them | they say. Then he opened the gate they say. Inside they went they say. Then | when they went in with them bears bears were in the enclosure they say. Being entirely filled | their backs were working up and down. Then, "These which is my horse?" he said they say. | Then, "Things to be afraid of," he told him they say. Then, "I, just these my-horses are," | he said they say. Then another on it he jumped they say. Then it ran around with him | they say. Then their fly, "Pretending he does it," he told them they say, | his property. |

Then, "Heci heci," he said they say. Then, "Well over here let us look," | he said they say. Then another room with them he went in they say. Then white-tail deer | elk mountain sheep too they say. Enclosure they say then, "My children | these my horses are," he said they say. Then, "What one you want catch it," | he said they say. "Which is the largest?" he said they say. Then, "Not horses they are. | Deer they are called. Your horses we were-

ai bin xol ze ni li' n di go i yɬ ni dji ni a ko go xe ci xe ci
 goɬ ni dji ni da di ci le a de n za yo ciɬ o nal dloc goɬ ni dji ni

a ko go xec xec na cun no taɬ a ya' da ci na no hic t'a n cin-
 ni ge de no xi ta na cun no' taɬ a goɬ ni dji ni a ko go la ga dn ni
 5 a ko go i k'e go na ga hi xat dzi dji ni xa di la bi ga no ts'a nal i
 bɬ ni dji ni ci hi na die niɬ a de bɬ ni dji ni a ko go ci ja je
 do a ga dn n di da bɬ ni dji ni n da bɬ ni dji ni a ko go ko na da-
 do t'i' bɬ ni dji ni ci li' i ya xa hi a cut dja' yɬ ni dji ni

a ko go bɬ na na tci des kai dʒn ne a ko go ko ge' na na nes P'o
 10 dji ne a ko n de' a djo kai dji ne dja ge di be li gan luz e go tci'
 bɬ 'a cun dɬ dʒn i a ko go ai da xat di xa di ni xol tsot' goɬ ni
 dji ni a ko go da ga de a ko da san ba nan da n yɬ n ni dji ni
 ai da' ni bi tea' tci'n na daj¹ dʒn ni a ko go yi ke' ge' te'n na ts'a
 dji ni a ko go ko wa yo yɬ na kai dji ni a ko go n dan hi ya
 15 dji ni a ko go ni bi dɔ hi ko de' dʒ go da den ta yo bi li' go li'
 n bɬ ni dji ni bi te'i yu go de ya bɬ ni dji ni a ko go n da i ya
 dji ni a ko go ku i ya hi li' a ci dja bɬ ni dji ni da te'e' he ta
 dɬ hi no xɬ dɛ n di n bɬ ni dji ni

xa la a ko n de' da don t'i' goɬ ni dji ni a ko go da ko de' da-
 20 di t'i' dji ni a ko go te'en ta dji ni yu we ge' da na di ti dji ni
 yu we xe ge' da na di t'i' dji ni yu we xe ge da na di t'i' dji ni da yu-
 ge xe ge' da na di t'i' dji ni a ko go an ni ta li as sɛn dɬ dji ni
 a ko go do xa ge bi te'i' q wa ti da dji ni a ko go ki ni bi ka ge
 do zi li hi kwe de' tsj bec k'e a de hi xa a hi da nail i go da de k'os
 25 onɬ tco ge' go dɬ xɬ na go dle bi ga e go za go dol zɬ dji ni ai
 be hut t'i' dji ni a ko go da ts'in zi' dji ni a ko go do bi k'ɔ
 ol djo' ya' a go t'e ni ɬ te'a' dol k'ac dji ni a ko go xa di ci li' ci
 xol tsot goɬ ni dji ni dʒn go na 'ai a ni dji ni

a ko go dɔ' ko dje' da ɣe das da hi xa de l'ol i be xol ts'ot'
 30 goɬ ni dji ni a ko go bi l'u li no xa yo le goɬ ni dji ni a ko go
 da gos te'n xol tsot goɬ ni dji ni a ko go xa di k'e xo ca' hɬ tsot
 yɬ ni dji ni bi tsi zil ca hɬ tsot' sɛnt zis no gam² be da' dil te ca ki'

¹ *te'n na t'ac.*

² The final sound *n* has been assimilated to the position of the following *b*.

saying," he said they say. Then, "Xeci xeci," | he said they say. "These my horses are; far with me they trot," he said they say.

Then, "Xec xec, you were pretending to me¹ (?) just I I would-pretend to you | but you outpretend me," he said they say. Then, "As you say." | Then youngest spoke they say. "What because-of it from us do you conceal it?" | he said they say. "I I can-find it," he said they say. Then, "My boy | do not say that," he-said they say. He told them they say. Then, "Here let us look-again," | he said they say. "My horses few are in an enclosure," he-said they say.

Then with him they went they say. Then here was another-enclosure | they say. In that they went they say. Antelope sheep goats swine | with were in the enclosure together they say. Then, "Those which ever one you want catch it," he said | they say. Then, "Never mind, there alone you tend them," he said they-say. | Then from him they went out they say. Then after them he went out | they say. Then house he went with them they say. Then they ate a meal | they say. Then their fly, "Here fourth where is door his horse lives," | he said they say. "Toward it he went," he said they say. Then they finished eating | they say. Then, "In here horses are enclosed," he said they say. "In-vain | I look for them I told you," he said they say.

"Well, in there let us look," he said they say. Then right here was a door | they say. Then he opened it they say. Beyond another-door was they say. | Beyond another door was they say. Beyond another door was they say. Just beyond | another door was they say. Then now horses were enclosed they say. | Then there was no-way to go into them they say. Then house its roof | were holes, here sticks like iron which were those stuck up working them he-shut it | everywhere, dark became again. Through the top hole one-could see they say. That | with one could see they say. Then they-stood on it they say. Then not between | one could go it was. Both ways they were spread out they say. Then, "Which one my-horse | you catch," he said they say. Sun said it they say.

Then fly one side of his ear which sat, "Some rope with you-catch it," | he said they say. Then, "His rope make him give you," he said they say. Then, | "Quickly catch it," he said they say. Then, "What way is it caught?" | he said they say. "His foretop catch it lead it, our hands with shall we carry it out?" | he said

¹ The card-playing term "out bluff" was given as the rendering.

yɿ ni dji ni a ko go dʒɯŋ go na 'ai n da hi ya dji ni da kon de'
da di t'i yun de djen ta dji ni a ko go l'ol li k'ɿj ɛ dai xɿn dɿl
dji ni a ko go la' yai n dɿl dji ni lɛc kɿn hi do' yai n dɿl dji ni
a ko go xa di ci li ci hi xol tsot' bɿl ni dji ni

5 a ko go li hi a cɿn dɿl li da nan li de dji ni ɿ n di ge ja do nai na-
da dji ni a ko go ai ge' li lɿt tso ge bi ta' da sɿl gai ye i yo xo-
go a ko go bi tsi zɿl hi ni yo nel a dji ni a ko go li' xan li di hi bi-
te'i tci de ya dji ni a ko go li ni ɿ tea' hil do' dji ni a ko go
l'ol bi te'i' o dʒiɿn dɿl dji ni a ko go iz lo dji ni a ko go ko tci'
10 da sot' dji ni a ko go ka dɿn ni ta' li' lai ɿ tso it' goɿ ni dji ni
a ko go xa dɿn la no xɿl na gol di' goɿ ni dji ni a ko go lo ɿ i hi
bɿn da ge. lɛ hɿl ge' dʒɿn ne a ko go do be gon dɿle go da dji ni bi tsi ga'
ni yu n ke di xɿn dɿl li dji ni

da ko go ni bi dɔ hi ai bi li a de ni biɿ ni dji ni a ko go do be-
15 gon dɿle da n zɿn di do da tɿn ni a de da a ko go bi li da la bi te'a
xa lɛ ni bɿl ni dji ni bi dɔ'

a ko go l'ol n da hɿz la dji ni a kon de' a ko go li o ɿ li hi
i ba ge lɛl get dji ni a ko go ni bi te'i' hil wol dji ni a ko go da-
ko jɛ' biɿ tsa go da nes dʒɿt' dji ni a ko go t'a ji na nal got' dji ni
20 a ko go ni iz lo dji ni a ko go ni ɿz lo' hi da bi gol ni go ni bi te'i'
dac dloj dji ni a ko go bi gan yo bɿl n da dji ni daɿ te'ɿjɿn ne
a ko go li li tso gun ni ba yo i yun loz dji ni a ko go lɿt tso gi hi
li a gul lag dji ni

a ko go dʒu na 'ai a ko go da ko ci tea je goɿ naɿ ac le goɿ ni
25 dji ni a ko go ne gos tsan bi ka yo no xɿl naɿ ac na de goɿ ni dji ni
a ko go xa di li bi kɿs sɿl la ci ni bi kan taj n bɿl dji ni dji ni ci kɿn
a dan di dji ni a ko go xa di aɿ do' ni ci li bi ki sɿl la hi goɿ ni
dji ni do be go sɿd da goɿ ni dji ni a ko go i k'e ge go na ga hi bi te'i'
xa dzi dji ni a ko go li bi k'ɿs sɿl la hi do be go sɿd da lɛ' di li
30 as sɿn dɿl li la' bi ke na o dɿle la yɿ ni dji ni a ko go dʒɯŋ go na 'ai
xat dzi dji ni ɿn ts'o la' go no sɿ ɿt tɿs go xa dɿn la hɿn di no xa
a go la yɿ ni dji ni a ko go xa dɿn i ni' no xi ni no xa gon la no-
ya ti do' gon tsɿ go ɿn no hɿn la a be go gon dʒɿ yɿ n ni dji ni

a ko go o wai li ni bi za 'a bi ne ge dɿn ɿn bi te'ɿg gi bi gi li
35 no xan ne' yɿ ni dji ni a ko go gu te'a ye go na xa ya dji ni

they say. Then sun started to go they say. Just in here | door inside he opened they say. Then ropes spotted he had in his hand | they say. Then one him he gave they say. Other boy too him he gave they say. | Then, "Which one my horses catch," he said they say.

Then horses those inclosed were running around they say. In-the center only one did not move | they say. Then there horse yellow his forehead white spot small | then his mane to the ground reached they say. Then horse raised his head toward him | he-started they say. Then horses from each other they moved they-say. Then | rope toward it he threw they say. Then he lassoed they say. Then to him | it came they say. Then, "Now you horse another you catch," he said they say. | Then, "Who told you?" he said they say. Then stallion | around the edge was running around they say. Then he was not gentle they say. His mane | to-the-ground reached down they say.

Then their fly, "That his horse is," he told them they say. Then, "Not gentle | you think, not wild he is." Then, "His horses both from him | take out," he said to them they say, their fly.

Then rope he carried in they say in there. Then stallion | the-edge was running around they say. Then toward him it was-running they say. Then close | when he saw him he stopped they-say. Then back he ran again they say. | Then he lassoed it they say. Then the one lassoed whinneying toward him | trotted they say. Then his arm it nosed they say, both sides. | Then horse yellow by him he led up they say. Then the yellow one | a-mare they say.

Then sun then, "Just so my children you ride them about," he said | they say. Then, "Earth on with you ride them back," he said they say. | Then, "What horse that which lies on we came-for it," he said they say. Boys | said that they say. Then, "What do you mean horse on it lies?" he said | they say. "I do not know," he said they say. Then the younger to him | spoke they say. Then, "Horse on it which lies you do not know this horse | in the inclosure any on it not put again," he said they say. Then sun | spoke they say. "You are smart beyond me; who is it you think you | makes?" he said they say. Then, "What you us makes us our talk | too smart because you made us we are smart," he told-him they say.

Then, "Those horses bridles halters blankets saddles | give-us," he said they say. Then away from them he turned they say. |

yo o djen ta' dji ni a kon de' o' ac goł ni dji ni a ko go a kon de'
a dji ac dji ni li bi gul na del kq' dji ni bi te'uj a'a ız'a'a bi a dji
di xın dı dji ni da bi ga bi la yo i i ne ge n an da del kq' dji ni

a ko go ta do xa xa o dji ac da' don ni a kon de' o t'at le dji ni
5 a ko go li bi gul li da bi ga bi ka' li bi te'ut' da soz dji ni na ki
ja do da dji ni la' dju na'ai bi lai yu das'a dji ni lai i djiñ go-
na'ai o na da hi bi la yo das'a dji ni la' do l'uj dji ni lai i
lt tsok' dji ni a ko go got dqi ał ki dā' go dje yi' da xa nes dji da'
dju na'ai hi xat dzi dji ni di li bi gul li da xat di xa di ni na do le
10 goł ni dji ni

a ko go got dqi a goł ni dji ni ai li bi gul li n jə no sɛn di
do li bi gul a de da a ko go a wai li bi gul do l'ij i a wai li bi gul
li tso gi ai bi li bi gul a de goł ni dji ni a ko go a wai li bi gul
li tso gi das a ni bi li bi gul a de da'ai ba sa yo li bi te'ut' lt tso gi
15 na ki das la hi bi ya de' da'ai ba sa yo i ne ge dn an das'a ni bi ye-
del do' o wa yo li bi gul das'a ni bi li bi gul do l'uj i hi da'ai ba yo
li bi te'ut' do l'uj i das la hi bi ya de da'ai ba sa yo i ni ge dn an
das'a ni bi ye de a ko go a wa ci' na te'ut t'ac dji ni

a ko go da xa li bi gul na do le goł ni dji ni djuñ go na'ai
20 a ko go la' a wac i' da ya dji ni lai i a wa ci' da ya dji ni
a ko go li bi gul da bɛn ni ge go da de ya dji ni li bi te'ut do'
a ko go li bi gul bi ka ge da xız n da dji ni ɛn ge dn an do' bi ka'
da xe tq' dji ni li bi gul go da de ya dju ni ał do' li bi te'ut ał do'
dji ni a ko go li bi gul bi ka' da xez n da dji ni ɛn ni ge dn an
25 ał do' bi ka ga das tq' dji ni a ko go li bi gul na hɛt' nā na go-
di ts'a dji ni da a la a ko go gej ni dji ni tsi-l hi tsat' dji ni

a ko go dju na'ai go ts'a ye go na xa ya dji ni a ko go bi go-
tsa ge mas ka go dı xı i na ki go bi ga ba ız di gai xa yınt tsoz
dji ni a ko go bɛn da to hi ye' k'e yıl de' dji ni a ko go da'ai
30 bi ga no xı d tɛn yıl ni dji ni a ko go djuñ go na'ai da hi ya-
dji ni li bi ta hi a ko go li bi gul i do tsıl tso da dji ni

got do i do da goł ni dji ni djuñ go na'ai da bi d tci len na de
goł ni dji ni no xi yen na de goł ni dji ni a ko go ai da bi ya
hɛn da hɛ' a de goł ni dji ni a wai li bɛ dn t'i do' ai do' hɛn da
35 a de goł ni dji ni a ko go da bi ja ya na ga le goł ni dji ni a ko go
ai li bi gul li hi da bɛn ne ke bi ka' dal tq' na de a gai li ni goł ni
dji ni dqi hi a goł ni dji ni

a ko go i ne ke an i da di dji ni li bi gul bi ka' das a ni a ko go
i za'a ni da di dji ni ał do' li bi gul bi ka' das'a ni a ko go li bi-

He opened the door they say. "Inside go," he said they say. Then inside | they went they say. Saddles were piled up they say. Its horn bridle over it | hung they say. All under it halters were-piled up they say.

Then not yet when they had gone in fly inside flew they say. | Then saddles all on horse blankets lay they say. Two | only none they say. The other sun under was sitting they say. The-other sun | where it sets under was sitting they say. One blue they say. The other | yellow they say. Then their fly already by their ear when had lighted again, | sun spoke they say. "These saddles which ever one you want take," | he said they say.

Then their fly told them they say. "This saddle good you-think but | it is not a saddle. Then that saddle blue, that saddle | yellow, those his saddles are," he said they say. Then, "Those saddle | yellow sits his saddle is just by it blanket yellow | two which lie are his right by them halter which lies is his also, | over-there saddle which sits is his saddle the blue one, just by it | blanket blue which lies is his, just by it halter | which lies is his." Then over there they went they say.

Then, "Hurry saddle pick out," he said they say, sun. | Then one over there went they say. The other over there went they-say. | Then saddle by itself down came they say. Blanket too | then saddle on it it dropped they say. Halter also on it | jumped they say. Saddle down went they say. Also blanket also | they-say. Then saddle on it dropped they say. Halter | too on it jumped they say. Then saddle move began | they say, both. Then, "Gej," said they say. "Tsil," he heard they say.

Then sun from them moved they say. Then from his pocket | silk black two times its border white goes around he took out | they say. Then his eyes water with he wiped off they say. Then, "Just that | for I reared you," he said they say. Then sun walked | they say. Horse near then saddle did not take hold of they say.

Their fly, "No," he said they say. "Sun just himself will fix-it," | he said they say. "It belongs to you," he said they say. Then, "Those all | alive are," he said they say. "Over there horse those-on too those too alive | are," he said they say. Then "Just his-only he handles them," he said they say. Then, | "Those saddles by themselves on jump those horses," he said | they say. Fly said it they say.

Then halter is not they say, saddle on which was lying. Then | bridle was not they say, also saddle on which was lying. Then

te't da di dji ni li bi gul bi ka' das ni a ko go li bi gul ni da di
 dji ni a ko go li bi gul do l'ji si'a ni bi ka ge un ne ge dn an da di
 dji ni a ko go i za 'a hi da i na na di dji ni lai li bi te't' di do
 da i na na di dji ni li bi gul i ta' i na na di dji ni a ko go dju na 'ai
 5 siz zi yo a dn dit' dji ni si ya k'e yuc de' no ac go l n ni dji ni
 a ko go tcn na tco t'ac dji ni a ko go da di t'i hi da la bi gan di sa
 dji ni li bi gul bi da den ta ye li bi da den ta ye al do' a ko go djuñ-
 go na 'ai bi tei' da te'j ac dji ni siz i ni bi tei' a ko go li' bi k'j-
 ge siz zi dji ni la c n ne li bi ni tce 'a dji ni la c n ne al do'
 10 a ko go yq ta go siz zi dji ni a ko go ai ge' da nas kai dji ni

a ko go djuñ go na 'ai ti cad dn y l ni dji ni a ko go ba dn
 ac da' ke ge' li yo lo c n ne a ko go di da di ti bi ba dji go ya
 dji ni a ko go djuñ go na 'ai bi ko wa ni da t'ũ ge' ts'i' na dn 'a
 dji ni a ko go djuñ go na 'ai li' yo los n di lai i yi te'i' y n los
 15 dji ni lai al do' djuñ ne a ko go do l'ol be dn t'i da dji ni dan jo go
 na zi dji ni

a ko go bi ko wa yon ne' bi ka das da' di i yi ynt dja dji ni
 a ko go da la a hi san yo go y n a dji ni a ko go bi yi ge bi tea-
 ga ce ka das ta ha yi ka' da dn nes bi dji ni lai i be 'a' yi ka'
 20 da nez da dji ni a ko go ci tea ga ce go ye no' ac e ko a ko go
 no xac ni e ko b l ni dji ni n jo go no xac ni b l ni dji ni a ko go
 di li ni yu gon sun di go ye' na de co daj yo y l ni dji ni a ko go
 b l nac n de hi b l go jo n jo go a no hi la hi bi ga ai li ni la bi li'
 a de lai i ci b l ni dji ni li bi gul i i za 'a hi ni ge dn an ni li bi-
 25 te'i gi al do' b l ni dji ni ci hi li bi gul i i za 'a hi un ne ge dn an hi
 li bi te'i gi l'ol i al do' ci ye cal do' b l ni dji ni a ko go no k'i
 bi ta yo na no t'ac na de b l ni dji ni a ko go a xan ne goz li
 da xa da dji ni la' xa di no xac ne' y l ni dji ni

a ko go dju na 'ai da di tsa dji ni a ko go yun de da hwoz a yo
 30 di des ni' dji ni a ko go bec na dn ta dji ni dl l'c k'e xa t'e dji ni
 a ko go ko go na xa ya dji ni a ko go k'a l t i y l nai dn ne'
 dji ni bec go l n ne' djuñ ne k'a na kud dji ni di no xac ne' b l ni
 dji ni a ko go da di ja ca' no xa ne' y l ni dji ni no' ma do xa di
 yq go si' da le' do la no xai ne da b l ni dji ni

¹ This was recorded *bec go l n go l n ne*, which is perhaps correct.

saddle blanket | was gone they say, saddle on which was lying. Then saddle was gone | they say. Then saddle blue which was lying on it halter was gone | they say. Then bridle was gone again they say. The other saddle blanket that too | was gone again they say. Saddle was gone again they say. Then sun | where he stood he spoke they say. "My sons, here come," he said they say. | Then they two went out again they say. Then the doors both were shut | they say, saddles their gate, horses their gate too. Then sun | toward him they two started they say, he was standing toward him. Then horses between | he stood they say. The other side horses their faces projected they say, the other side also. | Then holding them he stood they say. Then from there they started to go they say.

Then the sun, "Here in front of me," he said they say. Then in front of him | when they walked behind horses he led; then four doors they went by | they say. Then sun his house in front of post stood up | they say. Then sun horses he was leading one toward it he led | they say. The other also they say. Then no rope was on them they say. Nicely | they stood they say.

Then his house in chairs four were standing they say. | Then just one by itself stood they say. Then inside his children | chairs on them they sat they say. One his wife on it | she sat they say. Then, "My boys, dangerous place you will come." Then, | "I am going to teach you," he said they say. "Well, I will teach you," he said they say. Then, | "These horses know dangers where you go back," he said they say. Then, | "My wife, is pleased; well she treats you because of it. This horse one her horse | is. The other mine," he said they say. "Saddle, bridle, halter, saddle blanket | also," he said they say. "Mine saddle, bridle, halter, | saddle blanket, rope, also mine too," he said they say. Then, "Your kinsfolk | among you will go back," he said they say. Then, "Near it is; | hurry," they say. "One something I will give you," he said they say.

Then sun stood up they say. Then inside on a shelf | he began to reach they say. Then knife he picked up they say. It was like a sword they say. | Then so much he turned around they say. Then arrows bow with he picked them up | they say. Arrow-head it had they say. Arrows two they say. "These I give you," he said | they say. Then, "Just only these are you giving us?" he said they say. "Our mother nothing | does she know? Nothing she gives us?" he said they say.

a ko go dʒɯŋ go na 'ai yɯ na de hi i ya xa go no ts'i xas ts'i
 bɯ n ni dʒi ni a ko go no xa ni no hi hi cɯ k'a yo no hi go lɛ
 no ma hi si k'ɯ s n do lɛ bɯ ni dʒi ni a ko go da ce nɛ t'ɛ do lɛ
 n jo go an no hɯ sla hi bi ga bɯ ni dʒi ni a ko go da ci ac t'in-
 5 ni gɛ xo' a t'in do lɛ san na nac dle ɭa gɛ hi na ki dn bɛ lɛ go ts'a hi
 ai k'ɛ n na nac t'i a ko go no' ma hi a ɣa na na t'i go lɛ a ko go
 da do ɛ di a xa no' ma bɯ na goɯ n di na de bɯ ni dʒi ni ci n no-
 xɯ dɛ ni bɯ ni dʒi ni do an an no xɯ ni da bɯ ni dʒi ni a ko go
 ɯ ts'an ci si k'is n hi bi ji' ba' a gɛ lɛ bɯ ni dʒi ni ai dɔ no xi-
 10 hi yi no' ta no xi ji' no xa go la bɯ ni dʒi ni a ko go dʒɯŋ go na 'ai
 nai dn nɛ n di da yo nɛ' dʒi ni ta a ko go no xɯ na gɛ n di' n ts'ɛ
 a ko go bi k'ɛ gɛ go no xa yi nɛ na de bɯ ni dʒi ni

a ko go ni gos tsan bi ka yo bi ji ba gɛ lɛ si k'ɯ s n bɯ ni dʒi ni
 a ko go ni gos tsan bi ka yo bɛ da dʒo ji go a ko go cai hi ga-
 15 na de no xi aɭ do' ca no' ac na de aɭ do' bɯ ni dʒi ni a ko go
 no' ma hi bi ji' ba' gɛ lɛ ko a ko go ɯ tsan na dle hɛ xo zɛ go lɛ
 no tɛ on di do lɛ bɯ ni dʒi ni ɯ tsan na dle hɛ bi ji' ba 'ac ɭa ai
 bɛ no' tɛ on ni do lɛ bɯ ni dʒi ni a ko go ts'a gɛ' na nai tɛ'il go
 ɯ ts'an nɛ na ki yi dol tɛɭ bɯ ni dʒi ni a ko go di ɯ ts'an nɛ hi
 20 n de bi do lɛ a ko go n de go do lɛ a ko go yi tɛ on di do lɛ a ko go
 ci aɭ do' bi tɛ oc ni do lɛ ko can ya go ko can ya go ko dɛ'
 aɭ do' yi tɛ on di do lɛ bi tɛ a ga cɛ bɯ ni dʒi ni a ko go ai bi ga
 a no xɯ dɛ n ni yɯ ni dʒi ni n jo go bi go no si bɯ ni dʒi ni a ko go
 ci k'ad di bɯ ni dʒi ni a ko go no' ta no xa yi nɛ' i no xɯ yɔɭ tak'
 25 bɯ ni dʒi ni

a ko go i tɛ'ɯ i na ga hi do l'ɯ i xɯ xol zɛ dɯ n ko yɯ n ni
 dʒi ni di ni gos ts'an bi ka yo nai ye' bɛ anɭ i do lɛ bɯ ni dʒi ni
 ai bi ga nai ye nez ga nɛ n ji' nac ɭa n yɯ ni dʒi ni da di ja
 na bi k'ɛ yɯ ni dʒi ni a ko go ya yɯ nɛ' dʒi ni a ko go ni 'a-
 30 ɭa ko bɯ ni dʒi ni a ko go to ba tɛ'ɯ tɛ'i nɛ k'an ni ta di nac nɛ'
 yɯ ni dʒi ni a ko go di nac nɛ' a ko' di ni gos ts'an bi ka yo
 n de yi ɣa ni bɛ ɭaɭ i do lɛ ɭ tɛ'o' n di go a ko go ci a xa nɛ gɛ'
 no k'ɛ kɛ no xɯ n nɛ i do lɛ cɯ n daɭ aɭ i do lɛ aɭ do' yɯ ni dʒi ni
 a ko go ai aɭ dʒo ɭa yo go gon jo do lɛ a ko go n de hi n jo go
 35 n kɛ nɛ l de do lɛ bɯ ni dʒi ni a ko go ya yɯ nɛ' dʒi ni ɭ tɛ n k'a

Then sun his wife, "A little to you I will talk," | she said they say. Then, "Your mother (?) you my nephews you will be; | your mother my sister will be," she said they say. Then, "Like-me she will be. | Well I treat you because," she said they say. Then, "Just I like I am | she will be. Old woman I become again. Another time two years | like I am. Then your mother she will-be the same way. Then | before the sun moves far your mother you-will tell," she said they say. "I I told you," | she said they say. "Not he, he did not tell you," she said they say. Then, | "Woman I my sister her name for her I make," she said they say. "Then yours | your father your names will make for you," she said they-say. Then sun | picking up something he held it they say. "Wait then I will tell you something, first | then after that to you he-will give something," she said they say.

Then, "Earth on it her name for her I make my sister," she said they say. | Then, "Earth on it with it they will call her, then to me she will come. | You, also, to me you will come, also," she said they say. Then, | "Your mother her name for her I make. Then 'Woman makes herself' she will be called. | She will help you," she said they say. "Ests'unnadlehi her name for her I make. That | with it she will help you," she said they say. Then, "Here-after when she gives birth | girls two she will bear," she said they-say. Then, "These women | Indians will belong to. Then Indians will be. Then she will help them. Then | I, also, I will help them. Here when he comes to me, here when he comes to me here | also he will help them, his children," she said they say. Then, "That because of | I tell you this," she said they say. "Well you remember it," she said they say. Then, | "I presently," she said they say. "Your father you that which he gives he will tell you-about," | she said they say.

Then, "The elder, turquoise sword called this one," he said | they say. "This earth on it monsters with it you will use it," he said they say. | "That because Naiyenezgani your name I-make," he said they say. "This only | kind," he said they say. Then to him he gave it they say. Then, "So much for you," | he said they say. Then, "Tobate'isteini now you, this I give-you," | he said they say. Then, "This I give you there this earth on it | people those which kill with it you will use it, helping-each other. Then I close | above you I will be looking at you. In my presence it will happen, also," he said they say. | "Then these if you kill it will be good. Then people well | will disperse,"

bɔl dʒi ni a ko go do k'a hi tɛ'n na tɪ do lɛl ta dn dʒn ta ji
 a ko go an ni ta ɬ tɪn l'ol a ko go an ni ta bɛ go tsɪg gi hi bɛ
 xonl to do lɛl a ko go ɬ tɛ'a' na ni dɛ' do lɛl a ko go ɬ ga dn ni
 bɔl ni dʒi ni

5 a ko go i ya xa go o dɔ ol dɛ bɔl ni dʒi ni a ko go dai da n ya-
 n dɛ' dais ka dʒi ni a ko go dʒn go na 'ai yɬ nan dɛ hi ko sɪt da da
 bi ka' na dai di hɛ bi ka yo hi dan ɬ ta' o dɔl kon' dʒi ni xa dn ci
 a yi la hi dʒi ni a ko ɛ da tɛɲ ya dʒn ni

a ko go dʒɲ go na 'ai yɬ nan dɛ hi sɪs ɛ kɪn a dn go na ga hi
 10 yain la dʒi ni sɪs li k'ɔ i bi ba yo li tso gi xa daz nd li dʒi ni
 a ko go ɬ da tɛ'i yan dʒi ni

a ko go xɛ ci ci tɛa ɣa ɛɛ xa go ɛa a gon dɛ no dox taj ge go da'
 n gon ya bɔl ni dʒi ni a ko go li na zɪn ge bɔl na dʒi kai dʒi ni
 a ko go ci tɛa ga ɛɛ go jo go lɛ di l'o i li do l'ɔ i hi a dn go lɛ ɣa
 15 bɔl ni dʒi ni n t'a li' bi ka' a nox kɛ¹ yɬ ni dʒi ni a ko go bɛ-
 da dɛs ɛz ɛ tɛij ya 'a' i yo tɔ' dʒi ni da la a ko go k'a di da no' kɛ
 bɔl ni dʒi ni a ko go da nɛs kɛ dʒi ni

a ko go bi ko wa ni a n da yo xa yɬ kɔ ni bi tɛ'i yo go na dn 'a
 dʒi ni ts'i li gai yi bi tsɪz il ni yo nɛ la dʒi ni a ko go ni yo
 20 bi la ta xa da go to bɛ naɬ ti dʒi ni a ko go ai bɪn da ge li no xɬ-
 lɛ ɣɛl ɛ di dn ɪz li ji a ko go da ts'a ge sɪz zi ni k'ɛ' xo no xɬ nail yɛ go
 bɔl ni dʒi ni a ko go ai ɬ dʒi ni

a ko go dʒn go na 'ai yɬ nan dɛ hi ko dɛ' n ya dʒi ni a ko go
 xas ti n n ja jɛ n jo go bɔl xo nɪ tak bɔl ni dʒi ni li bi tɛ'k' na-
 25 ki hi ɪn nɛ gɛ dn an na ki hi ɪ za 'a' na ki hi l'ol na ki hi li bi gul
 na ki hi da bi ga bɔl xo dnɪ tak bɔl ni dʒi ni a ko go ci tɛa ga ɛɛ
 xa go laɲ a no xi dɛ lɬ bɔl ni dʒi ni tɛ'i kɛ' na do' t'ac ni dʒi ni
 no xi goɬ an di bɔl ni dʒi ni a ko go ci tɛa ga ɛɛ di li bi tɛ'gi
 n jo go lɛ bɔl ni dʒi ni di li ni do l'ɔ i hi i la tac i lɛ ga bɔl ni
 30 dʒi ni daiɬ ts'a si li o tsac i i tɪn go 'i bɔl ni dʒi ni ai gɛ' yo wɛ li
 li tso gi a dn do lɛl bɔl ni dʒi ni ai ɛl dɔ' i tɪn go 'i do no xɬ-
 i tɪn sol gɛ ga tɛ da bɔl ni dʒi ni

a ko go ni gos ts'an bi ka yo no xɬ nanɬ aj yo no' ma hi go li yo
 nan no' taj go dɪ gi lɛ' das lɔn lɛ ga bɔl ni dʒi ni lɪt tso gi ko go
 35 das l'on lɛ ga bɔl ni dʒi ni li do l'ɔ i ko go lɛ ga bɔl ni dʒi ni

¹ Probably *da no' kɛ*.

he said they say. Then to them he gave them they say. Bow arrows | with they say. Then, "Not arrow will pass by, three-times it will approach (?) | then now bow string then now the-frightful thing with it | you will shoot. Then each way it will fly-apart. Then all, as you say," | he said they say.

Then, "A little we will eat," he said they say. Then they ate. | They started they say. Then sun his wife there where she sat | table on it food everywhere covered they say. Somebody | prepared it they say. There they began to eat they say.

Then sun his wife belt boy elder | gave it to they say. Belt spotted, its edge yellow hung down they say. | Then all they-finished eating they say.

Then, "Well, my boys, what shall we do? Where you return down | you go?" he said they say. Then horse where he stood they went they say. | Then, "My boys it will be well. Stallion blue will go in front," | he said they say. "Wait, horses on them you-sit," he said they say. Then stirrup, | saddle horn he held they-say. "Both then now you sit on," | he said they say. Then they-sat on them they say.

Then his house some distance where the sun rises toward it-stands up | they say. Post white its hair to the ground it reached they say. Then ground | its top so high water falls on it they say. Then, "That around it horses go around with you | four times let it be. Then right there where I stand you come back," | he-said they say. Then that all they say.

Then sun his wife there she walked to they say. Then, | "Old man, your children well you tell them," she said they say. "Horse blankets two, | halters two, bridles two, ropes two, saddles | two, all you enumerate," she said they say. Then, "My-children, | what can I do for you?" he said they say. "Well, go-back," he said they say. | "I am acquainted with you," he said they say. Then, "My boys, these saddle blankets, | you must-treat well," he said they say. "This horse blue let him lead," he said | they say. "Halfway between the earth and sky trail he-knows," he said they say. "From there onward horse | yellow will lead," he said they say. "That one also trail knows. He-must not get out of the trail with you," | he said they say.

Then, "Earth on it where they go back with you, your mother where she lives, | when you get back, four nights you must tie them-out," he said they say. "Yellow one here | you must tie out," he said they say. "Horse blue here must be," he said they say. |

a ko go dī yūs ka go da xa gē ni go jo gē bi ket' naus dja' lē ga¹
 bđ ni dji ni n ts'ē' n dē bi t'a yo no xđ na dloj lē ga bđ ni dji ni
 a ko go da xa gē ni go jo gē bi k'ē nau' dja' lē ga

a ko go xa yđ ka yē go li gai yi das anł ts'os lē ga i di 'a' bi ya-
 5 yē go dđ xđ i das anł ts'os lē ga o i 'a' bi ya yē go li bi te't lđ tso gi
 das anł ts'os lē ga nau k'o se bi ya yo li bi te'k' do l'i ji das anł-
 ts'os lē ga bđ ni dji ni li bi gđ i i za 'a hi i ne kē dn an i l'ol ko-
 wa yo nan no nel lē ga bđ ni dji ni a ko go xa di yē bi ga a no xđ ni
 no sun na dē bđ ni dji ni a ko go n jo go n dē xo lē xē wa a no xđ-
 10 dē ni bđ ni dji ni

a ko go n bi γē hi bi yē kē ya d k'i yun dđ dji ni a ko go bi k'ē
 nas dla dji ni a ko go dī yūs ka jē na no d lē ga a ko go dī yūs ka go
 ba na do' tac t'a bi bđ ni dji ni da xa gē ni go jo gē lē da go dn tel-
 gē bđ ni dji ni a ko go dān yūs ka go ba nan no' taj go di k'ē go
 15 da' di do li lē ga' bđ ni dji ni ni ał do' bđ ni dji ni a ko go
 no xi la da lā goł n da ji hi doł tsal bđ ni dji ni a ko go dī yūs-
 ka go ba nan no' taj go xat di ē bi ga a no xđ ni la no si do lē
 a ko go dī gē lē go tē ni da dī gē li bđ lē xo tē do lē bđ ni dji ni
 a ko go no' lī bi te'i' da di do lē (nīl) lē ga bđ ni dji ni a ko go
 20 no xi la l'a goł na do lē bđ ni dji ni a ko go xol tso go nol lī'
 xol tso go li bi te'i gi ał lā' a na do dld bđ ni dji ni a ko go bi k'ad-
 da' na do nđ a ko go no xđ na dloc o do ał bđ ni dji ni a ko go
 q'a ji bđ ni dji ni a ko go a ku n dē na nan do il bđ ni dji ni
 a ko go a ko n dē na na ne so' i go yūs ka ni a ku na do tac bđ ni
 25 dji ni a ko go da go tē do lē ci bđ ni dji ni a ko go da lā dn xa na-
 nas tsi go na do tac bđ ni dji ni

a ko go bđ da na teus kai dji ni xai t'n ji a ko go ai gē' bđ n-
 djen kai go bi lī' n di donł teo gē' nai kud dđ ni dji ni bi dja'to bi ke-
 yo bi ni yo bi dja yo bi tsi zd bi yi yo bi ka yo na yi kud dđ ni
 30 dji ni a ko go ci lī' ya lan' yđ ni dji ni ci tea ga cē n jo go bđ na-
 ka bđ ni dji ni ne gos ts'an bi ka yo dē co aj yđ ni dji ni bi lī'
 aīl ni dji ni a ko go ni gos ts'an bi ka yo no xi dān go lī' bđ ni
 dji ni da ko hi ga dē hi bđ ni dji ni a ko go ni ad dn ti' yđ ni

¹ Corrected to *nai dja lē ga*, but see the form two lines below which may be contracted from *na no' dja lē ga*, the 2nd plu. imperative.

"Then four days somewhere land where it is good you must-unsaddle them," | he said they say. "First people among them you must ride them," he said they say. | Then, "Some place land where it is good you must unsaddle them.

"Then toward the sunrise white you must hang a blanket. South under | black you must hang a blanket. West under horse blanket yellow | you must hang. Dipper under horse blanket blue you-must hang," | he said they say. "Saddle, bridle, halter, rope camp | you must bring," he said they say. Then, "What because-of it I tell you this | you will think about it," he said they say. Then, "Well men it may make you (?) I tell you this," | he said they say.

Then his property his sons for them on each other he placed them they say. Then on them | they lay they say. Then "Four days you must turn them loose. Then four days | to them you go, early," he said they say. "Anywhere land where it is good where canyons-come together," | he said they say. Then, "Four days to them when you go back this way | you must hold out your hands," he said they say. "You, too," he said they say. Then, | "Your palms while they lick catch them," he said they say. Then, "Four days | to them when you go back what because of it I tell you this you-will think about." | Then, "Four they come together just there horses with it will be full," he said they say. | Then, "Your horses toward you must hold out your hands," he said they say. Then, | "Your palms they will lick," he said they say. Then, "You catch-them, your horses | you catch. Horse blankets together you will-put," he said they say. Then "On them put them (saddles)." | Then, "Ride around while the sun goes down," he said they say. Then | "The sun sets," he said they say. Then, "Inside turn them again," he said they say. | Then, "In there when you turn them loose the-next day there go back," he said | they say. Then, "Something-will have happened," he said they say. Then, "Just one thing when I say to you | you may go back," he said they say.

Then with them they started back they say. Where the trail-comes up then from there with them when they stopped | his horses all over he ran his hand they say. Their legs, their feet, | their faces, their ears, their foretops their manes, their backs he ran his hand-over | they say. Then, "My horses goodbye," he said they say. "My boys, well go with them," | he said they say. "Earth on go," he said they say. His horses | he said it to they say. Then, "Earth on your food is," he said | they say. "So much just this,"

dji ni do l'i ji aıl ni dji ni bi go no se ko' bıl ni dji ni a ko-
 go ni gos ts'an bi te'i' yu ıl ke lo le le ga bıl ni dji ni a ko go bıl
 go da dec aj dji ni a ko go di li ni bi ki la ta yo do de i da bıl ni
 dji ni bi ke' ge a ko go ci tea ga ce bi tea la ta yo ja' e i do let bıl-
 5 ni dji ni

a ko go da do da ts'i zi go ıl' ıl ka dje del dji ni a ko go ıl
 li tso gen di ad dn nil go dji ni a ko go ni gos ts'an i ta n zat tsun zi'
 dji ni a ko go ni gos ts'an bi ka yo ıl' go ıl dloc a ko zun zin
 dji ni a ko go ko ko wa ni bi te'i' li go ıl li go ıl dji ni a ko go
 10 ko wa ni bi te'i' li go ıl nał aj dji ni a ko go n de na da kai dji ni
 ko wa ni do wan da he' ıl' go ıl n ke nał aj le dji ni a ko go ko wa ji'
 li go ıl ıl ac dji ni ıl c xa dji ni a ko go n de hi te ıl daj je dji ni
 da be ga da ko neł 'i dji ni ka ni da t'i ge sız i dji ni a ko go
 ko ma hi sız zi ni ıl n dac i li go ıl n aj dji ni

15 a ko go ı tsan na dle he no' ma ıl' no xa bi ke nai n dıl yıl ni
 dji ni a ko go n de hi ıl tei' na da des sa dji ni a ko go ı ts'an hi
 hi dlo hi dlo da' li yi ka' na dıl te'ıt' dji ni n tso la ıl a t'e hi
 no' ta no xain la ni dji ni

n de da bi ga ıl te'i' na dai ıl tse' dji ni a ko go no' ma hi
 20 ı ts'an dle he da bıl do' ni ni dji ni ı ts'a na dle he da bıl do' ni
 da no hi ga yıl ni dji ni n de a ko go n de hi da bi ga ı ts'a-
 na dle he da bıl n ni dji ni a ko go da be ga da bo ji dji ni a ko go
 dji ni a ko go i te'ı i na ga hi ci hi yi nai ye nez ga ne da cel do' ni
 ni dji ni a ko go i ke' ge go na gan ci hi yi to ba te ı tei ne da cel-
 25 do ni ni dji ni da no hi ga ni dji ni a ko go ts'a nai daj n ni
 no xi an t'e ni dji ni no xa da dlon ni ni dji ni tin t'i yo go ni
 tn ti ye go nai t'ac n di ni dji ni a ko go no' ta go li yo nai hi tac
 ni dji ni a ko go no' ma hi ı ts'an na dle he bi ji' ba' al za ni
 dji ni dje ıl go na 'ai yıl nan de hi bi ji ba yi la ni dji ni ci hi
 30 nai ye nes ga ne ci ji' cal za' ni dji ni a wan hi to ba te ı tei ni
 bi ji' ba al za ni dji ni a ko go da no xi ga no xi ji' na de ni
 dji ni a ko go n jo go be a na da tei des t'i le ni dji ni

he said they say. Then, "You go ahead," he said | they say. The blue one he said it to they say. "He knows the way," he said they say. Then, | "Earth approaching let them change," he said they say. Then with them | down they started they say. Then, "These horses the ends of their feet you must not look at," he said | they say. "From behind them, then, my children, the tips of their ears only you will look at," he said | they say.

Then before they knew it horses with each other changed places they say. Then horse | yellow instead was going ahead they say. Then, "Earth still far," he thought | they say. Then earth on it horses were trotting along there he found out | they say. Then there camp toward it the horses ran with them they say. Then | camp toward it horses walked with them they say. Then people were walking about they say. | Camp not far horses were coming with them they say. Then to the camp | horses came up with them they say. Side by side they say. Then people ran out they say. | All of them looked at them they say. Their mother outside stood they say. Then | their mother standing on either side of her horses came with them. they say.

Then, "Ests'unnadlehi, our mother horses for us unsaddle," he said | they say. Then people toward each other came they say. Then woman | laughed, when she laughed horse on she ran her hand over they say. "Something great horse that kind | your father gave you," she said they say.

People all toward each other came they say. Then, "Our mother, Ests'unnadlehi, you will call," he said they say. "Ests'unnadlehi, you will call her | all of you," he said they say, people. Then people all Ests'unnadlehi | called her they say. Then all called her by name | they say. Then the elder, "Me, Naiyenezgani you call me," | he said they say. Then younger, "Me, Tobat'istcini you call me," | he said they say. "All of you," he said they say. Then, "Here we were going about | we were," he said they say, "at us you used to laugh," he said they say. "We were poor, | because we were poor we walked about," he said they say. Then, "Our father where he lived we went," | he said they say. Then, "Our mother Ests'unnadlehi her name for her was made," he said | they say. "Sun his wife her name for her made," he said they say. "I, | Naiyenezgani my name was made for me," he said they say. "This one, Tobat'istcini | his name for him was made," he said they say. Then, "All of us our names will be," he said | they say. Then, "Well with you call us," he said they say.

a ko go di li ni la' bi ta' ya o xa la' ni dji ni la' ko da hi lo
 lai i ko da hi lo' al do' ni dji ni di yus ka je' da xas lo bi ga
 a duc ni ni dji ni k'a de a ko ke nan nel de ni dji ni a ko go
 da do o a xa di yus ka gol n ni dji ni go li i

5 a ko go go li ni ba djen ac dji ni a ko go bi k'ut da' dju da
 dji ni a ko go ko wa ni bi ta yo gol nal ac dji ni a ko go q'a go
 li ke' dji a djo gol des dlo dji ni a ko go k'e dji a do gol hi dloj
 dji ni a ko go gol gai ge di ge le xol tel dji ni a ko go li bi te'ut'
 xa ynl ka yo li bi te'ut' li gai ye da sis tsoz dji ni ud de'a' hi bi-
 10 ya yo du xli da tsis tsoz dji ni li bi te'uk' li tso gi o i'a bi ya yo
 da ts'is tsoz dji ni li bi te'ut do l'uj i na k'os e bi ya yo da ts'is ts'oz'¹
 dji ni

a ko go ni bi do i bu na gol ni dji ni li bi te'uk' di ji das tsoz i
 be nan nes l'q k'a de gol ni dji ni di yus ka je a ko go di yus ka go
 15 ba nan no' t'ac gol ni dji ni a ko go di yus ka go t'a te do le ci
 bu ni dji ni a ko go la xo sd'a gol ni dji ni no'ta a no xli ni hi
 go ts'i la' gol ni dji ni a bi ga a no xli ni dn ni dji ni i jo go
 be go no si no xli ni dn bu ni dji ni cel do' no xa bi na dac i na de
 la ge' ni dji ni

20 a ko go na te'i des daj dji ni ko wa yo li bi gl i za'a i ne ke-
 dn an l'ol do' na jo ne wo dji ni a ko go la' yus ka dji ni la'
 yus ka dji ni la' yus ka dji ni a ko go do got do ni a ko o tal le'
 dji ni a ko go li ni la gol ni dji ni di ge' le go te li bu le gon tel
 ni dji ni yus ka go bi gan ta tei do' ya' a gon te go le ci yus ka go
 25 ni dji ni

a ko go nai nas ka dji ni a ko go de t'i da do ac go a ko tei-
 dej ac dji ni l'ol tco lel go dji ni a ko go a ko na dji taj dji ni a ko
 xat dai ye go li li gai ye lo gan tel dji ni a ko go ko go hi li
 du xli bu lo gan tel dji ni a ko li lit tso gi bu lo gan tel dji ni
 30 a ko go na k'o se bi ya yo li do l'uj i bu lo gan tel dji ni a ko go

¹ The final sound was listened for in the preceding occurrences of the word but was heard only in this instance.

Then, "These horses one near it do not come," he said they say. "One here we stake out; | the other here we stake out, also," he said they say. "Four during days they are tied because | I say-it," he said they say. "Soon there you may go," he said they say. Then, | "Do not go before four days," he told them they say, their horses.

Then their horses to them they went they say. Then they saddled them | they say. Then houses among they rode around they say. Then at sunset | horses where they turned them loose, they rode them back they say. Then where they turned them loose, they rode them back | they say. Then a plain where four they come-together they say. Then horse blanket | east, horse blanket white he hung up they say. South under | black he hung up they say. Horse blanket yellow west under it | he hung up they say. Horse-blanket blue dipper under it he hung up | they say.

Then their fly told them they say. "Horse blanket four places those hanging | with them there will be an enclosure, now," he said they say. "Four days then four when days are | to them come-again," he said they say. Then, "Four days are something different will be," | he said they say. Then, "Do not make a mistake," he said they say. "Your father that which he told you | do not miss," he said they say. "That because of it he told you," he said they say. "Well | you remember it he told you," he said they say. "I, too, for you I will look after them, | sometimes," he said they say.

Then they two went back they say. Camp saddle, bridle, halter, | rope too they brought they say. Then one day was they say. One | day was they say. One day was they say. Then fly, their fly there flew off | they say. Then, "Horses are many," he told them they say. "Where four they come together with them it is full," | he said they say. "When it is morning on their backs one can walk I guess it will be, when it is morning," | he said they say.

Then again it was day they say. Then soon when the sun will-rise there they two started | they say. Ropes they were carrying they say. Then there they two came they say. There | up the-canyon horses white it was full of they say. Then this way horses | black with them it was full they say. Here horses yellow with it was full they say. | Then dipper under it horses blue with them it was full they say. Then | horse blankets all they-took down they say. Then they brought them together again | they-

di li bi te'ik' da bi ga naj n dl dji n ne a ko go a la an dji dla
 dji ni a ko go li ni di yo bɔ o wan te li go li i do bi go zud da
 dji ni a ko go da bi go zin na de ts'un zi dji ni a ko go di li bi-
 te'ik' da nas tsoz bi t'a li na di ke' dji ni la kel dji ni a ko go di
 5 li ni d t'a n ka dji ni a ko go li ni be gol k'uj ga de dji ni a ko-
 go li ba dji aj go bi dji n dji n aj go a ko go xad dn din go la l'a
 ci dja go bi te'i' da te n 'ol nic dji ni a ko go li a dn dit' dji ni
 a ko go ai ge' li na ki dac dloc dji ni a ko go ka hl dloc go
 go la l'a xa dn din yɔ nat' dji ni a ko go da 'ai ji' dji nɔ tsot'
 10 dji ni a ko go ko wa yo naz te'i dez loz dji ni a ko go a ko li bi gil
 i za 'a i ne k'e dn an li bi te'ik' sɔn dl yo na te'n loz dji ni a ko go
 li' na dzɔn loz go la' li ni ai da bi ga ken t'i' dji ni ko wa yo
 dji nɔ

a ko go got dɔ i bɔ ts'i xat dzi dji ni a ko go di li na ki hi
 15 ba gon ya' goɔ ni dji ni a ko go xa go can de bɔ ni dji ni a ko go
 di li na ki hi li' la go no xa a yɔn la goɔ ni dji ni got dɔ i
 a ko go ko de' di na nais ka go no xa d tci le' na de goɔ ni dji ni
 a ko go li ni d t'a ol kaj dji ni a ko go di li ni ni gɔ te li donɔ-
 teo ge na xa d tci le' na de bɔ ni dji ni a ko go bi 'an di hi ye'
 20 d tci le' na de da bi a t'e hi ge xo goɔ ni dji ni got dɔ i

dji n go na 'ai bi ko wa yo o na da' le dji ni a ko go dji n go na 'ai
 bil na gol ni' le dji nɔ a ko go di li ni a wa yo nan ne no sot'
 bɔ dji ni dji ni go k'i yi bɔ dji ni dji ni a ko go bɔ dɔ i bi tci'
 xat dzi dji ni a wai dzil i bi ka yo i ni ge dn an das soɔ le le ga dji n-
 25 ni dn ni dji ni a ko go n ku hi dzɔ e za hi bi ka yo l'ol o wa yo
 aɔ do' ɔn ni ge dn an da so 'a' le ga no xɔ ni dn no' ta bɔ ni dji ni
 lai i a wai dzɔ hi bi ka yo l'ol da so le le ga no xɔ ni dn ni
 dji ni a ko go da li ni be na ac go bɔ ni dji ni a ko go li' go ya'
 do no si go da bɔ ni dji ni da ts'a hi nau xɔ tso go bi kud da nau' dl
 30 bɔ ni dji ni

a ko go di li ni a ko nan nen ts'ot ni dji ni a ko go do la'
 a ko na xa da di yɔs ka je yɔ ni dji ni n ts'e na ga hi a ni dji ni
 a ko go di ni ge dn an hi l'ol i das ne i bi yɔ i' li na kai yi do ba-
 na kai da bɔ ni dji ni a ko go di ni ke dn an hi da nas ne i bi yɔ i'

say. Then horses four places with it was full; their horses they-
did not know | they say. Then, "We will know them," they thought
they say. Then these horse blankets | they were piled near them
they were running in circles they say. They continued to run in circles
they say. Then these | horses among each other they were going
they say. Then horses it was spotted with they say. Then | horses
to them when they two came when they came near them then pollen
on the palms of their hands | lying toward them they held their hands-
up they say. Then horses whinneyed they say. | Then from there
horses two trotted to them they say. Then to them when they-
trotted up | the palms of their hands pollen they licked they say. Then
just there they caught them | they say. Then the camp they led-
them back they say. Then there saddles, | bridles, halters, horse-
blankets, where they lay they led them back they say, Then | horses
when they led back one horse, those all came in a line they say,
camp | they say.

Then their fly to them spoke they say. Then, "These horses
two | they are wise," he said they say. Then, "What are you going-
to do?" he said they say. Then, | "These horses, two horses,
many for you have made," he said they say, their fly. | Then,
"After that four when days are for you he will finish it," he said
they say. | Then horses among each other were going they say.
Then, "These horses level ground covered over | for you they will-
finish," he said they say. Then, "That which he knows with |
they will finish, they are that sort," he said they say, their fly.

Sun his house it flew away they say. Then sun | he told him
they say. Then, "These horses over there let them drive out," |
he said they say. Their friends he spoke of they say. Then their-
fly to them | he spoke they say. "Yonder mountain its top halter
you must hang up," he said," he said they say. Then, "'This-
direction mountain the one that points on it rope over there, |
too, halter you must hang,' he told you your father," he said
they say. | "One there that mountain on it rope you must hang up
he told you," he said | they say. Then, "Just horses when they ride,"
he said they say, "then horses wild | do not think," he said they-
say. "Just anyone when they catch saddle it," | he said they say.

Then, "These horses there you drive," he said they say,
"then not one | there you go four during days," he said they say.
The elder said it they say. | Then, "These halters, ropes, those-
lying inside horses those going around keep away from," | he said
they say. Then, "These halters where they lie inside of them |

nan da bən no il lɨ a de bəl ni dji ni a ko go i ne ge dn an hi l'o li di
 li ni bən da ge le ka na de bəl ni dji ni a ko go di li ni no xɨ-
 ts'a ye go na di ke xa de bəl ni dji ni a ko go ai bi ga an no xɨ-
 duc ni yɨl ni dji ni a ko go di li ni no xa n jo i le na de bəl ni
 5 dji ni

a ko go di li ni na dez dloj dji ni a ko go di li ni go ke'
 na da hi se' dji ni a ko go di lɨ na ki hi an di dji ni a ko go di
 li ni da bi ga a dn dit' dji ni a ko go l'o ba dɨn la dji ni

a ko go ai ge' na zes t'aj dji ni ko wa yo na dji t'aj dji ni
 10 a ko go ci ma' ko de' ts'i on tse yɨl ni dji ni ko ge do' ai ge'
 ts'i dɨl ko hi bi ka' da si tɨ bəl ni dji ni a ko go di li bi gɨl i
 ts'i bi ka' da si 'a' lai i aɨ do' la ci na ge da si 'a' bi te'ɨj 'a' a hi
 xa da go ne ni go bəl ni dji ni a ko go li bi gɨl i bi te'ɨj 'a' a hi
 i za 'a' bi a di xɨn dɨl yɨl ni dji ni a ko go li bi te'i gi li bi gɨl
 15 bi ka' ge da sɨn dɨl yɨl ni dji ni

a ko go ci ma' li bi gɨl da sɨn ni li a ko go l'e go ba na sɨn-
 kes go yɨl ka bəl ni dji ni a ko go n jo go ba ts'un kez go t'a bi dɨ'
 bi te'i' te'i dn dɨl yɨl ni dji ni a ko go li bi gɨl na ki das la ni
 yis ka ni yi te'i' te'n ya dji ni li bi gɨl dɨi das dɨl dji ni li bi-
 20 gɨl na kɨn di dɨn ne a ko go ai li bi gɨl das nɨl i ba na ts'un kes
 yɨl ni dji ni ba' a ko go xɨs ka dji ni a ko go li bi gɨl ni gos tan
 das nɨl dɨn ne a ko go ci ja je dan di a dn di ni dji ni li bi gɨl
 ba na tses kes gos tan das nɨl ni dji ni a ko go ga dn ni ta'
 to ba tɨs tci ne li bi gɨl ba na sɨn kes go yɨl ka yɨl ni dji ni a ko go
 25 yɨs ka go t'a bɨd dɨ' bi te'i' tci dn dɨl yɨl ni dji ni a ko go yɨs-
 ka ni yi te'i' tɨn ya' li bi gɨl ts'e bi das nɨl dji ni

a ko go ci hi de ya' a wa yo n tse' ni dji ni nai ye nes ga ne
 q'a go na duc dɨl ni dji ni a ko go dzɨl des'an yo ɨn ni ke dn an
 das'an yo hi ɣaɨ dji ni a ko go ai ŋ ge i ne ge dn an das aŋ ge dɨɨ-
 30 go na'ai sɨz zi dji ni a ko go ci ta la do bi gon sɨd da ni dji ni
 xai xe ye ci te'i' go dan ya le' ni dji ni ci te'i' go dan ya le' ni
 dji ni

a ko go xa li ci ja je lɨ' bən da ge de t'aj bəl ni dji ni xa yo
 in a go lɨ bi n da ge le di dn t'ac ci bəl ni dji ni a ko go ni ge dn an

turn them loose," he said they say. "Then halters, ropes these | horses around them will be a guard," he said they say. Then, "These horses if they see you | they may stampede," he said they say. Then, "That because of it I am telling you this," | he said they say. Then, "These horses for you will be good," he said | they say.

Then these horses they trotted they say. Then these horses behind them | they went back in line they say. Then these horses two whinneyed, they say. Then these | horses all whinneyed they say. Then ropes they took off them they say.

Then from there they two went back they say. To the camp they came back they say. | Then, "My mother here post set in the ground," he said they say. "Here too; from there | pole smooth on top put horizontal," he said they say. Then, "This saddle | pole on it put. The other, also, the other side put it. The-saddle horn | east pointing," he said they say. Then, "Saddle its horn | bridle over it hang," he said they say. Then, "Horse-blanket, saddle | on it hang," he said they say.

Then, "My mother saddle those which lie then at night while-you think about it | let it dawn," he said they say. Then, "Well when you think about it, early | to them go out," he said they say. Then saddles two those were lying | the next day to them she-went out they say. Saddles four were lying there they say. Saddles | had been two they say. Then, "Those saddles those lying think about them," | he told her they say, his mother. Then the-next day was they say. Then saddles six | were lying they say. Then, "My child, truly you said it," she said they say. "Saddles | about them I thought, six lie there," she said they say. Then, "Your turn, | Tobatc'isteini, saddles when you think about let it-dawn," he said they say. Then, | "When it is day early to them go out," he told him they say. Then when it was day | to them he went out. Saddles eight lay there they say.

Then, "I am going over there, wait," he said they say, Nai-yenezgani. | "When the sun sets I will come back," he said they say. Then mountain where it points halter | where it lay he walked they say. Then there halter where it lay sun | was standing they say. Then, "It is my father, I did not know you," he said they say. | "Thanks, to me you came down," he said they say. "To me you came down," he said | they say.

Then, "Hurry, my son horses around them let us go," he said they say. "Where | (sun) will be, horses around them we get around?"

das aň ge' dej aj dji ni P'ol das lan yo li ni d'ta' o do ol kon dji ni
 a ko go *n jo ci ja je nai ye nes ga ne ył ni dji ni di P'oli i ne-
 ge dn an ni be na nes l'on na de do xa yo te'm o' ka xa de dan na de
 bđ ni dji ni bi ta di ni gos ts'an n tel go si 'a n zan di ba na-
 5 nes l'on na de bđ ni dji ni

a ko go ył na des taj dji ni a ko go n za yo i ne ge dn an das-
 'a yo ył n aj dji ni a ko go di i ni ge dn an hi a la nail i xa de
 bđ ni dji ni a ko go li go ya ni bi ni ge dn an na de di yi bđ ni
 dji ni a ko go ył na des t'aj dji ni P'ol das lan yo dji ni a ko go
 10 di P'oli na' a la a nail 'i do leł bđ ni dji ni di P'oli ko wa yi t'a
 nai' n dđ do leł bđ ni dji ni

ai ge' bđ na te'i des t'aj dji ni ba djan yan yo bđ na te'i t'aj dji-
 ni a ko go da bi ga n da il dji' ic la ko k'at' na des tsa n teč' ni
 eł do nađ dn ta bđ ni dji ni a ko go hus ka ał i le bđ ni dji-
 15 ni a ko go di li ni ni k'i na ki go na ki go bi t'a n di le ga
 bđ ni dji ni n k'i yi da bi ga bđ ni dji ni ilo d hi li a ge bđ
 la da naz la go bi ta' dn di bđ ni dji ni yus ka xa ız a go bi ta'
 dn di n de q ac i bđ ni dji ni a ko go di lo d li hi li a gi hi li kaj-
 hi da bđ le nan nel te bđ ni dji ni

20 a ko go li bi gul P'ego li bi gul na ki da hi del i yi ka' da so'-
 lel le ga bđ ni dji ni a ko go li bi gul ta gi a no si le ga bđ ni
 dji ni di li bi gul hi gos ts'ig gi hi nau n di le ga bđ ni dji ni a ko go
 li hi na sñ di go li hi gul gos ts'ig e nau n di le ga bđ ni dji ni
 a ko go k'a di ci ja je il te'a' na de t'aj bđ ni dji ni a ko go
 25 yi le k'e do li dji ni no xi hi k'e yo a go t'i do leł ni dji ni n jo
 ga dn ni lđ do' ni dji ni

a ko go da na ts'is tsa dji ni a ko go da do da gol to ge ko wa yo
 ts'iz zi dji ni o 'a da gos dji' dji ni a ko go goł go jo go na dzi dza
 dji ni da djo dlo hñ t'e dji ni a ko go ci ja je xa yo la nan da
 30 bđ ni dji ni ba' xa yo la go jo yo nan da bđ ni dji ni do n dđ-
 an di dan di bđ ni dji ni a ko go ci ma xa go la a dn di ył ni
 dji ni eł go jo yo na ca ni dji ni a ko go ci ma n la yo an ne ge-
 dn an das 'an yo ci ta ba ni ya ni dji ni a ko go da bđ nac ac-

he said they say. Then halter | from where it lay they two started they say. Rope where it lay horses by each other covered the space they say. | Then, "All right, my boy, Naiyenezgani," he said they say, "these ropes halters | with an enclosure will be. No way they will go out," | he said they say, his father. "This earth flat lies you think, for them will be an enclosure," | he said they say.

Then they two went on they say. Then far halter where it lies | they two came they say. Then, "This halter will round them up," | he said they say. Then, "Horses wild their heads put them on," he said | they say. Then they two went on they say, ropes where they lay they say. Then, | "These ropes for you will round them-up," he said they say. "These ropes camp close to it | will drive-them," he said they say.

From there they two started back they say. Where he met him they two came back they say. | Then, "All for you I will finish soon, I will go back from you; you | also will go back," he said they say. Then, "Tomorrow all will be," he said they say. | Then, "These horses your people two, two among them you must give them," | he said they say. "Your kinsfolk all," he said they say, "stallion, mare, with | put together to them give," he said they say. "Tomorrow when (sun) is overhead to them | give-them until sunset," he said they say. Then these stallions, mares, males(?) | with are the same number," he said they say.

Then, "Saddles tonight, saddles two those placed on them you must put," | he said they say. Then "Saddles three you must save," he said | they say. "These saddles seven you must-give away," he said they say. Then, | "Horses when you give away saddles seven you must give away," he said they say. | Then, "Now, my son, from each other we go," he said they say. Then | they shook hands they say. "Our way they will do," he said they say. "All right, | as you say," they said to each other they say.

Then he started back they say. Then before a long time at the-camp | he stood they say. The sun set immediately they say. Then being happy he came back | they say. He kept laughing they say. Then, "My son, where have you been?" | she said they say, his-mother. "Somewhere good place have you been?" she said they say. "You were not glad before," | she said, they say. Then, "My-mother, what did you say?" he said | they say; "Happy. I walk-about," he said they say. Then, "My mother, over there halter | where it lies, my father to him I came," he said they say. Then, "I walked with him all day," he said they say. Then, "My father

gq a ni dji ni a ko go ci ta hi bɔl nac ac go a li ni bɔn da ge
da ciɪ na gol ni' gq a' ai bi ga cɔl go jo ni dji ni

yɪs ka t'a bi da' xa dn tɛ'i no ya da ni dji ni ci dʒɔn ca
t'a bi da' ni dji ni a ko go hɪs ka ni tɛ'i dʒɔn ya dji ni a ko go
5 'a dʒi go li bi ɣɔl lɪt tso go das a hi bi kɛ' gɛ li bi gil li gai ye
das a dji ni bi kɛ' yo li bi dʒi¹ do l'ɔj ɛ a ko go ai bi k'ɪz gɛ
li bi gɔl lɪt tso gɛ das nɪl dji ni a ko go ts'i' das ta hi li bi gɔl
go nes nan da bɔn nel a dji ni a ko go ts'i' n de z i nɔl ɛ ni dn ni
dji ni a ko go ts'i' aɪ tsɪs e da sɪn t'a lɛ ni dji ni a ko go ci ja jɛ
10 da ni a dn ni go ts'i' tsɔ ba o go get' ciɪ n di go lɔi i tsɔ ciɪ n di
go at dza ni dji ni a ko go da di ja li bi gɔl no xi ye si lɪ' la ko
ni dji ni

a ko go to ba tɛs tɛi ne ko dɔ dac ni dji ni lɪ' hɔl tso yo
dɔ dac da xa ni dji ni a ko go n la lɔl yo hɔl tɛ ci hi l'ɔl i
15 ba caɪ do' da xa n li go ni dji ni li hɔl tso dn' ni dji ni ai gɛ'
l'ɔl yo ol got' dji ni ko do' tɛɪ tɛ dji ni l'ɔl yo a ko go l'ɔl i
ba tɛm ya dji ni ai gɛ' na ni go dʒo ka dji ni li ni da bi ga
ɔl tɛ'i go na da des tsa dji ni

a ko go go lɔn' ni tɛ'ɛ' xa jɔn ta dji ni dʒɔn go na 'ai bi lɪ' ni
20 a ko go lɪ' bi yi yo tɛ'ɛ' xa dʒɔn ta dji ni do xa da dji ni a ko go
lɪ' bi kaj n ta dji ni nan nes lɔi bi yi ji na ki jɔl de go a ko go
hɛ xa yo a na dʒol gɔl dji ni a ko go da 'ai k'ɛ go lɛ go hi da' dji ni
da 'ai k'ɛ go lɛ go i da go tɛ'ɛ' xɛ ta a dʒɪt dʒi dji ni li ni do xa da
dji ni a ko go di li ni bi yi yo na jɔn ta n go di ts'a dji ni a ko go
25 li ni ɔl da ol kaj dji ni

a ko go nai ye nes ga ne xa di la bɛ ga n ni' ɛt di bɔl ni dji ni
a dɔ dɔ ci ta ba ni ya dn ni ai ga' lɪ' bɔn da ge bɔl lɛc t'ac gq a
n ni n tɛ'a xa yi la lɛ bɔl ni dji ni to ba tɛs tɛi ne a ni dji ni
a ko go lɔl hi dɔl xɔl i sɪz lo' dji ni lɔn hi li ka i lɪt tso gi sɪz lo'
30 dji ni ko wa yo na dʒɔn loz dji ni

a ko go ci ja jɛ a t'i la bi ga lɪt tso gi sɪn lo' bɔl ni dji ni
na dn los k'ɛ nai at' li ka' li gai yi hi hi lo' bɔl ni dji ni a ko go

¹ So recorded but probably should be *li bi gil*.

with him I walked all day horses around them. | He gave me information all day that because of it I am happy," he said they say.

"Tomorrow early no one let him go out," he said they say. "I, I am going out | early," he said they say. Then the next-morning he went out they say. Then | in front saddle yellow the one that lay, behind it saddle white | was lying they say. Behind that saddle blue, then those between | saddles yellow were lying they say. Then pole that which lay saddles | ten filled-the row they say. Then, "Pole long I told you," he said | they-say. "Pole small you put up," he said they say. Then, "My-son, | just you when you said it, 'post here for it dig a hole,' you told me. 'Another here,' you told me | it was," | she said they-say. Then, "Just these only saddles ours will be," | he said they say.

Then, "Tobate'istcini, here we will go," he said they say. "Horses that we catch | we will go, hurry," he said they say. "Over there where the rope is you go; I rope | to it I too, hurry, let it be," he said they say. "Horses we will catch," he said they say. From there | where the ropes are he went they say. He, too, went they say, where the rope was. Then the rope | to it he came they say. From there in a circle he went they say. Horses all | toward each other they started they say.

Then their own horses in vain they looked for they say, sun his horses. | Then horses among them in vain they looked for them they say. They were not there they say. Then | horses they were-hunting for they say. The enclosure inside there were two of them, then | together they walked around they say. Then just that way they walked around (circle) they say. | Just that way when they had-gone around in vain they did it they say. Horses were not | they-say. Then those horses among them they looked again they went-around(?) they say. Then | horses close to each other they went they say.

Then, "Naiyenezgani, what because of it your mind is gone?" he said they say. | "Yesterday my father to him I came," you-said, 'because of that horses around we two went all day,' | you said. From you he must have taken them out," he said they say. Tobate'istcini said it they say. | Then stallion black he lassoed they say. Another mare yellow he lassoed | they say. To the camp he led-them back they say.

Then, "My boy, why because of it a yellow one you caught?" she said they say. | "Lead him back; turn him loose. Mare white one

ai li ni do l'j i li tso gi ln' no xa a go la yd ni dji ni a ko go
ai li ni xa yi la lac i at da da ni dji ni a ko go da xa l' e li'
na ne no so t b l ni dji ni

a ko go ln l t tso gi hi 'a ko b l na na ts' t di dji ni a ko go
5 yi k' n na nai in d l 'a li li gai ye hi z lo' la dji ni a ko go li
do l'j e hi b l nal wo t' dji ni ko wa yo a ko go do t' ac b l n ni
dji ni bi k' s n a ko go li yi ka' da nes ke go li' b l x l ac a ko go
ba ni bi dji' xa dzi dji ni ci ja je ai li bi g l i li tso gi hi na-
dn 'a' ai d a' di li gai yi yi ka' si 'a' b l ni dji ni

10 a ko go a ko naj des t' aj dji ni a ko go bi te' i yo te' o' ac n de go
li' a dn dit' dji ni bi ji hi lo t hi do l'j i go ln di k' e al ji hi
dji ni lai i ko go an dit' dji ni ai li a yi l t tso gi al ji ni k' e go
an di hi ad ni dji ni go li' an di hi da' ko l bi go z l e ga dn ni
si k' s n no' lin' ni an di ga dn ni xa go la a dn d l e ni dji ni
15 da xa l' e ni dji ni a ko go li' na nal ts e' n di bi te' i yo na te' o-
t' ac dji ni a ko go lin i na dn ki dji ni li' da t ts' a dji ni xa yi ci
a ko go go li an di yo hi ke l dji ni a ko go li' yi da go s n ni
an di yo hi ke l dji ni

a ko go b t d q i d a jo a ni b l ni dji ni a l k' i da' na nes l' o
20 yu n de' a na t' aj dan di a l k' i da' d i go bi da na den kez b l ni
dji ni n za yo an di n di ko dit sak' b l ni dji ni a l ki d a' bi ko wa
yu n de' a na t' aj n di an di go l ni dji ni got d q i a go l ni dji ni

a ko go li' ko wa ni bi t' a yo na d j n nl dji ni a ko go i te' j-
na ga n li' b n da ge l e do' t' e go l ni dji ni li' no xa da c l' o dn
25 b l ni dji ni a ko go no xi hi no' l' ol i da t' i da go l ni dji ni a ko-
go no' x i j a no' l' ol go l i da b l ni dji ni n de yi l go li ni a da b l ni
dji ni a ko go l' ol la' no xa a l e' da b l ni dji ni a ko go n ts' e
a wa ci' li' na kai n ji' nan de dzot dan di l' ol et di y s ka go ja
do l e l ni dji ni a ko go d an yo i d a nes ke dji ni a ko go ni d-
30 te' i' a na do n t' dji ni

you catch," she said they say. Then, | "These horses blue, yellow horses for you were made," she said they say. Then, | "These horses he took out yesterday," she said they say. Then, "Quickly horses | drive them back," she said they say.

Then horse yellow there he rode back they say. Then | he-unsaddled it, horse white he caught they say. Then horse | blue with it he drove back they say, to the camp. Then, "Let us go," he said to him | they say, to his brother. Then horses on them when they mounted horses they rode. Then | their mother to them she spoke they say. "My boys, that saddle yellow take off, | then this one white on it put," she said they say.

Then there they went back they say. Then to her when they-came back | horse whinneyed they say. His voice stallion blue, like his former horse, his voice was | they say. Another this direction whinneyed they say. That one mare yellow the voice sounded like, | the one that whinneyed they say. Their horses those which whinneyed they knew them. "Nevertheless, | my brother, our horses whinneyed nevertheless nothing we can do," he said they say. | "Quickly," he said they say. Then horses where they were all together toward them they two went, | they say. Then horses started-to run off they say. Horses separated each way they say. They-were looking at them | then their horses whinneyed they ran they-say. Then horses they knew them; | where they whinneyed they ran they say.

Then their fly, "All right, ~~he~~ whinneyed," he said they say. "Already the enclosure | inside they have gone. Truly, already four doors are shut," he said | they say. "Far away although they whinneyed here it was heard," he said they say. "Already their stable | inside they have got back, but they whinneyed," he said they say. Their-fly told them this they say.

Then horses camp near it they drove them they say. Then the elder, | "Horses around them you make a circle," he said they-say. "Horses for you I am going to tie," | he said they say. Then, "We our ropes we have none," they told him they say. Then, | "You only your ropes there are," they said they say. People with them they were living said it to him | they say. Then, "Ropes some for us make," they said to him they say. Then, "Wait, | over there, horses where they were going about, we will drive them-back," they said. "Ropes none; tomorrow only | there will be some," he said they say. Then opposite directions they two went they say. Then to each other | they called they say.

a ko go i la na t'aj dji ni di no' dɔ i no' ta bi te' i' yo na dol a
 ni dji ni l'ol et di n de da bi ya bi l'ol et di hi bi ga ni dji ni
 a ko go k'a di nad dn da' ɛn la ko da sɛn da n yo yɛl ni dji ni
 bi k'ɛs n a ko go di li ni i za 'a ba do' 'a la l'ol i di dai k'ɛ xo
 5 bi da des l'ɔ le ga yɛl ni dji ni a ko go dʒɛn go na 'ai ts'an ya go
 nan n dzaɬ ni dji ni a ko go ɔ i an di dʒɛn go na 'ai hi da 'ai ge'
 das 'a do xa de ni dji ni da xa t'i ye no xa yi ne' ye go .ni dji ni

a ko go i la dn a ko na dza dji ni a ko da nan nes da dji ni
 ni li i¹ bɛn de ge' sɛz i dji ni a ko go lo ɬ i ɬ ki dɛ xa da dja yo
 10 n des 'i go nas da dji ni lo ɬ i lan na kai yo n des i go n das ta
 dji ni a ko go dju na 'ai naj nel 'i dji ni a ko go dʒɛn go na 'ai
 ni de ya dji ni de t'ɛn a ko go dʒɛn go na 'ai bi teag ge' li tso gi
 go da tsɛn no tɔj sɛl li dji ni di go a ko go hai ya te't dez i
 dji ni a ko go got l'a yo li tso gi tɛn na dɬ dʒɛn ni la he go ɛl do'
 15 tɛn na dɬ dji ni a ko go do a ga t'i da sɛl li' dji ni

a ko go na zit ts'a dji ni go li i bi te' i' da na tsɛs tsa dji ni
 a ko go go li ni biz ne ya dji ni be da des ez dji ni be da tsɛd des ez
 dji ni a ko go da' tɛn nes da' dji ni a ko go di he' na dʒɛn ne go
 li bi gul ba xa t'i i l'ol bi des lɔ dji ni di go ɬ t'ag ge bes lo dji ni
 20 da a kon la a ga tel la dji ni a ko go da a kon la da la' naj di t'aj
 dji ni a ko go li ni goɬ xa go geɬ na go di ts'a dji ni a ko go tɔ
 tɔ ni dji ni

a ko go ko wa ni bi te' i ye go li' goɬ da nes t'a dji ni a ko go
 li ni da ko ke' a nan de dɔz dji ni lan hi a wa ci ne' li bɛl li hɛl-
 25 wol dji ni a ko go ko wa ni bi t'a yo ba li goɬ nd wot' dji ni
 a ko go li ni da bi ga go te' i go bɛn ni go des t'i dji ni

a ko go a wan li bi tsi zi ni yue t'ɛ' bɛl dji ni dji ni a ko go
 goɬ li bɛl hɛl ɣot' dji ni a ko go na xo dʒɛn nd kɛt dji ni a ko go ai
 l'ol i la da kwi bɛl dji ni dji ni do bi gon tsɛd da da doc tɛd da goɬ ni
 30 dji ni a ko go da' ni hi l'ol da kwi ga goɬ ni dji ni a ko go
 do be gon tsɛd da da kwi ci bɛl dji ni dji ni

a ko go i ke' ge go na ga n xat tsi dji ni k'a di li' ba da hɛl lo
 ni dji ni ko' ba' tsa hɛd dzis bɛl ni dji ni ci hi da ts'a ge ɬ li-

¹ Probably misheard for *bi li i*, "his horse."

Then they two came together they say. "This our fly our father to him we will send," | he said they say. "Ropes are none. People all their ropes are none because of that," he said they say. | Then, "Now go back, over there where you were sitting," he said to him they say, | his brother. Then, "This horse bridle do not take off, rope this just this way | you must tie it," he said they say. Then, "Sun when it comes here | we will drive them in," he said they say. "Even if it is late the sun just there | will be," he said they say. "Something to us he may give," he said they say.

Then over there there he came back they say. There he sat they say. | His horse behind him he stood they say. Then stallions each other where they were fighting | while he was looking he sat about they say. Stallions where they were running after each other while he was looking about he sat | they say. Then sun he kept looking at they say. Then sun | (?) started to move they say, a little. Then sun its disk yellow | down rays streamed it became they say, four-times. Then down he looked | they say. Then under his thighs yellow the beams went across they say. The other side, too, | they-streamed across they say. Then nothing happened they say.

Then he stood up they say. His horse toward it he started-back they say. | Then his horse he came up to him they say. He put his foot in a stirrup they say. He put his foot in a stirrup | they say. Then he seated himself they say. Then on the right side | saddle its strings rope was tied they say. Four places side by side they were tied they say. | Both of them were the same way they say. Then both of them at the same time stood up | they say. Then horses pawing the ground with them they began they say. Then, "Tq | tq," they said they say.

Then camp toward it horses ran with them they say. Then | horses right behind them were in lines they say. The other one on the other side horse ran with him | they say. Then camp near it for them horses ran with them they say. | Then horses all toward-him facing were in line they say.

Then that man horse was standing with him, "Come here," he said to him they say. Then | the horse ran with him they say. Then he questioned him they say. Then, "These | ropes how many?" he asked him they say. "I do not know; I did not count them," he said | they say. Then, "Well, you ropes how many?" he said they say. Then, | "I do not know, how many," he said they say.

Then the younger spoke they say. "Now horses for them we will lasso," | he said they say. "Here near them we will lead-

tsi zi da ni dji ni a ko go li' yi yi' na bi ge dji ni a ko go
 li a gi hi nuz lo' dji ni a ko go n dji yun dzi dji ni a ko go n de
 l'ol ya dai le' dji ni ai ge' t'a ji li' da' na bi de' dji ni a ko go
 lo d i hi na yiz lo' dji ni a ko go djan na yun tsiz dji ni a ko go li
 5 gos t'an n di is lo go l'ol n di al dji ni

a ko go n da na dl tck' dji ni a ko go ic kun hi m bi te'i' li bd-
 hil te' dji ni a ko go ai ic kin hi l'ol da gos tan ne le i ya bd ni
 dji ni ha au da gos tan ne le' e da gos tan ne li d tsot' ni dji ni
 a ko go k'a dn ni ta da ko de' li' ni si zi le' n di dji ni a ko go
 10 k'at ci da li' m ba' dai is sot' ni dji ni

a ko go li' n jo ni ja' hai'n dil dji ni li' lel ten di a ko go
 li ni da bi ga n jon di la' dai i te'i' naj dje hi k'i a de¹ dji ni
 a ko go di li bi gl i da gos ts'i ge a ko ni dji ni a ko go da li bi-
 gl ta ai dle n ne go ni dji ni a ko go dai i k'e xo da nox hi yun dn jo
 15 ni dji ni la' dai k'e xo no xul na dal dloj n dn jo ni dji ni da-
 xa ge go le na de ci ni dji ni no' xa' yi gon sn na de ci do' no'-
 xa bi gon sn na de ni dji ni

a ko go di li ni da na da l'o' ni dji ni da d t'a xo a ko go
 d te'i' a nad di hyu go lo til la go a t'e do ni dji ni a ko go li ni
 20 is tej ye go da bi gon zd do lel xa de ai da' di li ni bi yi ji' na nan-
 ne so i ye go do bi gon zd da go lel xa de ni dji ni a ko go da di l'o li
 no' xa yi da dez i na de da bi yi go sn na de ni dji ni a ko go k'a di
 no' xi hi li' nan de tsot' ni dji ni a ko li' da da o l'o' ni dji ni

a ko go li' ni nai ne yo dji ni a ko go ko' i za'a' n da uz'a
 25 dji ni lai i bi ts'a' go di ka ye go n da uz a dji ni a ko go li bi gl i
 li bi te'k' gi da bi ga nai des ti dji ni ko wa yo a ko go ko wa yo
 na t'aj dji ni a ko go l'e is a le dji ni a ko go l'e is a yo ni be-
 gol do' la dji ni

a ko go yis ka dji ni na nais ka dji ni a ko go na ki da sn-
 30 n d tel dji ni a ko go ko wa go la ni ko de' nan sn tel dji ni
 a ko go a wa yo xa di ci da xi ke' ni dji ni di dzul n teq' hi bn-

¹ First recorded *naj dje di ga dij*.

them," he said they say. "I, right here, I will sit my horse," | he said they say. Then horses among them he rode they say. Then | mare he caught they say. Then he led it there they say. Then man | rope he gave it to him they say. From there back horses he rode among they say. Then | stallion again he caught they say. Then he led it out they say. Then horses | six when he had caught those ropes all they say.

Then he beckoned to him they say. Then the boy to him rode | they say. Then that boy, "Ropes only six were?" he said | they say. "Yes, just six were; just six horses I caught," he said they say. | Then, "Now, you; just here horse I will sit," he said they say. Then, | "Now I horses for them I caught," he said they say.

Then horses good ones only he picked out they say. Horses were alike then | horses all were good; some small were they looked they say. | Then, "These saddles seven so many," he said they say. Then, "Just the saddles | did you make?" he said they say. Then, "Just so many just you may have," | he said they say. "Others just this way with you they will trot about nevertheless," he said they say. "Sometime | you may have them," he said they say. "For you he knows about it; I, too, for you | I know about it," he said they say.

Then, "These horses you tie out," he said they say, "pretty close." Then, | "To each other if they neigh they are covering them it will be," he said they say. Then, "Horses | if they foal, you will know them. Then these horses among them if you turn them loose, | you will not know them," he said they say. Then, "Just these ropes | for you will look after them, they will know about them," he said they say. Then, "Now | we horses we will drive back," he said they say. "There horses you tie out," he said they say.

Then horses they drove back they say. Then he bridle he hung up | they say. The other from him a different place he put it they say. Then saddle | horse blanket all he brought back they say, camp. Then camp | they two came back they say. Then midnight was they say. Then when it was midnight they did not know it | they say.

Then day was they say. Day was again they say. Then two came | they say. Then houses there were many there they came they say. | Then, "Over there something runs about," he said they say. "This large mountain behind it | the other side they were running," he said they say. "We do not know them," he said

dɛ yo yo wɛ yo go dɔ hi kɛ' ni dji ni do bi gon zan ni da ni dji ni
xa dn ca bi ye' ni dji ni xa di ca' aɪ n di ts'ɪn zi dji ni

a ko go ni bi dɔ i xa la' a ko dn 'i yɪ n di dji ni a ko go
ni bɪt dɔ i das t'a dji ni a ko go da woc te'i' ta ji na tad¹ dji ni
5 a ko go dan di dzɪ n tɕa' hi da n'a hi bɪn dɛ yo ɬi bi kɛ' da go-
nɛ dɔz ni dji ni a ko go ɬɛ ji i k'an o go xɛz di' tɛ'l do' ni
dji ni a ko go da do xa xa dɔ' ni zi go n da dɛs t'ak' ni dji ni

a ko go ci ma da xa ba i ɬɛ' ni dji ni a ko go n dai ya
dji ni a ko go bi dɔ i yi tɛ'i' xa na na dzi dji ni a ko na na dn la'
10 yɪ ni dji ni a ko go dɔ i o na na t'a dji ni a ko go da gos tɛ'i'
na na t'a dji ni a ko go bi dɔ i yi tɛ'i' xat dzi dji ni a ko go da ko
sɪn da' yɪ ni dji ni ɬi ya ci yɪ ni dji ni a ko go i za'a das an yo
na t'aj dji ni a ko go na nai dn la dji ni a ko go xa yɪn ka ye go
n da' hiz la dji ni a ko go i za'a hi ni dji' xat dzi dji ni a ko go
15 di ɬi ni xa yo o na sa ci da di ɬɛ' a ɬa' a nau n dɛ' yɪ ni dji ni

a ko go xa ɬɛ la go ni li ni' a t'i n dɪ ni dji ni a ko go a tɛ'i-
dɛ ni k'ɛ xo' a t'ɛ dji ni a ko go bɪn da doz bɪn na tij ɛt di dji ni
bi dje yi' da go di djoɪ dji ni a ko go bi ts'i' ts'ɪn ni da dɪ kon
dji ni bi ɢan kɪ yu bi kɛ' kɪ yu na dez bal dji ni

20 a ko go di xa yo n dɛ gon li ci n dzi' go ai t'i dan di dji ni
a ko go xa di ci no' k'i aɪ yi ɢa da na ki dn nɪ t'ɛ go nai dzi
ni dji ni ɬɛ go ɬɛ ɬi ts'ɪn tɕa' hi na ki dɪ ka' da si dɬɛ' bi ɬ'a yo
go dɛs ɬɛ yo no xɪ ka' ni dji ni a ko go n t'a ɢa dn ni hai yu la
dɛ co aj go a t'i la bɪ dji ni dji ni a ko go go dji' xat dzi dji ni
25 xa yo la dn tɕa dat ts'a ja go jo ɬɛ' a ɢol ni² ni dji ni di n dɛ
ɪn di do no xɪ go jo da a ko ni dji ni da ts'a no xɪ na xa tɕa-
do ɬɛ ɢol ni dji ni a ko go n da' ɬɛ ɢoj ja na ɢo n li' bɪ ni dji ni
nai ye nes ɢa ni a ni dji ni

a ko go ɬɛ ɢoz li dji ni a ko go n dɛ dɪ i yo kɛ dji ni a ko go
30 dnɪ t'ɛ go yuc t'ɛ' no' ka di no' n dɪ na ɢol di' ni dji ni di
no' xɪ na ɢol di i n jo go xo da yeɪ ts'a' bɪ ni dji ni n dɛ hi aɪ ni
dji ni a ko go ni na xo nɪ kɪt ni dji ni ai dnɪ t'ɛ hi da no hi ɢa
no' ta ɢo di ɢa ni dji ni

¹ The *d* results from the following sound.

² The form has not been recognized.

they say. | "Who their property?" he said they say. "What does he talk about?" he thought they say.

Then their fly "Over there there look," he told him they say. Then | their fly flew away they say. Then very quickly back it flew they say. | Then, "Truly large mountain horizontal behind it horses their tracks lie in rows," | he said they say. Then, "Earth flour is fine like, brush too," he said | they say. Then, "Not long-time when I thought I flew back," he said they say.

Then, "My mother quickly for them cook," he said they say. Then they ate | they say. Then his fly to him he spoke again they say. "There fly again," | he said they say. Then fly flew-away again they say. Then quickly | it flew back they say. Then their fly to them spoke they say. Then, "Just here | you sit," he said they say. "You are tired," he said they say. Then bridle where it hung | they two went back they say. Then they took down-(rope) they say. Then toward the east | he put it on something they-say Then bridle to it he spoke they say. Then, | "These horses wherever they went just tonight let them come back together," he said they say.

Then, "Where you live | is it?" he asked them they say. Then just as they themselves were | they are they say. Then their eyelashes, their eyebrows were none they say. | Their ears were round they-say. Then their heads were smooth | they say. Between their fingers, between their toes it was webbed they say.

Then "Somewhere people I supposed were living we thought it was," they said they say. | Then, "Something our kinsfolk all had killed. Only two of us were left," | he said they say. "When it-was night large stone two on each other we put. Under them | where we dug we spent the night," he said they say. Then, "Wait, if you please, where | are you going is it?" he said they say. Then to them he spoke they say. | "Somewhere we go. Right here only is good we think," he said they say. "These men | many we do-not like, over there," he said they say. "Right here with you we will stay," | he said they say. Then, "Wait, tonight we will-talk," he said they say. | Naiyenezgani said it they say.

Then night was they say. Then men four he invited they-say. Then, | "Being four here you come. These in your presence will talk," he said they say. "These | what they tell you well you-listen," he said they say. Men he spoke to | they say. Then, "You, question them," he said they say. "These four just you | in your-turns let it be," he said they say.

a ko go n de hi na ban nɔl kɛt' dji ni a ko go di ni'' na gol-
ze ɣe no nɔl li la yɔl ni dji ni a ko go da t'e hi no hi ga ni ba' na-
gol di' n jo go yɔl ni dji ni a ko go ni' da na go gai gol ze ge
gon dli' n ni dji ni a ko go ai xat t'i' no' k'i yi ga le hi ni gos-
5 ts'an bi ka yo donɔl tco ge yi ga le hi xa go ca' a da dn dleɔ xa go ca'
a da hin de' yɔl ni dji ni

a ko go k'a ni ta na xo nɔl kɛt yɔl n ni dji ni a ko go ya'
dan di a ko go no li lan de ni dji ni la' do no xoc dla da yɔl ni
dji ni a ko go dan di a ko gon dli dn' ni dji ni do le hɔl t'e o-
10 bi gon zɔd da n ts'o hi na hi tca do ni dji ni dɔ jo da ci na cɛt tca-
yo go ni dji ni a ko go n jo n ni dji ni a ko go di na xi t'a n ni
da xa dn -la hi le na de hi nɔl ts'el da xa ge yɔl n ni dji ni a ko go
ci k'a di n di dji ni

a ko go bi t'e i' na no' xi no' i go a da do' n di xa de ni dn ni
15 dji ni nox xi be l tsɔk' bi ts'a nan ti go ko n t'aj ni dji ni da ts'a
no' xil da sa' gon dli do leɔ n di dji ni a ko go n jo go na tse' hi-
k'es go ts'an t'aj n ni dji ni

a ko go k'an ni ta' na xo' nɔl kɛt ni dji ni a ko go da lenɔ-
t'e go n di dn deɔ yɔl ni dji ni a ko go diɔ di je hi¹ yi ka' da di de il
20 yɔl ni dji ni a ko go k'a di ci da ko xo go anɔl ni dji ni a ko go
di la wa' n bai ye da hɔl ti' ni dji ni a ko go m bi k'i anɔl bi do-
da hi' no xan aj hi bai ya dai hɔl ti' ni dji ni

a ko go da'an xa na na dzi dji ni yɛs kan ta tce ñ ka n di
dji ni di na ki hi bɛl ta t'e xo kai he bi ga t'a tce no xa a da-
25 gɔ dle' ni dji ni a ko go di li ni n za yo na da hɔl se do' ni a ko
ai li ni aɔ ki dɔ' a la a na dza ci a ko n di dji ni a ko go ai
xa ti na da hɔl se' do' n di hi ai li' xol ze' hi a de ni dji ni ci
da k'e xe go ni dji ni ai na ki hi no dji xat dzi yɔl ni dji ni
a ko go ai xat di no hi ga le hi lac le no xɔl dɛ di do leɔ dai k'e yo
30 bɛl ni dji ni ai ta t'e nan di hi da xa be dɔl di yɔl ni dji ni
to ba tɛs tɛm a ni dji ni a ko go t'a t'e a go le a na no' xi hi
li yu de t'aj ni dji ni

a ko go li ni da l'e' a la na ts'a le dji ni a ko go i za'a hi

¹ For *di d di je*, "these brothers of each other."

Then that man questioned them they say. Then, "This land what is it named | you live?" he said they say. Then, "What sort he kills you about him tell us, | well," he said they say. Then, "Land white plain where it is called | we lived," he said they say. Then, "That one some sort our folks who has been killing, | earth on it all over who has been killing nothing we can do to him, nothing | we are going to do," he said they say.

Then, "Now, you question them," he said they say. Then "(Inter.) | truly there were you living?" he said they say. "The-other, I do not believe you," he said | they say. Then, "Truly there we were living," he said they say. "We do not know how to- lie; | we would not fool you," he said they say. "It would not be well if we lied," | he said they say. Then, "All right," he said they say. Then, "These, they are camping, | someone he will kill, you will see, sometime," he said they say. Then, | "I am through," he said they say.

Then, "About him we are uneasy; why did you say it?" he said | they say. "We are afraid of it, from it when we were hiding here we came," he said they say. "Right here | with you all the time we will live," he said they say. Then, "Well when I was thinking | we two came here," he said they say.

Then, "Now, you question him," he said they say. Then, "Being just the same kind | you came," he said they say. Then, "These brothers for it they look," | he said they say. Then, "Now, I am through, all," he said they say. Then, | "Why for them did you leave a trail?" he said they say. Then "Our kinsfolk all were killed out | we came to you, we left a trail for him," he said they say.

Then just he spoke again they say. "Tomorrow we take a-sweatbath," he said | they say. "These two with them you will- take a sweatbath; because of it sweatbath for you we will make," | he said they say. Then, "These horses far away they have gone you said there | those horses already have come together again," he said they say. Then, "These | something are going away," those you said, those horses they are called," he said they say. "I, | so much," he said they say. "Those two to you he spoke," he said they say. | Then, "That something that kills you I cannot- tell you surely this way," | he said they say. "This sweatbath which he spoke of, quickly you build it," he said they say. | Tobate'isteini said they say. Then "Sweatbath you make; we | where- horses we go," he said they say.

Then horses just at night all had come back they say. Then

ko go das 'a dji ni lai i ko go das 'a dji ni a ko go n jo k'a di
 da ko a la a no' t'e i do ts'ag ga de da no xi ga yɫ ni dji ni a ko go
 na t'aj dji ni ta te'e goz 'a dji ni ts'e hi bi ka' kə' dji ni a ko go
 da do' t'i' yu we xe yo dɫ t'e go ta te'eñ ka ni dji ni di dn o i ka'
 5 di dn xai ka' ni dji ni to ba te'as tei ni a ko go dɫ dn bɫ q i kai go
 dɫ dn' bɫ xa i kai go da no' xi k'e xo' a da no ni do lɛ ni dji ni
 a ko go di t'a te'e hi dʒn go na 'ai bi ta te'e xa de no xi a da wo-
 lan di dɫ dn bɫ q i kai go a no' xe no li da dle da no' xi k'e go
 yɫ ni dji ni

10 a ko go di dn yɫ o kai go ai nai yo nɫ ki dji ni xa yo go lin ni
 no hi ga yɫ ni dji ni a ko go ku i ya yo gò lɛn ne dji ni anl ni ga
 dji ni di ci' n de zi nai t'i dji ni ai ye ni ga dji ni yɫ ni dji ni
 a ko go n jo no' hi ga le ni n jo ni dji ni a ko go di dn no o kai go
 n da le a no' li go tɛn na kai dʒn ne

15 a ko go na kai yo da i ya dji ni a ko go n da hi ya go anl go
 da ko so kə' yɫ n ni dji ni a wa yo dzɫ li gai das ta ni bi ka' yo
 a cɪn t'ac yu we yo de t'i ni dji ni

a ko go dju na 'ai hi ne li dji ni a ko go n za yo dzɫ das ta ni
 yi ka' ni ke n aj dji ni ai ge' yu ge' dzɫ yi ka' n ke n aj dji ni
 20 a ko go a ko gol gai dji ni a ko go gol gai ge dzɫ si 'a dji ni
 a ko go ai yi ka' n ke na na t'aj dji ni

a ko go ga dn ni si kɪs n gon ye ci ndɫ go ye ci yɫ ni dji ni
 bi k'ɪs n a ko go n dɫ ne go ye go yo go za cɫ go ye' cɛl do' yɫ ni
 dji ni a ko go do nɫ go ye da yo go hi do cɫ go ye da cɛl do' ni hi
 25 cad dn nan da ci hi n kə' ge' na ca ni dji ni a ko go gon tel yo
 te'ɫ et di yo n de hi gal go ts'ɫ ts'a dji ni n de yi gan ni dji ni
 a ko go n bi dɔ hi yi te'i' xat dzi dji ni ba nan t'a bi ka' i da-
 wo dec i bi dʒe yi yo bɪn da yo bi ze yo da go dec i ba nan t'a
 yɫ ni dji ni

30 a ko go dɔ i o t'at dji ni a ko go bi dja yo bi ka' da nal dji'
 dji ni bi ka yo aɫ do' bi ni yu do' do dɔ n li da la yɫ ni dji ni
 a ko go n de ja go nɫ tei yɫ ni dji ni

bridle | there was hanging they say. Another here was hanging they say. Then, "All right, now | here you all stay together, you will hear, all of you," he said they say. Then | they two came back they say. Sweatbath stood there they say. Stones on them fire they say. Then, | "You form a line, one beyond the other, four of you; we will take a bath," he said they say. "Four times we will go in; | four times we will come out," he said they say, Tobatc'istcini. Then, "Four times with them when they went in | four times with them when we come out, just like us you will be," he said they say. | Then "This the sweatlodge, sun his sweatlodge will be, you although you built it. | Four times with them when we go in they will be like us, just like us," | he said they say.

Then the fourth time when he had gone in with them those he questioned they say. "Where he lives | he kills you?" he said they say. Then, "This way down he lives they say. All he has killed | they say. Something long he carries about they say. That with it he kills they say," he said they say. | Then, "Well, he has killed you, well," he said they say. Then fourth time when they went in, | when they looked just alike they came out again they say.

Then where they went about they ate they say. Then when they had eaten, "All | just here you stay," he said they say. "Over there mountain white stands horizontal on it | we two are going; beyond it we will look," he said they say.

Then sun he looked at they say. Then far away mountain lies horizontal | on it they two landed they say. From there beyond mountain on it they two landed they say. | Then there plain was they say. Then on the plain mountain stood they say. | Then that on it they two landed again they say.

Then, "As you say, my brother, dangerous place are you afraid of?" he said to him they say, | his brother. Then, "If you are afraid, I will be afraid, I too," he said | they say. Then, "If you are not afraid, I will not be afraid, I too. You, | are older than I, I am younger," he said they say. Then valley | brush where there was none, man when he was walking they saw him they say. People the one who kills they say. | Then their fly to him he spoke they say. "To him fly; on him look all over. | His ears, his eyes, his mouth look; to him fly," | he said they say.

Then the fly flew away they say. Then his ear on it he alighted | they say, his body too, his nose too. "You are not a fly," he said to him they say. | Then "Human only you smell," he said they say.

a ko go bɪt dɔ i do be gon dle da bɪl ni dji ni a ko go xat da go
 hi ɣaɫ n di' bi tsi' xa ye go bin da go li' ni dji ni ba dn yo go
 bɪn da et di ni dji ni a ko go xa dɛ i yo tɪnɫ n de zi ai ye
 n de naiɫ tse la ni dji ni bi te'i ge da ne da hi ge' n de go nɫ te'i¹
 5 cɫ n di yɫ ni dji ni a ko go dan no' hi a no' t'e i k'e xo a t'e ni
 dji ni a ko go ko dʒn no' ac m bɪl ni dji ni xa goz tel yo xa ga'
 a ko dʒn na daɫ en bɪl ni dji ni a ko go ɫac ga xo si' le ga bɪl ni
 dji ni

na ci hi bi te'i' na dec t'ak ni dji ni dɔ' a ko go a xan ne ge'
 10 hi ɣaɫ yu go no xɫ na na goe n di na de ni dji ni a ko go hi gaɫ
 dji ni a ko go na na t'a dji ni na dec go sɪz zi dji ni a ko go
 ɫac ga sɪz zi dji ni a ko go dɔ i ka na t'a dji ni a ko go tsɔ j
 xa ɣa' goɫ ni dji ni a ko go ts'a ge' n ya na' bi k'os k'i noɫ l'ɔj-
 le ɣa goɫ ni dji ni an na' ni hi xo noɫ t'ɔ le ga goɫ ni dji ni a ko go
 15 n de zi yo t'ɫ i n de yɫ ts'e yo go yi dd l'ɔj a ko go n de ye naiɫ-
 ts'e ge la de n za yo n de yɫ ts'e ye go goɫ ni dji ni

a ko go ko de' hi ɣaɫ dji ni a ko go n ya dji ni a ji dʒonɫ t'ok'
 dji ni la n hi yi k'os yɪnɫ l'ɔj dji ni a ko go dai k'e xo' na zen t'i
 dji ni da 'ai ji na dʒonɫ t'ok' dji ni bi k'os ki na tci niɫ l'ɔj dji ni
 20 t'a yo bi ts'i' nan t'e dji ni dai i k'e go na zen t'i dji ni na na-
 dʒonɫ t'ok' dji ni yi k'os k'i na yɪnɫ l'ɔj dji ni ai da' ɫan hi
 ya t'iɲ ge go niɫ got a ko go bi te'i la yu ne na yonɫ t'ok' dji ni
 a ko go a ni t'a bi ts'i hi ts'ɪnɫ tɔ dji ni n la go bi ts'i n dol kal
 dji ni a ko go bi ts'i ni da dɫ l'ɫ' dji ni a ko go na ye' xol ze' hi
 25 sɪz es hi dji ni

a ko go ne bɪt dɔ i ai bi ga nai ye nes ga ne bi ji' nai yɪn la
 ai to ba tɛs tci ne ai bi tɛj na ye' hi na dol t'e go ɫ te'i ge' na ye'
 aɫ i do lɛɫ hi bi ga ai bi ga i ji no xa ai yɪn la xa de yo tɔ² an no-
 ta n bɪn daɫ a la ya de no xɪn neɫ i do di hi na xo no xa yɪn la
 30 a ko go no xan ya' n jo go ɫa ge' no xa yɪn nad des i go a ko go
 bi be a t'e hi ye a na t'ɪnɫ i na ye' yɪnɫ i ne hi ai do nai' i na go
 no xa yɪn la go a ko go ze zoɫ xin a ko go ci no xa nɪn ne i n jo go
 be ɫ te'o le hi bi ga n de ba' ai yi ga n jo go no xa ai yi n la go

¹ Perhaps *go* is a suffix belonging on the preceding word. Compare p. 486, l. 32 where it is separated from *n de* by *ja*.

² Perhaps incorrectly recorded for *no' ta'*.

Then their fly, "We cannot get to him," he said they say. Then, "Upstream | he is walking but his head back of it his eyes he has," he said they say. "In front of him | his eyes are none," he said they say. Then, "Something he carries, long, that with it | people he kills," he said they say. "On his nose when I sat 'human you smell like' | he told me," he said they say. Then, "Just you he looks like he is," he said | they say. Then, "Here you two go," he told them they say. "Head of the valley he comes-up | there he is accustomed to cross," he said they say. Then "Side by side you must stand," he said | they say.

"Again I, to him I will fly again," he said they say, fly. Then "Close | if he walks, I will tell you," he said they say. Then he was-walking along | they say. Then he flew back they say. While he-looked he stood they say. Then | side by side he stood they say. Then fly to them flew back they say. Then, "Right here | he is-coming up," he said they say. Then, "Here if he stops, his neck you must cut off," | he said to them they say. "Now you, must-shoot him," he said they say. Then | "Long thing which he holds people if he sees he strikes with it. Then people he kills with it | far away, people if he sees," he said they say.

Then here he was walking they say. Then he stopped they say. There he shot him | they say. The other one his neck he struck off they say. Then just the same way he stood again | they say. Right-where he shot him again they say. His neck he struck off again they say. | Backward his head fell they say. Just the same way he stood again they say. He shot him again | they say. His neck he cut off again they say. Then the other one | in front of him he ran then where his heart was he shot him again they say. | Then now his flesh flew into pieces they say. Way over his flesh covered the-ground | they say. Then his flesh quivered they say. Then Naiye' the one called | they killed they say.

Then their fly, "That because of it, Naiyenezgani his name for you he made. | That Tobatc'istcini that to him the monster both of you by each other the monster | you will kill because of that that because of name for you he will make. Your father he | before his eyes you did it. He was looking at you before he could-move for you he did it. | Then he came to you. Well beside at you when he looked then | that which he had with it he was doing the-monster that which he had that he could not do anything | for you when he made then you killed him. Then I to you that which-I gave good | with it he made for that reason people for them

bel tco a la di no xa ni nei da 'ai ja na bi ke' n di dn nai ye'
 bi ni hi ai n jo go nel i nau ał go nel i bıl ni dji ni n bıt dı i
 a bıl ni dji ni¹

a ko go ai bi ni hi nat tco ho ał dji ni a ko go ko go hi gał i
 5 da dn de' bi ni' a t'e k'e xo bın ni' go li' dji ni a ga te la ga bi da'-
 de go n de do ba na ga da dji ni a ko go bi tsi' ya xe go bın da
 go li la dji ni a ko go ai ge' bın da' das la dji ni a ko go bi bı i
 bi ba yo den ni' dji ni xo ta ge ja n jo dji ni

a ko go di be ci nad dn t'i be i go zıd do ni dji ni a ko go di
 ı be ci do nan t'a da yo go n de do da no xo dıa de do xa de nai ye'
 n de nail ts'e dn i zel di n di ye go n de do da na xo dıa la de da n ni
 dji ni

a ko go dzıl li gai ye si 'an yo n ke na te'i taj dji ni ai ge'
 yu ge dzıl li gai ye das tan yo n ke na te'i taj dji ni ko wa yo
 15 na tei taj dji ni

a ko go na dji t'aj go n de 'ał la a n de tca ga ci n di' da bi ga
 a la a on de n di dji ni nai ye nes ga ni a ko go ci ma n de ı te'i
 na da des sa di ba ni bi gonł tıl ai ge k'a i n le' di ci ye do'
 a wai do' ni dji ni a ko go n de hi ıe do' t'e yıl ni dji ni a ko go
 20 n de na ki n aj n ni ko de' no' aj bıl ni dji ni a ko go bi k'ıs n hi
 ko de' ın zi a na ci hi ko de hi zi ał do' ni dji ni a ko go m bi-
 te'i xas dzi ni dji ni ni ał do' bi te'i' xa dn dzi ni dji ni

a ko go di bi ga a no xıl dic ni ni dji ni di da do daul tse da
 ai da xo' ts'e he ga a no xıl dic ni ni dji ni di no' ta' no xai nen'
 25 ni dji ni di dji da xol ts'e ai bi ga a no xol dic ni ni dji ni
 a ko go k'an ni ta' m bıt tsa ts'i n di dji ni a ko go di ci to ba-
 tcıs tcın ne ci yi' n di dji ni a ko go di cın ne i no' ta' no xain-
 nen' a wai yi ni gos ts'an bi ka yo n de be na ts'e len ke nai ye'
 xol ze' hi n de anł yi ga lı' di na ki si ke' hi bi k'i anł yi ga lı
 30 hi zel di' ni dn ni dji ni

a ko go k'an ni ta nai ye nez ga ne bi te'i' xa na na dzi n ni
 dji ni a ko go ko de' de t'aj i bi ga yo xa ci t'aj yu we hwu dzıl

¹ This paragraph was taken down from the dictation of Noze without the interpreter's help and is confused on that account.

for that reason good for you when he made it | with it you did it
this for you I gave just this only that kind he said. The monster |
his face that well you look at when you turn it over look at it,"
he said they say. Their fly | said it they say.

Then that one his face they turned over they say. Then here
he is walking | just people his face is like, his face he had they say.
He was that way, in front of him | a person could not come up to him
they say. Then behind his head his eyes | he had they say. Then
there his eyes were they say. Then his knife | on the edge of it
was sharp they say. The handle only was good they say.

Then, "This knife let us take that they may find out," he said
they say. Then, "This | knife if we do not take back, people will-
not believe us. Not any monster | people used to kill we killed
if we say, people will not believe us," he said | they say.

Then mountain white where it stands they landed again they-
say. From there | beyond mountain white where it is horizontal
they landed again they say. Camp | they two came back they say.

Then when they two got there, "People let them come together;
children, too, all | let them come together," he said they say,
Naiyenezgani. Then, "My mother, people toward each other |
they are coming. This buckskin spread it down. On that arrows
place them. This mine, too; | that, too," he said they say. Then
"People let you come together," he said they say. Then | "Men
two who had come here let them stand," he said they say. Then
his brother, | "Here you stand; I here I will stand, too," he said
they say. Then, "To them | I will speak," he said they say. "You,
too, to them you speak," he said they say.

Then, "This because of it I say this to you," he said they say.
"This, you never saw before, | this because you see, I am saying it-
to you," he said they say. "These our father gave us," | he said
they say. "This day you see it, that because I say this to you,"
he said they say. | Then, "Now, you, you speak to them," he said
they say. Then, "This I, Tobatc'istcini | my name is," he said
they say. Then, "These which are lying here our father gave to us; |
that over there earth on it people with he has been killing. Naiye' |
he is called, people all he had killed. These two those who are-
sitting their kinsfolk all he had killed. | We killed him," he said
they say.

Then, "Now, you, Naiyenezgani, to them you speak again,"
he said | they say. Then, "Here we went on top we went up.
Beyond that mountain | on it we went up again. Beyond that moun-

bi ka' xa na ci t'aj yu we hwu dz'ɬ si 'a ni bi ka' xa na ci t'aj
 yu we hwu dzɬ bi ja je si 'an i bi ka' xa na ci t'aj ni dji ni a ko go
 n de wan tel ge da xɛn ya ni dji ni a ko go ci hɬ ts'a no' xa
 bi te'i' o na da' ni dji ni bɛt dɔ i do dji yi 'a da dji ni a ko go
 5 ni djo na da' go hi gaɬ ye go bɛn da ɛt di bi ts'i ya ye go bɛn da
 go li' no xɬ n di ni dji ni a ko go n de bi ke ge' bi te'i' da hil-
 ɛ ɛ go n nail tse le no xɬ ni ni dji ni a ko go k'a di n de do la'-
 naz i de da ci ni dji ni xo jo go gon dli ci ni dji ni

a ko go di bi bij n di na dn tɔ dji ni a ko go n de bi ta yo
 10 nai ti dji ni n ne bi dɬ ba' den te'q dji ni xa ge la' hi doɬ tsɛɬ
 di xoc t'a ge ja n jo ni dji ni k'a di a ko di nai ye' bi ya de
 do tɛn nel i da ni dji ni n te'o' ya de ni dji ni da sa' a ko na do-
 ka yo ni dji ni a ko go no hi li' do' n jo go bi na de i' ni dji ni
 a ko go m ba' bi ts'a ts'i dji ni di na ki no xa aj i li yo do bɬ-
 15 do k'a da le bɬ ni dji ni

a ko go li yo yɬ des kai dji ni a ko go di li tso gi hi nail ts'o-
 le ga li ka hi bi ga sɛn ni bi ka ge da sɬ gai i ya xa go' ai be
 bi go zi yɬ ni dji ni ai dɔ' ni hi li dɬ xɬ i bi t'a' da sɬ gai yi
 nail ts'o le ga bɬ ni dji ni da xa yo nai i t'aj da' a ko go li bi gɬ
 20 bi kud da na te'n dɬ ɛ a ko go li' bi ta yo goɬ nal dloc de ko wa yo
 goɬ na hɬ dloc le' goɬ ni dji ni

a ko go ai na ki hi mbi te'i' xat dzi' dji ni li ni' na go nɬ t'e
 ja no le ɬoɬ do be na a dil t'i hi te'i no le ni dji ni a ko go do da-
 t'i na de da do go nɬ t'e da ni dji ni do dɬ wo da ni dji ni a ko go
 25 na des kai dji ni ko wa yo anɬ dɬ te'u gon da a ko go ko wa yo
 na kai yo da ya' dji ni

a ko go na ki yɛs ka dɔ' na ye' dai zes xɛn go ko' de t'aj ni
 dji ni da xa ge i na ge na dn t'ac ni dji ni dz'ɬ bi ja je hɬ-
 ts'os i si 'a dji ni ai bi ka yo xaj aj dji ni a ko go dju na 'ai
 30 te'n nel i dji ni yu da' yo da' hn ya go a ko go dju na 'ai bi te'a ge
 hɬ tso gi go' da tɛn t'i si li' dji ni bi ji na ni go n t'i' si li

tain which stands on it we went up again. | Beyond that mountain its child which stands on it we went up again," he said they say. Then, | "Man in a valley he was walking," he said they say. "There we saw him, for us | to him he went," he said they say. His fly he did not name they say. Then, | "When he came back 'the way- his walking his eyes are none. Back of his head his eyes | he has,' he told us," he said they say. Then, "'Man behind him to him if he is stepping up | he kills him' he told us," he said they say. Then, "Now people not one he will kill I guess," | he said they say. "Well, we will live," he said they say.

Then this his knife he picked up they say. Then people among them | he carried it around they say. Man his blood it was- bad with they say. "No place one holds it | this where I hold it only all right," he said they say. "Now here this monster that which belongs to | do not look at," he said they say. "It is bad," he said they say. "You eat then you go home," | he said they say. Then, "Our horses too good we will look at," he said they say. | Then their mother spoke to them they say. "These two they- have come to you where horses why don't you go with?" | she said they say.

Then where the horses are they went with them they say. Then "This the yellow one you may catch, | the mare back of her shoulder on it white spot small that by | you will know it," he said they say. Then, "You horse black forehead white spot | you may catch," he said they say. "Anywhere when we are away then saddle | you may put on. Then horses among them you may ride around; to the camp | ride them," he said they say.

Then these two to them he spoke they say. "Horses they- are mean | only they look, rope they have never had on they look- like," he said they say. Then, "They will not misbehave, | they- are not mean," he said they say. "They will not shy," he said they say. Then | they went back they say, to the camp. "All we- have told you about." Then at the camp | where they came back they- ate they say.

Then, "Two when days are Naiye' where we killed there we- are going," he said | they say. "Some place where it (sun) is we will- come back," he said they say. Mountain its little one the sharp- one | stands they say. That on it they two came up they say. Then sun | he looked at they say. Up when he goes then sun from its disc | yellow rays down a line became they say. His breath curved a line became | they say. Then over there it went down

dji ni a ko go a ko ya' go da t'i' si li' dji ni a ko le' ε dji ni
 dji ni a ko go te'i dej 'aj dji ni dz'ɬ bi ka yo n ke' dʒɪn aj dji ni
 a ko go ai ge' yu ge' dz'ɬ bi ka yo n ke na dʒɪn aj dji ni ai ge'
 yu we dzɬ des 'a yo n ke na dʒɪn aj dji ni a ko go goɬ kai ge dzɬ
 5 do l'ɟi si 'a dji ni bi ka yo n ke na dʒɪn aj dji ni

a ko go di yi ga ni ɬ te'a yo gon li' la dji ni ai da ko hi yi
 ni' ɬ n di ge go te'i li la dji ni a ko go n de hi yi ga gol do' ɬ te'i go
 dji ni a ko go dzɬ bi ka yo siz i dji ni lac ga a ko go go t'a n hi¹
 a t'e hi k'e xo a kon la dji ni a ko go go ts'i hi do be ya t'i da dji ni
 10 a ko go nai ye' be la te'ɬ i dji ni a ko go da' siz zi dji ni

a ko go ci dɔ' nan t'a donɬ tco ge bi kan t'a di xa yo go li' ci
 bɬ dji ni dji ni go dɔ' a ko go dɔ i o t'at dji ni gon da ge le dn-
 di la dji ni a ko go yuc t'e go bi yi ge' le na n di la dji ni a ko go
 go ke' ge' go da xɪn ya la dji ni n de da ɬ te'a' bun da go lɪn ne hi
 15 bun da dʒi dji ni a ko go n de zi xa t'i ci si go di nai t'i la dji ni
 a ko go na na da ge bi ke yo n jo go des i la dji ni bat di ye go hi
 do dez i da' dji ni xat da go dez i dji ni a ko go xa da dez i ge'
 xa ya go n de yo' i la dji ni a ko go n jo go yi nel i la dji ni
 bun da yo bi dʒe' yi yo bi te'i' yo bi ni yo donɬ te'o ge yi nel 'i'
 20 a ko go dɔ' do go je n li' ni' bɬ ni dji ni a ko go dɔ i cɪl ni-
 del go an di la n zi dji ni bi te'oc ta yo a ko go das ke'n yo ya na-
 t'at la dji ni

a ko go bat do i ba nan di' dji ni a ko go na ye' do' ni dn'
 ni dji ni a ko go gon ye ge no aj bɬ ni dji ni na ye' hi gal ge'
 25 bi ke' yo n jo go dez i' ni dji ni na na da ge' xa' da dez 'i' ai ge'
 xa ya go n de yɔ' i a ko go xa t'i n dez i nai t'un ni n za yo
 n de yɬ ts'e ye go na ni go k'ail i go n de ya dai hi dle goɬ ni dji ni

a ko go ci dɔ' n jo go na gɪnɬ t'a bɬ ni dji ni xa ge go bi te'i'
 go jo ci bɬ ni dji ni bas xa ge' go jo ci a xan ne ge' hi gal ci bɬ ni
 30 dji ni bɬ dɔ i yɬ ni dji ni a ko go bat dɔ i da' n za ge da hi gal

¹ Probably *go ta n hi*.

it became they say. "He must be there," they said | they say. Then they two started they say. Mountain on it they two landed they say. | Then from there beyond mountain on it they two landed again they say. From there | onward mountain where it projects they two landed again they say. Then on a plain mountain | blue stood they say. On it they two landed again they say.

Then these those who kill people places opposite each other it seems they lived they say. Then those people | earth at its center it seems they were living they say. Then people they continued-killing toward each other | they say. Then mountain on it they stood they say, side by side. Then their father | the way he is they were made they say. Then their bodies one could not see they say. | Then Naiye' those were killed out they say. Then they were-standing on it they say.

Then, "My fly, fly around, everywhere hunt for him. Somewhere he is living," | he said to him they say, his fly. Then fly flew away they say. From them he went in a circle | they say. Then this way inside of it he circled again they say. Then | behind them he found-he was coming they say. Man both directions his eyes he had; | his eyes were four they say. Then long something crooked he found he carried they say. | Then when he stops behind himself well he looked they say. In front of himself | he did not look they say. Up he looked they say. Then up where he looked | down people he saw they say. Then well he sees them they say. | His eyes, his ears, his nose, his face, all over he looked at him. | Then fly, "A burr you are you," he said they say. Then fly "He was going to catch me | he did," he thought, they say, "by his-breechcloth." Then where they were sitting he flew to them | they say.

Then their fly flew back to them they say. Then, "Naiye' you said," | he said they say. Then, "Where it is dangerous you-two came," he said they say. "Naiye' where he walks | behind him well he looks," he said they say. "When he stops up he looks. From there | down people he sees. Then something long which-he carries far off | people if he sees in a curve when he does this-way, people he hooks," he said they say.

Then, "My fly well you look around again," he said they say. "Which way toward him | is good," he said they say. "From one-side is good, close he will walk," he said | they say. Their fly said it they say. Then their fly, "From very far he starts to walk," | he said they say. Then they stood there they say. "Here he is-

ni dji ni a ko go da tsɪz zi dji ni a ji' xa na da' le' ɛ dji ni a ko go
got dɔ i ka nan di go da 'ai ge' go jo ɠoɬ ni dji ni

a ko go ɬ k'us so¹ ɬ tɛ'i' xat dji' dji ni to ba tɛs tɛi ne da lan-
t'ɛ n di dji ni na ye nes ga ne a dn ni dji ni a ko go to ba tɛs-
5 tɛi ne ni'' n k'ɛ da xa yo xan dzi yo ni hi ca dn go xa na ts'i ni
dji ni to ba tɛs tɛi ne a ko go n jo to ba tɛs tɛi ne tɛ'ɛ an dɬ-
n di nt' ni dji ni nai ye nez ga ni bi da' ci dɛ ci t'ac i lo tɛ'o
ta na ki go na 'a hi bɬ n ken ca ni dji ni ni hi yɬ ni dji ni ci-
hi tu sɪt do gi ben kenɬ t'i n di dji ni

10 a ko go hi ɠaɬ i bi dɛ ci n daij 'ac dji ni a ko go ya' hi a dn nt'
dji ni a ko go n k'ɛ ɠonɬ t'a' dji ni bɛn dɛ ge' bi tɛ'i' tɛ'o 'aj
dji ni a ko go bi ts'i ta ge na dɬ tɛ'i' dji ni to sɪt do ge bɛ naɬ ti'
dʒɛn ni bi ja' yo'i dji ni bi hi do go'i da dji ni a ko go tɛ'i k'ɛ'
no k'ɪj o wa n bɬ ni dji ni bɪt dɔ' a ko go aɬ ki dɔ' da das si li'
15 dji ni to si do ge' i lo bɪt sɪd do da das si li' dji ni

a ko go nai ye nes ga ne ko dɛ' n ya² dji ni to ba tɛs tɛi ne
ko go n ya' ² dji ni a ko go ko dɛ' hi ɠaɬ dji ni a ko go xat dzi'
dji ni n tso la go ye' ni dji ni ci aɬ do' na ca ge ɠon yeɬ ɛ aɬ do'
ni dji ni a ko go ko dɛ' hi ɠaɬ dji ni a ko go xat da go ni go zɔns
20 dji ni xai ya go dji ni a ko go n yonɬ t'ot' dji ni ɬan hi yi k'os
k'i na yɛnɬ l'ɪj dji ni a ko yo dai k'ɛ xo' na zen t'i dji ni na yonɬ t'ot'
dji ni ɬan hi yi k'os k'i na yɛnɬ l'ɪj dji ni ta yo nan dɛ dji ni
a ko go di dn a ga yɛn la go a ni t'a to k'ɛ xo nɬ daj dji ni

a ko go na ye' ka dʒɪɬ ɛnɬ ɛ to k'ɛ xo n da dɬ das le a ko go do-
25 xa ti na zɪ dɛ dal i ni dji ni na ye nes ga ni a ko go na ye' k'a
bɛ ta ɠoc ɛnɬ ɛ a ko go da ko sa dɬ ja da dɛs lin le a ko go ni-
gos ts'an bi ka dn dɛ n jo go ɠoɬ ɛ ai dɔ' n jo go a ɠoc ɬɛ ni
dji ni to ba tɛs tɛi ne n ɬaɛ si k'us n nan dɛ t'aj a wai n dɛ bɛ na-
ts'ɛ le hi da xa dn t'i ni dji ni nai ye nez ga ne a ko go ai n dɛ
30 bɛ na ts'ɛ le hi hi dʒol go na yi la dji ni a ko go bi xaɬ i at t'a yo tɔ
dji ni a ko go xa le na dɛ t'aj ni dji ni

¹ Possibly assimilated from *ɬ kis yo*.

² As dictated by Frank; Noze said *sɪz zi*.

accustomed to come up," they say. Then | their fly to them when-
he came back, "Right here is good," he said they say.

Then the brothers of each other to each other spoke they say.
"Tobate'istcini, what is the matter?" | he said they say. Naiyenezgani
said it they say. Then Tobate'istcini, | "You are the leader what-
ever you say you before me you say it," he said | they say,
Tobate'istcini. Then, "Well, Tobate'istcini, in vain I spoke to you," |
he said they say. Naiyenezgani, "In front of him we two will go.
Hail | thirty-two having points I will cause to fall on him," he said
they say. "You?" he said they say. "I, | water hot will cause to-
fall on him," he said they say.

Then, he walking in front of him they two went they say. Then
the sky made a noise | they say. Then it began to rain they say.
Behind him toward him they two walked | they say. Then the top-
of his head he put his hands they say. Water hot with it rained |
they say. Him only they could see they say. He he could not see-
them they say. Then, "Well, | between you let him walk," he said
they say, their fly. Then already he was weakened it became |
they say. Water hot, hail hitting him he was weakened it was
they say.

Then Naiyenezgani here stood they say. Tobate'istcini | here
stood they say. Then here he was walking they say. Then
he spoke | they say. "It is a terrible time," he said they say. "I,
too, where I have been it is dangerous, too," | he said they say.
Then here he walked they say. Then up he drew his bow | they-
say. He brought it down they say. Then he shot they say. The-
other one his neck | he struck off they say. Then just the same way
he stood again they say. He shot again | they say. The other one
his neck he struck off again they say. Three ways he fell they say. |
Then the fourth time when they did the same thing then like water
he spread out they say.

Then Naiye' they did that way to like water he spread out.
Then, "Not anything | he will kill," he said they say, Naiyenezgani.
Then, "Naiye' this way | I do to him. Then right here mouth blood
only let him float in then earth | on it people well will live. Then
well I did," he said | they say, Tobate'istcini. "Come, my brother,
we will go back. That people the he killed them with | we will take-
along," he said they say, Naiyenezgani. Then that people |
that he killed with in a coil he made it they say. Then his club
in his blanket fold he put | they say. Then, "Come, let us go back,"
he said they say.

a ko go n k'en aj n yo n k'ε na taj dji ni ai ge' n ken aj n yo
 a ko n ke na taj dji ni ai ge' yo ge n ke n aj n yo n ke na t'aj
 dji ni ai ge ko wa ni bi te'i yo dji ni a ko go ko wa ni bi t'a yo
 na dil juj dji ni ai nai yo ne 'i xa da go yul ta dol ni ta a na gol juj
 5 dji ni

a ko go ci ma cū da si dli' da xa no xa ai le ni dji ni a ko go
 anł da ya dji ni a ko go ci ma n de hi da bi ga a la au n de ni
 dji ni a ko go a wai n de teid daj dje ge da xoñ ket' ni dji ni
 a ko go ba ni xat dzi' dji ni ai n de hi da bi ga a la au n de
 10 da xa ni dji ni ci tea ce xa yo na 'ac le ga be o a xa di yunł-
 ts'a le ai ya' no xł na wł ni' ko an di ni dji ni

a ko go n de da bi ga a la at ts'a a dji ni a ko go ai nai yi ne i
 ko sū ne' dji ni do xa xa ł kłd ne dł dō xa dju ne a ko go di k'ε
 a t'ε hi la' zel t'i ai n di bi te'i na dł t'ε go ail i ni dji ni ci
 15 da sa dn di' lac le bi do' da sa dn di' lai le ni dji ni nai ye nez ga ne
 a ko go bi te'i' na dñ te hi ga do sa' la il i da ni dji ni a ko go
 di no' ta' no' xa' la xail i ni bi ga do sa' a nail ts'ε da ni dji ni
 a ko go di na ye' xol ze hi no' xi a ko de so ya ye go do la xol le a-
 de da ni dji ni da gos te'i no xız yul xe no xil gal ni dji ni a ko go
 20 di bł n de hi de le' en ni anł hi ga le ni dji ni k'at' no xa
 gon da le da do a ko na go sū ne go anł no hi ga' do le en ni
 dji ni ne gos ts'an bi ba yo n de et di da no hi ja na got dzi la
 ni dji ni a ko go k'a di di k'ε xo n ne be na ts'ε le no xł dı c ni
 ni dji ni k'a di a wa ci no' ka' yul n ni dji ni n de hi ai da
 25 di k'ε xo' n de be na ts'ε ga de no xł dı c n di ni dji ni

a ko go n za go te'ł si ka' dji ni a ko go a ko' no yul del
 dji ni a ko go ts'un ni bñ na xas ta' dji ni a ko go a ts'un ni
 k'ε k'uj i ke at dza dji ni di k'ε xo n de be na tse le' ni dji ni
 a ko go an ni ta n jo go n de si dli' do xa dn no xa na ga le a de da
 30 ni dji ni ni gos ts'an bi ba ge n de de ya da la' dji na da xo'
 ni dji ni a ko go no xł na na go don di ni dji ni

a ko go to ba teus tei ne de ya dji ni a ko go ba hi bi te'i'

Then where they landed they two landed again they say. From there where they two landed | there they two landed again they say. From there beyond where they two landed they two landed again | they say. There camp near it they say then camp by it | they danced they say. That the he carried up he held it he danced around | they say.

Then, "My mother we are hungry; hurry for us cook," he said they say. Then | all they ate they say. Then, "My mother people all bring together," he said | they say. Then, "Those people where they ran out invite them," he said they say. | Then his mother spoke they say. "Those people all you come together, | quickly," she said they say. "My sons where they have been all day something they must have seen. | That they will tell you about he said it," she said they say.

Then people all came together they say. Then that the he brought back | there lay they say. Not yet he untangled it they say. Then, "This way | the it is another we killed. That but to him both of us did it," he said they say. "I | alone, I could do it; he too alone, he could do it," he said they say, Naiyenezgani. | Then, "To him we did it because not long time we did it," he said they say. Then, | "This our father for us he helped for that reason not a long time we killed him," he said they say. | Then, "This Naiye' which is called you there if you went you could not do anything with him," | he said they say. "Immediately he would kill you. He would eat you up," he said they say. Then, | "This with people tribes all he killed," he said they say. "Soon to you | he was coming. Before there we knew it all he would have killed us," he said | they say. "Earth on its border people are none. Just us only are left," | he said they say. Then, "Now this way people with it he killed I am telling you," | he said they say. "Now, over there you go," he said to them they say, the people. Then, | "This way people with it he killed I tell you," he said they say.

Then far bushes stood they say. Then there he threw it | they say. Then tree around it it went they say. Then that tree | like it was cut off it became they say. "This way people with it he was killing," he said they say. | Then, "Now well people we will live. Nobody you will bother," | he said they say. "Earth round it a man is starting. Just one day he will come back," | he said they say. Then, "He will tell us about it," he said they say.

Then Tobatc'istcini started they say. Then his mother to him |

xat dzi' dji ni ci ja je di sis si be xanł zuz ni dji ni dju na 'ai
 ył nan de n bai n la ni dji ni a ko go di ca ga dn ni ko go a ko go
 ai ge' na ni go di ca ni dji ni k'a di q'a yus ka go do leł ni
 dji ni a ko go nez djet' dji ni a ko go n jo go na tq'i kai le' do-
 5 xat ti be dał ts'i go da da bi ge ni dji ni to ba tcus tci ne yus ka
 dji ni da xa ba ni ba i la dji ni da i ya dji ni a ko go ci ja je
 n jo go nan da' n de n da nł ni a ko bał ni dji ni ba' a ko go
 de ya ga dn ni a ko da gos 'a' nac dac e ni dji ni to ba tcus tci ne

a ko go da hi ya dji ni ni xa ts'i dji ni n lai hi dzul des 'a ji'
 10 ci k'a na a de ti le ga ni dji ni xa 'i a hi bi te'i go de ya yo ni
 dji ni a ko go da hi ya dji ni a ko go do l'ji sol a dił yo tni
 dji ni sol bi t'a go ln ni d nai i t'i go da do da xo t'o ge na da
 dji ni do xa n de go li da dji ni le di ts'a dji ni ni gos ts'an bi-
 ba ge a ko go sis i do l'ji sol la dji ni ai di go a dł ts'e k'os
 15 di go bi yi' naj di tuj la dji ni a ko go da do xai 'a xa ts'ł des 'a ji
 hnił ts'a n ke dn t'i dji ni a ko go da 'ai ji' es ti dji ni a ko go
 ko de' djo dlo xo da naj dł got' dji ni

a ko go do an da dł la ko xe go da xoz 'a ni dji ni a ko go
 da no' xi ye' n jo go a da no' sic i ni dji ni da no' xi no xi ye hi
 20 n jo go a la nan dla ni dji ni a ko go yus ka li' da la a go no ta'
 na dal t'e' ni dji ni la' li no xa na dol t'e' ne go ni dji ni k'at'
 li' ko wa ni bi t'a yo na dił ni dji ni

a ko go li bi gul i za 'a' i ne ge dn an l'ol li bi te'łk' da xi dn del
 dji ni da la a ko go li' na kai yo na aj dji ni li' la' na da ył tso
 25 dji ni a ko go ni ke' da c nil dji ni a ko go ko wa yo li' nai ne yo'
 dji ni a ko go ko wa ni bi t'a yo li' ni nł dji ni

a ko go n de da yo ke' dji ni ba a la' a dzut tsa dji ni a ko go
 li' da ył lo dji ni go nes nan na nais ni' dji ni a ko go k'a di
 do la' li no xa nac t'e da ni dji ni yus ka ł k'e ñ ka ni dji ni
 30 a ko go li ni na kai yo nai ne yo dji ni ai da' ai li ni da da au lo'

she spoke they say. "My son, this belt gird yourself with it," she said they say. Sun | his wife to her the one she had given they say. Then, "I am going, as you say, here then | from there in a circle I am going," he said they say. "Soon the sun will set. Tomorrow it will be," he said | they say. Then they lay down they say. Then, "Well walk about, not anything | be afraid of, in the morning," he said they say, Tobatc'istcini. It was day | they say. Quickly his mother for him cooked they say. They ate they say. Then, "My boy, | well come back, people you will tell," she said they say, his mother. Then, | "I am going, as you say. There sun is I will come back," he said they say, Tobatc'istcini.

Then he started they say. He spoke they say. "Yonder mountain on its point | for me watch," he said they say. "Noon toward I will come," he said | they say. Then he started they say. Then turquoise flute he was carrying with himself | they say. Flute its wings it had. From place to place not yet long time he went about | they say. Not any people were living they say. He went entirely around they say, earth its border. | Then belt, turquoise flute was they say. That four ways he thought with it, | four ways inside of it he looked they say. Then not yet it was noon mountain on its point | gentle rain fell they say. Then just there it cleared off they say. Then | there laughing he was running they say.

Then, "It was not far, so large it is spread out," he said they say. Then, "Just your property, well you make ready," he said they say. "Just you that which is yours, | well you bring together," he said they say. Then "Tomorrow horses just one a piece among you | we will give out," he said they say. "Some horses to you we will give," he said they say. "Now | horses camp near it we will bring up," he said they say.

Then saddle, bridle, halter, rope, horse blanket, they carried in their hands | they say, both. Then horses where they are going about they two came they say. Horses some they caught | they say. Then they saddled them they say. Then to the camp horses they drove | they say. Then camp near it horses were they say.

Then the people they invited they say. To them they all came together they say. Then | horses he lassoed they say. Ten he gave they say. Then, "Now | no other horses to you I give," he said they say. "Tomorrow different directions we will go," he said they say. | Then horses where they were going about he drove them back they say. "Then those horses stake out | by-

no lî' ba yo ni dji ni no' xi no lî i da bi ke' daz nî go d ka ni
dji ni

a ko go yis ka ni k'a de ko di la' ko go go des t'i a ko lai i
ko go lai i ko go lai i ko go lai i ko go da xa te' it ti yo da ko-
5 tei li le ni dji ni a ko go la' ko den kai da dn ni dji ni xa yo
ni' nel a do le' da dn ni dji ni lai i ko go de' kai da dn ni dji ni
xa yo ni' nel a do le' da dn ni dji ni lai i ko go de' kai da dn ni
dji ni xa yo ni' nel a do le' da dn ni dji ni la i ko go de' kai da-
dn ni dji ni xa yo ni' nel a do le' da dn ni dji ni

10 a ko go bi k'i yi¹ no' xi ko go i ta de' kai n da bî n ni dji ni
ai da' no' xi xa ye go i ta do' ka n da bî ni dji ni a ko go ne xa-
dzi dji ni no' xi hi a wai ts'û bi tsan' do i bi ka yo no lî' nen dzot
ni dji ni a ko go no' li i n jo go bi na da de i le ga ne ki ja yis-
ka ji' a ko go a ni ta no xi da go la n dî n di dji ni a ko go² k'a di
15 do' xo k'a² yî ni dji ni a ko go no xi hi da dn i kai ni dn ni dji ni
a ko go da woc te' i lî' da xî n n yo dji ni a ko go k'a di do xa dn
no xa da hi ya da la ci no xe do' ka ci n zî n ni dji ni da no ma
ja no te' i' o na da so' t' e' ni dji ni

a ko go c ma t' i' i lî' ba dn lî dî n nol get' yî n ni dji ni
20 a ko go ba na ba dnî kî t dji ni xa yo bad dn li cî hî t' e go
t' i' i ti i nî t e ni n dî ni dji ni a ko go xa yî nî ka yo go lî' bî
dais wot' dji ni yu n da so hi li ni bi l'a' tei yen t' i dji ni yo dâ'-
hyu dji ni ko n ni do da ko wa dji ni a ko go ts'û aî t e n ni ni
bi ka' n gon ya dji ni bac xa lî goî t eî got' dji ni' a ko go n t'a
25 c ma tei dn ni dji ni bî n das tei koî nil got dji ni a ko go ts'û n ni
bi ka' ji' xai ya gol dî' dji ni a ko hi' ni' go jo dji ni na da gol zî s
dji ni dî a gon dî e' hî n' te' i dn ni dji ni a ko go d te' i' xa das ts' i
dji ni ni' n lai yo lî' bi kî n nai dî a' ni hi n lai yo k' i nai dî a'
ni hi n lai yo ki nai dî a' lî bî dî dî bi ni dji ni

30 n lai yu ci goc k'an das dî a' n di do le' ai gol ze t eî s la j e
bi e n ni yo

¹ Probably his clansmen are meant. The reference to his mother would then be logical.

² Evident error for *do' xo ka*.

your horses," he said they say. "We our horses just saddled the night will pass," he said | they say.

Then in the morning, "Soon here, this other here is the way, there, another | here, another here, another here, another here. Anywhere you like you may live," | he said they say. Then, "Another here we are going," they said they say. "Where | earth its end is it will be," they said they say. Another, "Here we are going," they said they say. | "Where earth its end is it will be," they said they say. Another, "Here we are going," they said | they say. "Where the earth its end is it will be," they said they say. Another, "Here we are going; they said | they say. Where earth its end is it will be," they said they say.

Then his kinsfolk, "We this way together we are going," they said to him they say. | "Then you which way together are you going?" they asked him they say. Then he spoke | they say. "We yonder mountain the warm one on it our horses we drive," | he said they say. Then, "Your horses well you must look after twelve days, | then now they will get used to you," he told them they say. Then, "Now | you may go," he said to them they say. Then, "We we are going," he said they say. | Then immediately horses he drove off they say. Then, "Now not any of you | are going with us; some would go with us I thought," he said they say. "Just our mother | only to us you throw back," he said they say.

Then, "My mother, go on, horse in front horse lead(?)," he said to her they say. | Then his mother asked him a question they say. "Which way in front horse going with me. . ." | "Go on, go on I told you," he said they say. Then toward the sunrise horse with her | ran they say. A little ways horses under them one could see they say. A little higher | they say. Themselves, too all of them they say. Then mountain he spoke about | on it they came they say. By her side horses they rode they say. Then, "Wait, | my mother," he said they say. In front he rode they say. Then that mountain | on it he kept coming down they say. Here land was good they say. There was a basin | they say. "Here we will live," he said they say. Then to each other they spoke | they say. "You over there horses unsaddle; you over there unsaddle; | you over there unsaddle. Horses we will live near," he said they say.

Over there my yucca fruits lie. You may have them. That where it is named teislaje¹ on its face.

¹ Turnbull Mountain.

A CAPTIVE OF THE NAVAJO.¹

dac k'ε xε go ci dec n da yu da xa sɛs n da l'ε go da bi' i do-
 t'al go yɛs kɛ go ci dec n da ai dε' dɛn kɛ ka yu i kε dil dεs sɛ ai dε'
 da nan das la' n t'ε go no hwo ɛs dɛl yo da xa a ko go n da go n ndis-
 zot' na dɛ t'o' na go diz dza a ko go ko da sɛs lat a ko go ciɛ n-
 5 da dɛl ko wa bi yi' t'a' cu wol go a ko go la go n dε naz set
 a ko go ɛs ts'an nε aɫ do' naz set lε 'ε' a ko go no hiɫ da na dn zɛ
 n gos dai hiɫ t'ε go no hi n dεs da

a ko go no hiɫ da na dn zɛ a ko go yu wi yo i tin yo no hiɫ
 da na dn zɛ tɛɫ bɛ tu naz ka yu no hiɫ tɛ'i na zɛ ts'un nas kɛ dε yo
 10 no hiɫ tɛ'i nai zɛ cac tɛ hi ya yo ai dε' yu gε xa yu la ci no hiɫ
 tɛ'un na zɛ la ci ai dε' yo gε l'ε go no hiɫ tɛ'un na zɛ lε' ai do bi-
 go sɛd da ai dε' yu gε na das 'ai bi dag gi yu no hiɫ ts'i na zɛ ai dε'-
 yo gε yu da xa ta yu no hɫ nan zɛ

a ku no hɫ da o jɟ l'ε go a ko go no hɫ go tɛɫ go yɛs kɛ
 15 a ko go da la 'a go d ta no hɛs tɟ nε gos t'ai hiɫ t'ε go n 'i a ko go
 da ko gonc li go n gos t'ai cε lε go zɛ² a ko go yu da xa nan t'an hi
 ya' cinɫ tɟ a ko go an biɫ gonc li a ko go si k'ɛs n ba' i t'i ni zi'
 cac bi tu' yu n ya tɛn di a ko go n di si ts'ɛ n dɛs t'i a ko go
 na kai yε ba' ci dɟɫ tε go ba' i t'i ni zi' a ko go do da' di n dit
 20 xa ti bi ya ba ci tɛ'ɫ tε do lɛ a ko go do da' di n dit a ko go
 ɛs ts'an ɫɟ bɛɫ o nal wot'

ka cɛ' si k'ɛs n st' da la lɛ' a ko go yu da xa bi 'a dn la' i
 bi yiɫ n 'aj a ko go di bε ɫɟ' na dan nt' zot' a ku na nan nin zot'
 bi 'a yu a ko go do nai wol di da hε yis kɛ da do nal go dε 'ε ta gi
 25 his kɛ a ko go dɟ i his kɛ yu n na gos di' a ko go ni k'ɛs n n ka'
 n ya n dɟ' do na gos ni da n di' a ko go da ku si kε ci wo yε
 n cɛɫ n di a ko go na li tɛu' hi la' la' dol diɫ n ciɫ ni ko wa na ki
 do lɛ n cɛɫ di a ko go xa t'i wa n za yo si da do lɛ n zi'

a ko go cac bi tu' n 'a yu n do sot' bi bε ɫɟ³ ɫɟ' aɫ do' n gos t'ai
 30 his kɛ go a ku di ca' n di a ko go n di zot' a ku nu hɛs ka'

¹ Told by a White Mountain Apache named *bilajaje*, "little finger," a man known also as B, 30.

² Also recorded *ɛgoldza*.

³ Recorded *di bε ɫi'* above, which is the usual form.

A CAPTIVE OF THE NAVAJO.

Like this boy I was taken captive. Navajo took me captive. At night, early when they were singing | when day was breaking I was captured. Then just at daylight they came marching. Then | they were coming in line just then they ran after us, Navajo. Then all started to run away. | They shooting they began. Then this way I ran. Then they caught me, | camp inside as I was running. Then many people were killed. | Then women, too, I saw killed. Then with us they moved away. | Nine we were us they captured.

Then with us they started away. Then this direction along the road with us | they went. Water brown water where it stands with us they went past. Where the mountain projects | with us they went past, bear where he went into the pool, beyond that I do not know where with us | they went. From there onward at night with us they went, that I do not know. | From there onward a large mountain east of it with us they went. From there onward | among the Navajo with us they arrived.

There with us they danced, at night. Then with us while they were dancing it was day. | Then just one apiece to one another they gave us out, nine of us. Then | there I lived nine years. Then Navajo chief | to him he gave me. Then him with him I stayed. Then my brother I heard about him. | Bear its spring he came they said then but from me he hid it. Then | Mexican to him he was going to give me I heard. Then, "No," he said. | "Why to him I will give you away?" Then, "No," he said. Then | woman horse went back with her.

Truly my brother was there. Then Navajo, his wife another | they two came. Then sheep we were going to herd. There we were herding them | on the mountain. Then while I did not tell him it was morning. She did not say anything three | nights passed. Then fourth night passed I spoke. Then, "Your brother after you | he came," she said. "Do not tell him," he said. Then, "Here we two will stay, my grandchild," | she said to me. Then, "A woman (?) I will arrange," she said to me. "Houses two | will be," she told me. Then, "Why far away shall I live?" I thought.

Then, "Bear its spring across you drive them sheep, horses too. Nine | when days are there I will go," he said. Then we-

a ko go bi bɛ li' zi^h hi a ko go ɬ ɣaɬ go yis ka a ko go ni on yot'
 da' bi' a ko go bi bɛ li' bi gan le' hi ta ci k'i la yo la' ci nin'-
 ni zi' a ko go li' bi ka' bi ya' a ko go li' na ni dziz di ka'
 dai ci dja' a ko go l'ol i diɬ l'ɔ k'a aɬ do' da' di dja'

5 ai de' yuc te' li' da' di dlɔz t'a bi xa yu ci do goc 'i yu ai de'
 xa yu ci di ya yu ci daz li yu a ko go tsi na ɣai bi tɛn hiɬ tsɔ
 yu da xa' bi ko wa yu te' i ni ya ba ca' tci ni ya a ko go daz li yu
 sis ka xa yu cic ka ai de' da l'e' na is a a ko go tse no dɔz yu
 te' n ni ya le' ɛ a ko go ɔ i a yo te' hi ya a ko go xat dat na dis dza
 10 a ko na¹ m bi ko wa a ko na ic kin ba ka ci nain yot'

a ko go xa la ba noc ca' ni zi' a ko go ba ni ya a ko go
 xa yo ni ta' bi ko wa bɬ di n dt' xa na yo tci go tel yo bi ko wa
 cɬ n dt' a ko go ba' ni ya na kai ye xac ti hn a ko go ci le ke'-
 dol ni' n jo cɬ di a ko go cɬ nai go dil di' a ko go xa yu cam po
 15 a pa tci biɬ di n dit' a ko go di yi i tɛn a ko a pa tci mon tco
 di cɬ n dt' a ko go ai k'ɛ go cal man n bɬ di n dit ai k'ɛ xo cal-
 man n bɬ di n dt' a ko go yuc t'ɛ go da le' yuc de' de ya ban²
 i tsj' i ziz ca ye' yɛn dil go n caɬ ne'

a ko go yuc de yo tu di di yu cic ka a ko go tɛn na ɣai bi tɛn
 20 ja' li' hiɬ te' a ko go tsel wo jo nans dza a ko go ban la a ko go
 hi ya' na' cɬ n di li kan ni a t'ɛ cɬ n di

a ko go la' n de das ke ka ca' n de la a ko go aɬ i ya' a ko go
 m ba' ni ya a ko go na wo dic kut' a ko go xa yu ci k'is n go li' n
 bɬ dic n di tse na no do zo' cɬ di a ko go yuc de' n di ci ke' da'-
 25 nez ke as du ja na si ziz hi a ko go tɛt' l'ol te'ɛ ni ci dat yu kut
 ai bi ɣa as do' na si ziz hi a ko go da la a do ka da zit' de da
 di cɬ n dt' a ko go la' tɛt ba niɬ tsoz la' l'ol ba di la'
 a ko go ai ye ta' do da ci ziz ki da

¹ Literally, "enemy" used chiefly of Americans but below of a Mexican.

² Spanish, *pan*.

drove them. There we spent the night. | Then sheep I killed. Then when I had eaten it was morning. Then I drove the herd out, | early. Then sheep its shoulder I buried in the ashes. "My kinsfolk where-are they?" I was thinking. | Then horse after it I walked. Then horse I brought back. On it | I put them.¹ Then rope I tied on. Arrows too I held.

Then this direction horse I started to lead, early where I had never seen. Then | where I went not knowing outside. Then wagon its road I found. | Navajo his house I went by. By the door I passed. Then in wild country | I spent the night. Somewhere I spent the night then still night I went on. Then Tsenodōzyu ² | I went by. Then at sun down I came to a river. Then up I went again. | There white man his house was. There white man boy cattle he was herding.

Then, "Well to him let me go," I thought. Then to him I came. Then, | "Where your father is his house?" I said to him. "Across the river in a valley his house is," | he said to me. Then to him I went Mexican old man. Then I shook hands with him. | "Njo," he said to me. Then he began to tell me something. Then "Where campo | Apatci?" I asked him. Then, "This road there Apatci mucho, there," | he told me. Then, "That way, my friend," I told him. "That way, my friend," | I told him. Then this way constantly (?) this way I came. Bread, | meat sack for me (?) when he put in he gave me.

Then this way where water makes a noise I spent the night. Then wagon its road | only horse ran. Then Eastfork I came back. Then bread then | I ate. European told me, "Sweet it is," he told me.

Then some, Indians two sat on. Apache they were. Then all I ate. Then | to them I came. Then I asked a question. Then, "Where my brother is he living?" | I said to him. "Tsenanodozo' ³" he told me. Then this way Indians after me they came. | Nearly they killed me. Then blanket, rope in vain they asked me for. | That because of it nearly they killed me. Then one, "Do not-kill him," | (?) she said of me. Then one blanket to her ⁴ I gave; the other rope to him ⁴ I gave. | Then because of that they did not kill me.

¹ Blanket and saddle, equivalent to saying, "he saddled up."

² "Rocks, or rocky ridges in lines," east of White Mountain.

³ Mountain between Eastfork and Black River.

⁴ The gender has to be assumed from the context.

a ko go ai dé yuc dé di ya' ku n dac cū di wo a ko go ya-
gi yo ɬ tɨ da dɬ taɬ ai bi ɣa li' cū na dɬ ɣot da ci zɬ xɛ la'
ni zi' a ko go da zil gai dé li' cū si zi' a ku dé na ki il ké'
das ké yuc dé ci di gie a ko go bi tɛ'i' di ya a ko go ba' ni ya
5 a ko go xa dn la' n li cū n dit' bi ɣa yo na gol tso yo ci dɬs n da n i
ac t'i bɬ di n dɬt' a ko go n da daj cɬt' n ziz ca da tɛat' ai dé'
na dɬn kai

THE GANS.¹

go dé ya da' ca' ka na kai tɛ'i ni t'a ji' a ko go cɛ wɔl'i do lɛl
gol ni dit' tɛ'i n di a ko go a gal i n ké gon ya a ko go bɬ go dɬn tal'
10 tɛ'n di dɨ l'ɛ' tɛ'n n di a ko go dɨ i lɛ xo da dɨ yi l ka go a ko go
an ni na kai yi' yɬ go dɛs tal tɛ'i ni xat dak' tɛ'i ni n ko di do-
hi t'i da si li' tɛ'i n di a ko go n dɛ na ki yol dé tɛ'i ni dn n dɛ-
n di da bi ɣa yɬ o na sa tɛ'i ni a ko go dzɬ no dɬ ɛ xol zɛ gé
gɔ ya l tɛ'n bi ji be da na di yɬ ka' tɛ'i ni a ko go gɔ bi ji xat dɬ
15 xol zɛ gé i hɛn da be ɬ nai yɔl t'i gé ai gé i xɛn da gé ké ké dɨ ji
xoz la tɛ'i ni a ko go yail ni gé i xɛn da dɨ go go da yo t'i si li'
tɛ'i ndi a ko go go ni yɛ dɨ go ɬ an no lɛn ne dɨ go yail ni gé'
ya dɛn na ka si li' tɛ'i ni

a ko go xa yɬ ka ji go gɔ bi ji' k'os dɬ xɬ al za go bɛ xa-
20 nai ka si li' tɛ'i ni n a ko go ai ji' i xɛn da bɛ ya ba da sɬ xɬ
a ko go xa tɛl gɛ dɬ xɬ ɛ q na xai dɬ si li' tɛ'i ni ai ji' ya bi-
xa dɬ dn dɨ ji na di yɔl i gɔ n dɛ yo yi ka' n ké na ka si li'
tɛ'n di

a ko go na di tɔ hi bi ya ji' gɔ do l'ɨj n bi ji' k'os do l'ɨj
25 al za go da xo zɬ si li' tɛ'i ni n' ai ji' xat tɛ'ɬ sɬ gɛ do l'ɨj ɛ n ké-
na hi dɬ si li' tɛ'i n di ai ji' ni bi xa dɬ dn xa dɬ dn xɛn da hi
dɨ ji na di yɔl i yi ka' n ké na ka si li' tɛ'n di a ko go a ji'
i xɛn da' ya ba das do l'ɨj

q i ɔ ji' go tɛa ja da li tso dn ai ji bi ji hi k'os lɬ tsok al za go

¹ Dictated by C. F. 30, in 1914, who was at that time the only Apache of the White Mountain bands who conducted the ceremony. It is said that his songs came from the Chiracahua Apache. He was killed by a stroke of lightning during the summer of 1919.

Then onward from there I went. "Here you go," he told me. Then downstream | gun they fired, that because of it horse with-me ran up (one side). "They are going to kill me," | I thought. Then on this flat horse with me he stood. Over there two one behind-the other | sat. "This way," he beckoned to me. Then toward them I went. Then to them I came. | Then, "Who are you?" he said-to me. "On the summit Nagoltso¹ they captured me | I am," I told-him. Then they took me off, about me they cried. From there | we went home.

THE GANS.

I suppose when it began they came back to them they say, back. Then, "Play as we do," | he told them they say. Then they did that it happened. Then with them they danced | they say. Four nights-were they say. Then four when it will be just four when it was-dawning then | all the young people with them they began to dance they say. Up they say. Here they could hardly see them | it became, they say. Then persons two they left they say. The people | all of them they went with them they say. Then mountain circles-around where it is called | Ganyałtin² his voice with it there it-dawns they say. Then Gan their voices come up | where it is-called, life with it across one another where it blows, there where-life is footprints four places | were lying they say. Then at the-center of the sky life four times down one looks it became | they-say. Then mirage four different colors, four at the center of the-sky | they alight it became they say.

Then toward the dawn Gan his voice, clouds dark made of with they came up | it happened they say. Then there life with it sky spotted black, | then lightning black went down it happened they say. There sky its pollen | four places that which he breathed-out, Gan people on it they alighted it happened | they say.

Then south under it Gan blue, his voice cloud blue | made of it rose up it happened they say. There lightning blue struck on-it | it happened they say. There earth its pollen, pollen life | four places that which he breathed on it they alighted it happened they say. Then there | life sky blue spotted.

West Gan yellow spotted, there his voice, cloud yellow

¹ Turkey Creek.

² Talking Gan.

be yot nai yot si li' te'i ni dn a ko go an ni ta' k'os li tsok' i xun na
 be' di ji' na di yot si li' te'i ni ya t'ni ge' xa d' d' g'c lit tso ge
 n ke na xai d' si li' te'i ni n a ko go li tso ge t' te'a le xo sa ji'
 a ko go ai ge' i xun da hi di go y's ka' xa di yot si li' te'i ni dn
 5 a ko go ai ji' i xun da' ya ba da s' sok' gol ze te'in di

na kos ze bi ya ji' go te'a ja li gai n bi ji i k'os li gai hn al-
 za go be ya t' na yo t' si li' te'i ni a ko go xa d' d' g'c li gai ye
 di ji' n ke na d' si li' te'in dn a ko go di ji' na di yot si li' te'i ni
 a ko go ai ji' ya ba da s' gai i xun da be'

10 ne gos ts'an al za da' ya d' x' al za da' ni gos ts'an da na nes-
 aj ji' ya d' x' da na nes ac ji' ga d' x' n i ni d' x' n i xun na'
 t' te'in na t'ac lañ k' t' i' i xun na' t' te'in na t'ac ke ke gol ze ji'
 go de ya da' a go t' i ni te'i ni n

a ko go xa y' ka ji go xa d' g'c be i xun na' to n s' a gol ze ji'
 15 i xun da' ba nail ka gol ze ji' bi ya nac da go t' k' n di y' n xa-
 dzd g'c di go t' an an no l' n ne di ji' b' n ke nai d' si li' te'i ni n
 a ko go ga n de yo bi xa d' d' n ne di ji' na di yot i di go be ke ke
 goz la ji' n ke na ka si li' te'i ni n

a ko go te'o 'ol bi xa d' d' n ne di go t' an an no l' n ne ga-
 20 k' e xa an di go di ge' be xa nail ka si li' te'i ni dn i xun nai ye
 da has kai yo a go t' n te'i ni n

a ko go n tea nas Gut' bi dji se a ji ga bi ji' di go t' an an no-
 l' n ne be ya nail ka te'in di dn a ko go n tea nas Gut' xai 'a ji'
 go dez a ji' a ko go ai ji' ga bi ji i di ji' na di yot i di go i xun da
 25 t' ka' na di yot na dle

ai ji' xun t' i' i xun na ye di yo o nai yal ti' go al za te'i ni n
 a ko go h' t' i' bi ja ji bas a nal za hi la' bi za nal li go a ko go
 an ni ta i xun da' ye na di zi la' si li' te'i ni n

a ko go xa y' ka ji go da ti ye d' x' i xun da' xan ta go ba''
 30 o nai yal ti' si li' te'i ni n' a ko go i xun da' ye' ba' ya nan t' i'
 te'i ni n'

na di ta bi ya ji go da ti ye do l' t' i i xun dai ye ba' ye na des ti'
 te'i ni n a ko go i xun da' be ba ya nan t' i' te'i ni n

made of | with it horizontal white stripe became they say. Then now cloud yellow life | with it four ways breathed across it happened they say. Sky at its center lightning yellow | it struck it happened they say. Then yellow where they run out from each other | then there life four times one on the other he breathed out it happened they say. | Then there life sky yellow spotted is-called they say.

North under it Gan white, his voice cloud white made of, | with it sky it made a cross it happened they say. Then lightning white | four places it struck it happened they say. Then four places he breathed across it happened they say. | Then there sky white-spotted life with it.

Earth when it was made, sky black when it was made; earth where its head lies, | sky black where its head lies, black Gan, black-thunder life | toward each other they two came. Life toward each other they two came, tracks where it is called | when it began it happened they say.

Then toward the east lightning with it, living, water stands where it is called, | life it dawns where it is called under it I am-going, boy holy. Lightning | four different colors, four places with him it struck it happened they say. | Then Gan people their-pollen four places that they breathed out, four times their tracks | where they lay they landed it happened they say.

Then Douglas spruce its pollen four colors Gan like | when they-shout, four places with it daylight came it happened they say. Life with it | where they went it happened they say.

Then large mountain its heart where it lies, Gan his breath four colors | with daylight came they say. Then large mountain where the sun rises, | where its head lies, then there Gan his voice four places that he breathed out, four times life | one above the other he breathed it happened.

Then whirlwind, life four places he spoke again it was made they say. | Then whirlwind its child wheel that was made, some his mouth went in, | then, now life with it he makes a noise it happened they say.

Then where it dawns hummingbird black life when he was-searching for for them | he talked again it happened they say. Then life with it for them he came back | they say.

South under it hummingbird blue life with it for them he-talked again | they say. Then life with it for them came back again they say.

a ko go q i a j i' go da ti ye li tso ge i x n na be be ba ya na-
na des ti' te' i ni n a ko go i x n da' ba ya na n l ti' te' i ni n'

a ko go na kos se bi te' i n go da ti ye li gai ye i x n da' ba
ya na nes ti' te' i ni n a ko go i x n da' ba' ya na n a n l ti' te' i ni n

5 a ko go cac t n ya xa' a ji go ga bi ji i te' o' ol d l x l i ga-
k' e an di go a ji go i x n na ye a na di t n di' si l i' te' i ni n

la ci go na d t t a hi bi ya ji go ga bi ji i te' o' ol do l' j i ga-
k' e an di go i x n dai ye be ya di y l ka te' i n di d n'

q i a j i go ga bi ji te' o' ol l t tso ge ga k' e an ni go a na d t n di
10 si l i' te' i ni d n' a ko go ga bi ji be da nai y l ka' si l i' te' i ni n'

na xa ko se bi te' u j ji go ga bi ji' te' o' ol li gai ye bi xa d t d n
ga k' e an ni go be ya n a i l ka xa t' e go te' i ni n'

a ko go xa y l ka ji go da ti ye be nes ta' be da to go li' e i x n-
na ye ya' o na da h l d l go a ko go da ti ye be nes da y i x n l te' i' sa
15 go jo ya l ti' d i ge be bi ta na te' i go a gol za te' i ni n'

na di ta bi ya ji go da ti ye do l' j e bi nes ta' bi da to go li' e
ya' i x n na ye ya' o na h l d l go al za te' i ni n a ko go h n l te' i sat'
d i ge bi ta ya l ti go be na te' i go d i ge go' al za te' i ni n'

q i a j i go da ti ye li tso ge be nes ta' ya' q na h l d l te' i ni n'
20 a ko go h n l te' i' sat i x n na ye d i ge' bi ta ya l ti go a gol za
te' i ni n'

a ko go na kos e bi ya ji da ti ye be nes ta' da ti ye li gai ye
bi nes tan be da to go l n ne ya' o na h l d l go an ni ta i x n da hi
ye d i yo ya des ti' te' i ni ga n de yo i x n nai ye ya n ya yo n gon-
25 le' te' i ni n a ko go do da ts' a da go ba go de ta y u i x n da ye'
n gon l e' te' i ni n'

a ko go go de ya da' d z l di y i ni xa' a ji go a j i' i x n da d i go
d nai yo t' i ge ga n de yo d i go d an an no l n ne d i j i n ke na ka
te' i ni n xa y l ka ji go h n l te' i' d l x l be' ni gos ts' an an na' di-
30 ni go al za te' i ni n

na di ta bi ya ji go h n l te' i' do l' j be ni gos ts' an be i xi na
be ni gos ts' an an na n di go al za te' u n di d n

q i a j i go h n l te' i' l t tsok' be ni gos ts' an i x n nai ye a nan-
n di go al za te' i ni n

35 na ko se bi te' u j ji go h n l te' i' li gai be ni gos ts' an i x n na be
an nan n di d i yo i x n na be ' a na n di go al za te' i ni n'

Then west hummingbird yellow life with it for them he-
talked again | they say. Then life for it he came back they say.

Then dipper toward it hummingbird white life for them |
he talked again they say. Then life for it he came back they say.

Then bear goes into the water toward the east Gan their voices
Douglas spruces black like a Gan | they make a noise, there life
he made the noise it happened they say.

The other side, south under it Gan his voice Douglas spruce
blue like Gan | they speak life with it day breaks they say.

West Gan his breath Douglas spruce yellow the way Gan
speaks he spoke | it happened they say. Then Gan their breath
with it it dawned it happened they say.

Dipper toward it Gan their voices Douglas spruce white their-
pollen | the way Gan makes noise with it daylight came that way
they say.

Then east hummingbird its food, its dew it has, life | for them
it flew off. Then hummingbird its food whirlwind's voice | well it-
talks, four places with it among them it blew it happened they say.

South under it hummingbird blue its food, its dew it has |
for them life for them it flew back it happened they say.
Then whirlwind's voice | four places among them when he spoke,
when he blew on them, four places then it was made they say.

West hummingbird yellow its food for them he flew back
they say. | Then whirlwind's voice life four places among them
he talked it was made | they say.

Then dipper under it hummingbird his food, hummingbird
white | his food, his dew he has for it he flew back. Then life |
with it four places he talked they say. Gan people life when he-
came to them they settled there | they say. Then they will not die
where it happens (?) life with it | they settled they say.

Then when it happened, mountain holy east there life four-
times | where the cross is; Gan people four different colors, four places
they alighted | they say. At the east whirlwind black with it earth
making a noise | it was made they say.

South under it whirlwind blue with it earth with it life |
with it earth made a noise it was made they say.

West whirlwind yellow with it earth life made a noise | it-
happened they say.

Dipper toward it whirlwind white with it earth life with it |
made a noise four ways life with it it made a noise it was made
they say.

ga n de yo i xun da' yi ka n ta yo go' xai yul ka ji go ya ya na-
na ka te'i ni n a ji' na ten di i xun da hi t'a do na hi ka te'i ni n
na bi ta bi ya ji ya' ya da na nas kai te'i ni n na ki ji' i xun da
ye da hes kai go

5 q i a ji go i xun da ya da na nas kai te'i ni n' a ko go i xun da'
ta go' d na yo t'i' si li' te'i ni n'

a ko go na kos e bi te'uj ji go ya hi yi ka' da na nas kai te'i ni n
a ko go i xun da' a ni ta di go d na yo t'i' go' ai yun la te'i ni n'

a ko go an ni ta n jo go i xun na ye da hus kai te'i ni n' i xun-
10 da hi an ni ta ba de ta go dza ge do xa go a na don nul go' ye des-
kai te'i ni n n ko go n ko te'i ni n'

an ni ta xa yun ka ji go i xun na ya ba dus sul xul ji' bi zus ka'
i xun da' da nail ka si li' te'i ni n'

na de ta bi ya ji go i xun da ya ba dac do l'j gol ze ji' dza ge
15 j xun da na ki go bi zes ka' da nail ka si li' te'i ni n'

q i a ge' i xun na' ya ba das sul sok' xol ze ge' i xun da ta ge'
bi zus ka' n da nail ka si li' te'i ni n'

xa ko se bi ya ji' i xun da ya ba da sul gai ji' i xun da di go
bi zus kai da nail ka go an ni ta bi hi na di di go bi yi' ye t'i go
20 an ni ta hnl te'i' sat di go d'an an no lun ne yi bi za yo t'i go
i xun nai ye a nad dn di te'in di n

a ko go an ko xa nal ka ge' di go d'an no li ni dul xul i ye' ye
bi tsi nai das si li' te'i ni n' a ko go xa djal gac dul xul i i xun na be
be zus ka go a nai dul go ye' da hi ya te'i ni n' i xun dai ye bi te'ic-
25 ka' na da dul yol go da hi ya te'i ni n' a ko go i na di yol i xa djal gac
bi yi na dul go ye' i xun na ye a na dn n di si li te'i ni n' a ko go
i xun na be di go ba' o na hi dul go k'os la ta ci an ni ta di ji'
ye da hi ya te'i ni n

k'os bi xa dt dn xun da hi di go bi zus ka' na di yol si li te'i-
30 ni n' a ko go i xun da' k'os be da to'i i zus ka' di go i na dul
si li te'i ni n'

a ko go hnl te'i' di to ge di ji' na di yol i bi tsus ka' an nan-
na ko yi bi tsi' na bi k'ul tso lul go

a ko go bi go tal e di ji na di yol si li' te'i ni n a ji' a na xo-
35 dul go bi xa dt dn ni i xun na be' n de bi ta' di go an nan nel lul go
i xun na be' an ni ta na di di dlq' si li' te'i ni n'

a ko go c ki di yun bi k'i ji' k'os di go d'an an no lun ne yi ka'
i xun na ye' ya des ti' te'i ni n ya des ti' go xa djal gac di go d'an-
no lun ne di ji' n ke na hi dac go an ni ta ai ge' i xun nai ye di-

Gan people life for it when they were hunting east sky they-came to | they say. There nevertheless life not yet they had gotten they say.

South under it sky they lighted on again they say. Two directions life | with it they started on.

West life sky they lighted on again they say. Then life | three times formed a cross it happened they say.

Then dipper toward it sky on it they alighted they say. | Then life now four times forming a cross it was made they say.

Then now well life they went they say. Life | now they let-them have. Here not anything having happened to them with it they went | they say. This direction they say.

Then to the east life sky where it is black spotted on their-bodies | life daylight fell on them it happened they say.

South under it life sky blue spotted where it is called here | life twice on their bodies daylight came it happened they say.

West life sky yellow spotted where it is called life three places | on their bodies daylight came it happened they say.

Dipper under it life sky where it is white spotted life four-times | on their bodies when daylight came now their life four times inside they look at each other. | Now whirlwind its voice four colors with his mouth he looked in. | Life made a noise they say.

Then here east four colors black with it | his body he twisted it happened they say. Then lightning black life | on his body when it struck with it he went they say. Life with it on his body | when he breathed he went they say. Then that which he breathed-out lightning | when it strikes with it life made a noise it happened they say. Then | life with it four places for him when it struck the tops of the clouds now four directions | with it he went they say.

Clouds their pollen life four times on his body he breathed it happened they say. | Then life cloud its dew on his body four-times it came | it happened they say.

Then whirlwind always wet four directions that which he breathed on his body it comes | with it his body shines.

Then their dance four ways he breathed it happened they say. There when it makes a line | their pollen life with it people among-them four times striking zigzag, | life with it now they make a-noise it happened they say.

Then boy holy on him clouds four colors on him | life with-it he talks they say. When he talks lightning four colors | four-ways when it strikes then there life with it four places | with it

ji' ye' xana dzi' i xan nai ye i na do go nel 'a da hi ye' ni gos ts'an
 bi ka ji' no xa' go n jo go yał ti' go i xan da' do an go t'i' hi ye'
 dī Ge' ye' sūt te'e na xat si le

PRAYER.¹

a ko go ci ni gos ts'an bi ka' ji' i xan da' do go del 'a da hi
 5 ye' ca' go jo yał ti go dza ge' ci i xan da hi bi ka oc ka go a duc-
 n ni te ki di yān n jo ni be cai yał ti' do leł an bi xi n dai hi
 ci ye' si na des i' go do leł duc n di go oc ka go a duc ni

THE PLACING OF THE EARTH.²

ai di n tea i si 'a ai do cie cūn dał dais ta da n di hi bi ka yo
 n jo go ci ni' n jo go ci ni' go al za le 'e' dan di n jo go tsi no-
 10 ts'i' go al za le' a ko al n de can di si 'a can di do al de yo go li da
 a ko go dī yu bił n na te'i' tci ni dn' do a gon de yo go li go
 n di lez bi yi' ge' go li ni nał i' di a ko go bi l'ol dū xū go ba ge
 ka le hi lā a ko go ko de go bi l'ol dī xū go bi ya hūn la go ko de-
 go hi bi l'ol do l'uj go bi ya hūn la go ko de go hi bi l'ol lūt tso go
 15 bi ya hūn la ko de go hi bi l'ol li gai go bi ya hūn la

a ko go da na na kwi de go hūn te'i' dū xū bec dū xū yil
 d yi' sūz zi a ko go bi ya ne zi go a le xa la ko de go hūn te'i'
 do l'uj bec do l'uj bū d yi' si zi go bi ya ne zi go a le a la ko-
 de go hūn te'i' li tsok' bec lūt tsok' d yi' si za go bi ya ne zi go
 20 a le a lā n kwi de go hūn te'i' li gai bec li gai bū d yi' si zi go
 bi ya ne zi go a le a la a ko an lē no go di dza'

k'a di n jo go ne hel t'q' do nai na da n jo sū li' ni tēn di n'
 k'a de n jo si li da xa go a na gon de he di n jo si li da xa ti-
 bi ga den te'o e go si 'a do leł n jo go d te'i' da si dla da' n ye go
 25 ba na si kai ye ai n l' t'e go si 'a go a ko go dan jo k'a de n jo
 si li da' bi k'ij e ka na na dle

a ko go bi k'uj i k'os dū xū go k'os dū xū go do tēc go da na-
 ga go a le n di tēn di dn' a ko go ai de n jo do leł xa te ał do'
 n di tēn di dn' a ko go di be n da do leł i go da' na ne' go a ko
 30 dan di tēn di dn' a ko go di t'o go hūn da go ai leł la go an di

¹ This prayer was made for the narrator himself, perhaps to guard against misfortune as a result of communicating the above to a white man under unusual conditions.

² Dictated by C. G. Q. who is the leader of the songs used for adolescent girls. A free translation is given on pp. 119-123.

he talks again. Life with it a long distance it has its end with it
 earth | on it for us with good fortune when he talks life not having-
 an end with it | four places with it to me he talks again.

PRAYER.

Then I earth on it, life having no end | with it, for me good
 he talks. Here my life for it I praying I say this. | Boy holy
 good with it for me you will talk. He, his own life, | mine he will-
 look after me, saying this I pray I say it.

THE PLACING OF THE EARTH.

This the large one lies that not I before my eyes was put in-
 place. This on it | well my mind well my mind was made. Truly,
 well I heard | it was made. There it was made lying. When there-
 was no way to make it | then four directions with it the wind was-
 blowing they say. When there was no way to do | this one earth in it
 which lives, gopher, then his rope dark by the edge | lies under all-
 around it. Then here his rope black under it lies. Here | his rope
 blue under it lies. Here his rope yellow | under it lies. Here
 his rope white under it lies.

Then over here again wind black, metal black with it | one-
 inside of the other stood. Then under it standing against it it was-
 made. Here wind | blue, metal blue with it one inside of the other
 when it stood, under it standing against it it was made. Here | wind
 yellow, metal yellow one inside of the other standing, under it
 standing against it | it was made. Here wind white, metal white
 with it one inside of the other standing | under it standing against it
 it was made. Here all it went around.

"Now, well it comes to its place. It does not move. Good it-
 becomes," he said they say. | "Now, good when it has become what
 shall we do? This good since it has become for some reason | poorly
 it will lie. Well, toward itself we will fix it. A hard time | we have-
 come to it. That beautiful lies. Then good now good | it has-
 become." Above it he was doing this way.

"Then above it cloud black, cloud black sprinkling moves-
 around," he said they say. Then, "That will be all right also," |
 he said they say. Then this with it it will be alive, down he gave;
 there | this one they say. Then, "Wet alive he made it it is," |

n da dn dt' tein di dn' ka ca' go ts'i' yu no xa 'a na go an di
tein di dn' be da hun da do lel la go an di tein di dn' a ko go dan-
di la go ts'i' yo no xa 'a gon la n di tein di dn' k'a di xa di na na-
do dzil k'a di xai xe ye e da tci dn dit' tein di dn'

5 a ko go da di k'e xo ca' n de n dli le' n di tein di dn' bi ke' hn
a ko go da ca' a kwi ja' na di da go go jo do lel da k'e ni jo ni
na di da' da ni tein di dn' ai n jo da yo i ga dm ail ni tein di dn
ai djn go na' ai da bñ n di no' xi ai di gal ñ ko ai bñ dal
xal i n ko

10 a ko go ca' an' es ts'an na dle hn' xa la go tco bai yo ai n
sdl le' n dt' tein di dn' da go jo dai it tse' n ke na dce e ai ge tco ba'
ac ti le' n zi go ai ge nan da tein di dn' ai ca' n de go li le'
n di go a t'i tein di dn' do ca' n de la da go a t'i tein di dn' a ko go
n de la go go li le' n di la go a t'i tein di dn' a ko go hl ts'a sdl i'
15 tein di dn' a ko go da bi ja yi go si' a ko go dm hi gal n' bil
yi gol si la tein di dn'

a ko go yis te'i la dji ni da 'ai nan da hñ ge ai ge yic te'i la
dji ne a ko go yic te'm a bi ni' ya na na dza tein di dn' a' bi a di'
ya na na dza tein di dn' a' bi n di' ya na na dza tein di dn' di dn
20 iz li go yis ka ne ya na na dza tein di dn' a ko a ko go di yis-
ka da' huc te'm go yil na t'aj tein di dn' a ko go bi ke' da bi ga xa
ye xa dn t'e go yil na t'aj tein di dn'

a ko go da bj a go do n jo da n di tein di dn' n jo la di k'e xo
go te'o ba' a na doc n de n di tein di dn' ha la go to nai ka ge
25 na nan da go di dza tein di dn' a ko go hl ts'a na nas dli' tein-
di dn'

a ko go a ko na nais te'm la dji ni a ko go al do' a gi la ni-
k'e go a na noc dle n zi' tein di dn' a ko go na nais tei a bi di'
ya na na dza dñ di a' bñ di' ya na na dza dñ di a' bñ di'
30 ya na na dza dñ di a ko go di yis ka da yis ten go yil na na-
t'aj tein di a ko go di k'e xo ke' i ban da bi ga xa ye xa dn t'e go
yil na na t'aj tein di a ko go na ki yis tei tein di dn'

a ko go i k'uj i go yic te'i n' to ba teis tei ne yil n di tein di dn'
ai da' n tse yis tei ni bñ naj nol li je yil n di tein di dn' a ko go
35 da' an ja bi tea ga ce tein di dn'

a ko go dju na 'ai hn' bi dai tun ge to is a' dd xli bi k'uj

he said they say. "Well (?) us treats," he said | they say. "With-
it we will live," he said they say. Then, "Truly | (?) us
he treated," he said they say. "Now, what shall we do? | Now,
thanks," they said they say.

Then, "Just this way | people we are," he said they say.
"The one in charge, | then, that one only walking around will be good.
Just a good person | walking around," they said they say. This one
good they looked at, this person he meant they say. | This sun
they spoke about, we that one walking around that one in his-
presence | it was done.

Then I suppose this one Ests'unnadlehi, "Something poor
that | will be," she said they say. "Just well, first where the sun-
strikes there something bad | I will do," when she thought there
she sat they say. That one I guess person was living | she was-
doing it it was they say. There were no people living it was they-
say. Then | people many. they should live she did it it was they-
say. Then pregnant she became | they say. Then just she only
knew it. Then this one one walking with her | he knew it, they say.

Then she gave birth they say. Just there where she sat there
she gave birth | they say. Then she gave birth early she returned-
to it they say. Early | she returned to it they say. Early she returned-
to it they say. Four times | when it was to be the next morning she-
returned to it they say, there. Then four when days were | after it-
was born she came back with it they say. Then his shoes every-
thing | with he was dressed she came back with him they say.

Then, "Just only he is not good," she said they say. "It will-
be good this way, | poor thing if I do again," she said. they say.
Well, water where it drips | she went back it happened. they say.
Then pregnant she became again they say.

Then there she gave birth again they say. Then, "Also the-
same way again I will do," she thought they say. Then she gave-
birth again, early | she went again to it they say. Early she went-
again to it they say. Early | she went again to it they say. Then
four when days were after she had given birth she came back with it |
they say. Then this way moccasin buckskin all with dressed |
she came back with him they say. Then two she had borne they-
say.

Then the last one she bore Tobatc'istcini she named him they-
say. | Then first she bore Bilnajnollije she named they say. Then |
just these only her children they say.

Then sun by his door water vessel black on it | lines he made

tsun no doz ai yun la tcen di dn' xa tcl gie dcl xcl go di yun ge' bi ya'
 nai dcl go ai yi la tcen di dn' bi yi ge' di yo xa do n dcl go a yun la
 tcen di dn' di yo xa dcl go a yun la tcen di dn' to bi ka'i dun yo
 tci nal ti a yun la tcen di dn' a ko go di ni gos ts'an bi ka'i nes-
 5 tan i di yo tcen nan ti' a yun la tcen di dn' a ko xai ze ye n jo go
 a no xi la bcl tcen di tcen di dn'

a ko go is tsan na dle he bi dai tñ ge to isa li tso gi yun la
 tcen di dn' bi k'it tsun no doz ai yun la tcen di dn' go di tu lt tso gi
 di ge' bi ya na dcl go ai yun la tcen di dn' di go xa dcl go a yun la
 10 tcen di dn' di yo to bi a go tcen nal ti ai yi la tcen di dn' a ko go
 di nes tan ni dun ge ba le nan t'i go ai yun la tcen di dn' a ko go
 xai xe ye go ts'i yo an no xi la da tcen di tcen di dn'

a ko go go ts'i yo a no xi la n jo go n gon ya da tcen di tcen di dn'
 di l'o' n yd na ni di ge' no xa be na te'i' go ai yi la dan di
 15 tcen di dn' a ko go n jo go go hel t'q' ba na gon lo ge et di do lel
 ai da' dan jo ni ja be' no xa goz a do lel dan di tcen di dn'
 n yo a go t'e no xa dcl tci hi za yo gon t'e do a ni na' n di' ba xe dan-
 ts'i

di dju na'ai is ts'an na dle he xa yo la no'ta go li' c ma'
 20 dan di tcen di dn' do a do'n di da gon ye' go go li' n di tcen di dn'
 is ts'an na dle he an di tcen di dn' go n ye' gon li' do a do'n di da
 da ga t'en di no xai tcen'a n di tcen di dn' a ko de t'aj no'ta
 bi te'i yu n di tcen di dn'

a ko de co ac le' e' l'e' go ja xo' ac le ga bcl n di tcen di dn'
 25 ai da' go t'i ge da ai ge so' ke le ga n di tcen di dn' l'e' go ja
 'o' ac le ga n di tcen di dn' k'a ca' dju na'ai bi ta' la da do bo-
 un de bai a ci bi ga ai yi ga ail n di tcen di dn' da l'e' go ja
 hi t'ac le' go t'i' na go le go a ko hi t'ac le' n di tcen di xa ti ye
 bi ga an di hi e sun zi' tcen di dn'

30 a ko go go t'i go da te'i dn ac a ko go ts'i ya ne bec dcl xcl
 bi yo go n gos ts'an na dji' ai n bi te' ncl ac go do a gon de' yo gon-
 li da tcen di a ko go hñl ts'a na tso gi bil n k'ez n tsi da' di
 bi t'ai nas t'o go a ko go ts'i yi da dn lt' ai da' tci tci aj bi ts
 tcen di dn' di yi ya an di leñ ki ka ca' go ye la ga an di le' e lcl-
 35 tci n di tcen di

yo ge da na te'i di t'aj go xwoc n tca gi bec dcl xcl hil yoc go be
 ni gos ts'an na dji' tcen di dn' a ko go bec dcl xcl hñl te'i' dcl xcl

they say. Lightning black four places under it | going across
he made they say. Inside of it four places it thunder he made |
they say. Four places it thunder out he made they say. Water male
four ways | it rain he made they say. Then this earth those on it
the fruits | four ways in lines he made they say. Then, "Thanks,
well | he has treated us," he said they say.

Then Ests'unnadlehi by her door water vessel yellow she made |
they say. On it lines she made they say. Lightning yellow |
four ways under it crossing she made they say. Four places
it thundered out she made | they say. Four ways rain female fall
she made they say. Then | these fruits four places for them
converging lines she made they say. Then, | "Thanks (?) he-
treated us," they said they say.

Then "(?) he treated us. Well, it has become," they said
they say. | "This grass it shakes; four ways for us with it blows
he made," they said | they say. Then "Well, it came to place.
Trouble (?) will be none. | Then good ground only with for us
will lie," they said they say. | "Still the same way for us it is-
finished. It is still that way. Long ago it was. We are still thankful."

"This sun, Ests'unnadlehi, where our father lives, my mother?" |
they said they say. "Do not say that; . dangerous place he lives,"
she said they say. | Ests'unnadlehi said it they say. "Dangerous-
place he lives, do not say it." | "Nevertheless instruct us," he said
they say. "There we two go our father | to him," he said they say.

"There if you go at night only you must travel," she said
they say. | "Then in the daytime just there you must sit," she-
said they say. "At night only | you must travel," she said they-
say. Truly sun, their father, not yet | he saw them | they go to him
because, that because, she told them this they say. "Just at night
only | we travel. Daytime when it becomes again there we will-
travel," he said they say. | "What because of it does she say that?"
he thought they say.

Then in the daytime they traveled. Then mosquitoes metal
black | their teeth the earth was striped brown. Those when they-
approached there was no way | they say. Then rain horizontal-
yellow with fell on them. These | their wings were wet, then trees
they stuck to, then they went by beyond | they say. "That because-
of it she must have said it. Truly, the bad place she told of," they-
told each other | they say.

Onward when they two went again cactus large, metal black
having thorns with | the earth was striped brown they say. Then

bul l yi' sez zi go be ka tsi yi gez yo tei tei ac bi tɛs tɛn di dn'
 da an di go go ye yo a go l n di lɛ' ɛ' ai n di go ye bi ta' dɛ t'aj-
 na ko n di tɛn di dn' a ko go dan di no' ma an di lɛ' ɛ' ai go ye'
 bi ta' hi t'ac n di tɛn di dn'

5 a ko go bi tɛ'i' tɛ'a ac go s'ai do biz nil es hi da' kol go da
 na lɛn nɛ a ko go do a gon dɛ yo go li' da tɛn di a ko go go nal ji-
 cɛ tɛ'u' dɛ l xɛ hɛn l ts'a l'ol be bi ɣan go nɛ doz go a ko go kol
 bi tɛs hil ji go be bi tɛs tɛ'i dez ac tɛn di

a ko go an ni ta bi tɛ'i' tɛ'i dez aj n bi tɛ'ɛn l ac tɛn di a ko go
 10 an ni ta bun da ge ta na ki go to bun da xɛz ka tɛn di a ko go
 an ni ta do a gon dɛ yo go li da tɛn di di do l'ij i dlɔ' dza das da
 tɛn di ai bi no tɛ go hi ac bi ta bi tɛ'i yo to dɪ go bi naz-
 ka ko n dɛ' n dɛ na ki' no 'ac lɛ' ɛ' ai da di k'ɛ go bi ka' dais-
 tɪ dɛ bi l'a yon dɛ' a kon dɛ' o kon la tɛn di

15 ko dɛ ni na ki o ts'ɛn l tɛ la xa yo la o ac n di dji ni ɛs ts'an nɛ
 do xa da n di tɛn di dɪn go na 'ai do xa na ca da cɛ l n di dn'
 bul n di tɛn di bi 'at' ku' n ye k'ɛ na ki' ts'ɛn l tel bul n dit tɛn-
 di a ko

a ko go xa lɔ yuc t'ɛ' no ac yɛ l n di tɛn di a ko go kon l tsɔ
 20 tɛn di bi tɛ'i' nez kɛ' tɛn di a ko go di da sɛ l ts'oz dɛ a t'ɛ hi
 dɪ ji' da sɛ l ts'oz tɛn di dn' na t'o' tɛ'o dɛ l xɛ i bec dɛ l xɛ i hil-
 goc go bi na t'o' la tɛn di a ko go do l'ij i na dos ts'ɛ' ta na ki go
 be di di k'a la tɛn di a ko go do bi ye kɛ da hi da 'ai bi na t'o' hi
 do bi ja ji da hi ai ye yi gɔ la dji ni

25 a ko go yi di xɛn l la go ka n 'a tɛn di a ko go da la dn sɪz t'o go
 n cɛk' hi ts'a' tɛn di a ko ka tɛ'ɛn l a go dɛ tɛ'i ya i dɪ ol dji ni
 ca do xɛn lɛ ai bi ga ac t'i bul tɛi dn di tɛn di a ko go la ci go
 da sɛ l ts'o zi bi tɛ'i go bul na tɛn t'aj tɛn di a ko go na t'o' tɛ'o
 do l'ij i bec do l'ij j hl yoc go be na t'o' la tɛ'ɛn di a ko go ta na ki
 30 bi ya di hi k'a ai bi nas n dl tɛn di a ko go na di hil la a ko go
 hɛs t'o go ko tɛ'i' da nai dn 'a' tɛn di da la dn na nɛs t'o go n cɛk'
 hi ts'a dji ni a ko go bul ɛ t'ij ka na tɛ'i dla ya nai i dɪ ol tɛn di

metal black, whirlwind black | with one inside of the other standing for them went twisting through. They went past beyond it they say. | "Truly a dangerous place she spoke of, that," he said. "Dangerous places among them we go," | he said they say. Then, "Truly our mother spoke, these dangerous places | among them we go," he said they say.

Then to him when they were going sand one cannot step on, with him down | it rolls, then no way there is they say. Then big measuring worm | black rainbow with his back is striped, then with them | beyond it when he bent himself with beyond it they passed by they say.

Then now to him those two who were going they came near him they say. Then | now around him thirty-two bodies of water around him lay they say. Then | now there was nothing one could do they say. This turquoise bird here he sat | they say. That one showing them the way they walked. Their father toward him water four times lay around him | in that men two he saw go. Then this way bed | under it in there she put them they say.

"Here persons two came. Where did they go?" he said they say. Woman, | "Nobody," she said they say. Sun, "'I have not been anywhere,' you tell me," | she said to him they say, his wife. "Here your sons two came," she said they say, "here."

Then, "Well, here you come," he said to them they say. Then he saw them | they say. Facing him they two sat down they say. Then that hanging up like this, | four places they were hanging they say. Tobacco black, metal black its thorns | his tobacco was they say. Then turquoise pipe thirty-two | had places for burning they say. Then those who were not his sons, just that his tobacco, | those who were not his sons that with it he killed them they say.

Then when he had lighted it he passed it to them they say. Then once when he had drawn on it, | "neuk'" was heard they say. There when he did this way ashes rolled out they say. | "For me fix it. That because I am," he said to him they say. Then this side | the one that was hanging toward it he went with them they say. Then tobacco | blue, metal blue having thorns his tobacco was they say. Then thirty-two | having places for burning that he filled again they say. Then he lighted it. Then | when he drew on it to them he passed it again they say. Just once when he drew on it again "neuk'" | was heard they say. Then its ashes he did the same way again; they rolled out again they say. | "For me prepare-

ca do hun le' na t'o la' nac t'o yo ni ya'n' xa go la canli tcen di
tcen di

da 'ai ci na t'o' kol n di tcen di a ko go ko ko na dos ts'e'
goc lie al za hi dol zi li ko na dos ts'e' tcen di ci di ci na dos-
5 ts'e' di yi ci na t'o' bil tci dn di tcen di n da t'o' go li' la da'
a cil n di ci ja je kol n di tcen di

a ko a ko go bi ka das ta ha n yun 'a tcen di a ko go ai ji'
kol das kai tcen di a ko go ko kuj nez da tcen di n da ci sz ke
tcen di a ko go djn go na 'ai xa la n di hɬ na a ko go bi ye ke
10 yɬ da le da no li tcen di a ko go djn go na 'ai na di hɬ na a la bɬ n di
tcen di

a ko go da n di ci tea ga ce la n di tcen di djn go na 'ai da la
xa t'i ba no hi ni' go a t'i ci tea ga ce n di n di ye n jo no ni ya t'i'
n jo ni bi ga ai hi ti' bɬ tcen di tcen di n di n tse hi ci ye la ne hi
15 bi ga a' ti do lel da gos te'i' ai cɬ do n di bɬ do n di tcen di da-
gos te'i' ai cɬ do n di bɬ n di tcen di no xa ne ne' na de kol n di
tcen di

ai da' bi ko wa ni bɛn da ge bi li' di yu ba na nes l'q tcen di
di i be go tsi gi cac ba' n do t'o' bi k'e go ye i da bi ga bi li'
20 tcen di ko ji' go 'as sɛn dɬ li da yi xɛn l te' tcen di cac di ca' aɬ do-
n di di ci li' a t'e kol n di tcen di ko ji go as sɛn dɬ li da nai-
dn dziz tcen di a ko go ai do da bɬ tcen di tcen di ni li' bi ga
ai hi t'i bɬ tcen di tcen di

hi ko ji go 'a sɛn dɬ ji go da xa na dza tcen di ai ge' da na nai-
25 dn l te' tcen di ai do da n li' bi ya ai t'i bɬ tcen di dza das da hi
do bi li' a t'e da da bi li' i be xo' ket bɬ tcen di tcen di xa wo la
a do' n di da 'ai ja ci li' a t'e tunc ti ye da 'ai ci li' a t'e kol n di
tcen di a ko go dn go tce da das ta dn bi li' i be xo' ket bɬ n di
tcen di dn' no xa yi ne' n de a t'e kol n di tcen di do bi ke' da n di-
30 an di n za ge' bi ka no ac i no' ke n di an di kol n di tcen di xa-
t'i la ba xa dɛc ne' go an di ci tea da ce n di tcen di

a ko go da na nas ts'a tcen di a ko a ko go da ko li' na da-
kai ye k'e a t'e hi da so' ka ne da bi ts'm dja l'o ol den t'e' q i ben t'i go
da hi dn dziz t'e' i ni a ni ta di bi ya a do' n di ai ye bɬ tci dn dit'

a smoke; tobacco some where I might smoke I came. Why did-you do that to me?" he said | they say.

"Just that my tobacco," he said to them they say. Then he his pipe | clay was made. Having a hole through it his pipe they say. "I this my pipe; | this my tobacco," he said to him they say. "Your tobacco when it was | why didn't you tell me my son?" he-said to him they say.

Then then chair he placed they say. Then there | he went-with them they say. Then between them he sat they say. On-either side of him they two sat | they say. Then, "Sun come, move yourself." Then his sons | looked just alike they say. Then, "Sun move yourself," she said | they say.

Then, "Truly they are my children," he said they say, sun. "What kind | you want for it you are my children?" he said. "This good your speech, | good because of it we came," he said they say. "This first my property which is much | for it you are, immediately that name for me," he told them they say. "Imme-diately | that you name for me," he said they say. "You I will-give it," he said | they say.

Then his house around it his pets four places there were en-closures for them they say. | Four frightful animals; bear, wolf, panther, those that are dangerous all were his pets | they say. This-way those that were enclosed, he let out they say, bears. "These you must mean; | these my pets they are," he said to them they say. This side those who were confined he led out | they say. Then, "Those not," he told him they say. "Your horse because of | we are," he told them they say.

This side where they were confined he went they say. From-there he led them out | they say. "Those not; your horse because-of we are," he said to him. Here the one that sits | "Not his horse-it is. Just his horses ask him for," he said they say. "Why | you-say that? just these only my horses are. I am poor; just these my horses are," he said to them | they say. Then this one the one-that sat on his ear, "His horse ask for," he said | they say. "To you he will give it it is," he told them they say. "He cannot refuse (?), | from far for them you have come you will be in charge of them," he said they say. "What | for them shall I give you, my children?" he said they say.

Then he went away again they say, here. Then here horse this was walking about, | poor, nothing but bones, ropes not good tied to him | he led him they say. "Now these for did you ask

tcɛn di do an da yo o ya' a t'ɛ hi aɫ do n di da 'ai bɫ tcɛn di
tcɛn di

a ko an ni ta kai n ne' tcɛn di bi li' i ɤs ts'an na dle hi yi doɫ seɫ
di yi koɫ n di dji ni yiɫ na no' nes it' n di' da ko do leɫ n di
5 tcɛn di ya n xɛn n zi go n jo do leɫ koɫ n di dji ni a ko ci tea ga ce
ɤs ts'an na dle he ca bɫ na goɫ n di na n jo go n di tcɛn di an
do da ko go an di da tcɛn di tcɛn di ni aɫ do' do a ko a dan di da
ai di dji be no xa go jo ni ai da no la ai no xi yi si li' koɫ n di
tcɛn di

10 xa i xɛ ye ɤs ts'an na dle hi c ma xa i xɛ ye tcɛn di tcɛn di dʒɛn-
go na 'ai ci ta' xa i xɛ ye di dji la na xɛ ni zi' dan di la ni zi' ko
be no' xa go jo ni ca no ne' go be ca go jo sɫ li' n di tcɛn di
da 'ai bi ɣa ci coɫ tɛ' i hi hi la go tcɛn di tcɛn di k'a di xɛ n zi'
tcɛn di da n di la ni zi' k'a de go jo go ɫ xɛ' n zi tcɛn di tcɛn di

15 a ko go ko da ke xɛ go

these?" he said to them | they say. "Not far he can go he is you-meant." "Just that one," they told him | they say.

Then now he gave him to them they say, his horse. "Ests'unnadlehi do not let her see | this one," he told them they say. "She will run away from it," he said. "It will be all right," he said | they say. "She will be surprised; it will be all right," he said they say. Then, "My children | Ests'unnadlehi for me tell her, your mother well," he said they say. "That one | he always tells the truth they say, they say. You, also, you always tell the truth. | This day with it is good for you. These both of you, these yours it becomes," he said | they say.

"Thank you, Ests'unnadlehi, my mother thanks," they said they say. "Sun, | my father, thanks this day I thank you, true-it is I think, with for us what is good to me you gave; with for me good it became," he said they say. | "Just that because-of it me you gave me birth," he said they say. "Now, I thank-you," | he said. "It is true I think. Now, well I thank you," | he said they say.

Then this is all.

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